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# CODEX B AND ITS ALLIES

A Study and an Indictment

PART I

BY

H. C. HOSKIER

AUTHOR OF

"CONCERNING THE GENESIS OF THE VERSIONS OF THE N.T.";  
"CONCERNING THE DATE OF THE BOHAIRIC VERSION";  
AND EDITOR OF COLLATIONS OF "THE MORGAN GOSPELS," AND OF  
THE GREEK CURSIVES 157 AND 604 (700).

ὁ βίος βραχύς, ἡ δὲ τέχνη μακρὴ,  
ὁ δὲ καιρὸς ὀξύς, ἡ δὲ πείρα σφαλερὴ, ἡ δὲ κρίσις χαλεπὴ.  
Δεῖ δὲ οὐ μόνον ἑαυτὸν παρέχειν τὰ δέοντα ποίοντα, ἀλλὰ  
καὶ τὸν νοσέοντα, καὶ τοὺς παρεόντας, καὶ τὰ ἐξωθεν.

—Hippocrates (Aphor. I.)

LONDON  
BERNARD QUARITCH

1914



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TO THEM.





## P R E F A C E.

οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ ἀλλ' ἐν δυνάμει.—1 Cor. iv. 20.

... ἕκαστος δὲ βλέπेटω πῶς ἐποικοδομεῖ.—1 Cor. iii. 10.

ὁ δὲ λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὐρεθῇ.—1 Cor. iv. 2.

1. It is high time that the bubble of codex B should be pricked.

It had not occurred to me to write what follows until recently. I had thought that time would cure the extraordinary Hortian heresy, but when I found that after a silence of twenty years my suggestion that Hort's theories were disallowed today only provoked a denial from a scholar and a critic who has himself disavowed a considerable part of the readings favoured by Hort † it seemed time to write a consecutive account of the crooked path pursued by the MS B, which—from ignorance I trow—most people still confuse with purity and “neutrality.”

I proceed to “name” the aforesaid scholar, since he has challenged me. Dr. A. Souter began a review of my ‘Genesis of the Versions’ by saying that—“*It is the business of a critic first to destroy his enemy's position before he seeks to build up his own.*”

He ended by expressing gratitude for my collations of MSS as such, but added some very strong advice to hold my tongue as regarded commenting on the evidence so painfully accumulated, which he and others would use—but which I must not use or discuss. He said: “*We cannot afford to do without his valuable cooperation in New Testament textual criticism, but would suggest that he confine his energies to the collection and accurate presentation of material, and leave theorizing to others, at least meantime.*”

I refuse to be bound by such advice. I demand a fair hearing on a subject very near my heart, and with which by close attention for many years I have tried to make myself sufficiently acquainted to be able and qualified to discuss it with those few who have pursued a parallel course of study.

I present therefore an indictment against the MS B and against Westcott and Hort, subdivided into hundreds of separate counts. I do

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† When this was written I believed that the Revised text to which Dr. Souter added some critical apparatus (published by the Clarendon Press in 1910) really represented his views as to the text. He informs me, however, that I am mistaken, and that he favours practically the whole text of Hort. Yet I prefer to allow to stand what I have written above, because Dr. Souter withholds in his notes in certain places (*e.g.* John xiii. 18 as to *τινας pro οὓς*) the evidence of B *al.* upon which the readings of Hort were founded, and which the Revisers rejected in those places. The inference is obvious and almost indubitable that Dr. Souter must agree with the Revisers *against* Westcott and Hort in such places, or he would have given the alternative readings and the evidence for them in his notes.

not believe that the jurymen who will ultimately render a verdict have ever had the matter presented to them formally, legally, and in proper detail.

A comparative study of the Versions has been made but by few. Tischendorf did the best he could, but often neglects a Latin ms or the Aethiopic version when, for instance, standing alone with **Σ**. In such cases **Σ** appears to be the only witness, but has support. Mr. Horner's apparatus in his edition of the Gospels in the Sahidic dialect has some improvements on Tischendorf, but he has also overlooked many important little keys.

I have endeavoured to bring out other points of vital interest for a full and complete understanding of the matter.

Many errors of omission may yet be found in my own apparatus. I do not ask the critics to favour me with corrections of manifest slips, or of a printer's error of a Greek accent, or as to whether Schepps is spelled Schepps or Schepss. I ask for a categorical answer count by count to my indictment of B. I ask for intelligent discussion of how it would have been possible for an "Antiochian" revision to have displaced certain B readings had they been really genuine. And I ask for a proper explanation of certain Egyptian and Alexandrian features amounting to clear revision in the text of B and **Σ**, if we are to divorce them from Alexandria and Egyptian soil where they belong properly.

I had not intended simultaneously to write out the history of **Σ**, which I have sketched in Part II. But this was early forced upon me, and will I think materially contribute to a proper grasp of the problems involved.

Dr. Souter has said that "it is the business of a critic first to destroy his enemy's position," but I beg to observe that the enemy, under deepest cover of night, has already abandoned several important positions. And there is such a thing as a flanking movement which compels retirement or surrender without striking a more direct blow in front. Thirty years and more have been allowed for them to retire in good order. If the finale is to be a rout and a "*sauve qui peut*," it is not owing to lack of patience on the part of the other side. But it will be owing to apathy, to unfaithfulness, to pride, to incomplete examination of documentary evidence, and to an overweening haste to establish the "true" text without due regard to scientific foundations.

If now I throw some bombs into the inner citadel, it is because from that Keep there continues to issue a large amount of ignorant iteration of Hort's conclusions, without one particle of proof that his foundation theory is correct.

It is impossible to reproduce or restore the text of Origen. Origen had no settled text.† A reference to the innumerable places where he is

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† This is strong language, but compare Mark xi. 1/12, where *Origen* at different times employs two different recensions without seeming to observe it.



upon *both* sides of the question, as set forth in detail herein, will show this clearly. Add the places where he is in direct opposition to **Σ** and B, and we must reconsider the whole position, pending which a return to Wetstein's text might be an improvement.

I ask for a patient hearing of what must take a considerable time in the telling (although I have condensed the matter as much as seemed possible), while I proceed to sing the Death-song of B as a neutral text.

2. Now as to the supposed Antioch revision, and as to an Egyptian revision, history is very silent. I know of no book where the matter is succinctly sketched except 'The Introduction to the Old Testament in Greek,' by Dr. Swete (1900). Here (p. 78 *seq*) Dr. Swete distinguished between the later and the earlier Hesychius, and seems to accept as probable that Phileas and Hesychius (the earlier) at the end of the third century, with or without Pachymius and Theodore, engaged in Egypt in a revision of the Greek New Testament scriptures as well as of the Old Testament. And it is to be assumed that St. Jerome was referring to this Hesychius as to a revision possibly of both Testaments. The Decret. Gelasii to which Dr. Swete refers (p. 79) speaks of an Hesychius, but of whom it is difficult to judge as the date of the Decr. is uncertain.† But whether the labours of the earlier Hesychius and of Phileas may not be involved in the charge, some things in the following pages seem to suggest, and possibly the labours of the several men of the name of Hesychius were somewhat confused in later times.

As to Lucian, with or without Dorotheus, and his presumed revision of the Scriptures at Antioch, probable as this may be, we are again in a difficulty. This Lucian died in 312, but he is not the same Lucian [circa 120-190] to whom Origen [186-253] refers as having probably altered the Scriptures (*contra Celsum* ii. ch. xxvii). "Now I know of no others who have altered the Gospel save the followers of Marcion and those of Valentinus and I think also those of Lucian."

To Lucian and Hesychius together Jerome refers in his letter to Damasus: "Praetermitto eos codices quos a Luciano et Hesychio nuncupatos paucorum hominum adserit perversa contentio quibus utique nec in (toto) veteri instrumento post septuaginta interpretes emendare quid licuit nec in novo profuit emendasse cum multarum gentium linguis scriptura ante translata doceat falsa esse quae addita sunt." This certainly refers to the second Lucian and probably to the first Hesychius.

In his praefatio ad Paralip. Jerome says: "Alexandria et Aegyptus in Septuaginta suis Hesychium laudat auctorem. Constantinopolis usque Antiochiam Luciani martyris exemplaria probat. Mediae inter has provinciae Palaestinos codices legunt; quos ab Origene elaboratos Eusebius

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† As to the date of the *Decretum Gelasii* itself see article by F. C. Burkitt in 'Journal of Theol. Studies' for April 1913, p. 470.

et Pamphilius vulgaverunt: totusque orbis hac inter se trifaria varietate compugnat. . . .” Here he is certainly only referring to the O.T. directly.

Whether or not Hesychius I and Phileas are the ones responsible for the Egyptian revision of the *New Testament*, there was evidently such a revision, which is what the following pages are concerned to exhibit.

I do not deny that Lucian II perhaps also revised the New Testament about the same time (circa 290 A.D.) at Antioch, and that therefore, as Hort allowed, the Textus receptus foundation is synchronous as to age with the other forms of text.

But I do not see how it is possible to accord to the **SB** group any general neutral base as against the other text, or to see any way out of the difficulty except an assumption that the **SB** group represent this Egyptian and Hesychian (I) revision, with traces here and there, it is true, of a foundation common to an earlier form shared by both Antiochian and Egyptian bases before either revision took place.

The principal point involved is: “*Who is responsible for the greater revising?*” And the answer seems decided that the **SB** group should be given the palm. Otherwise we cannot explain the facts. For it is inconceivable that Lucian II or anyone else *removed* what are considered such *good* readings in **SB** as:

Matthew vi. 7. *υποκριται* (*pro εθνικοι*)

xvii. 15. *κακως εχει* (*pro κακως πασχει*)

xix. 4. *κτισας* (*pro ποιησας*)

xx. 34. *ομματων* (*pro οφθαλμων*)

xxii. 10. *νυμφων* (*pro γαμος*)

Mark v. 36. *παρακουσας* (*pro ακουσας*)

vii. 4. *ραντισωνται* (*pro βαπτισωνται*)

x. 16 *κατευλογει* (*pro ευλογει*)

Luke xi. 33. *φως* (*pro φεγγος*)

xii. 28. *αμφιαζει* (*pro αμφιεννυσι*)

xii. 56. *ουκ οιδατε δοκιμαζειν* (*pro ου δοκιμαζετε*)

xxii. 55: *περιαψαντων* (*pro αψαντων*)

xxiv. 33. *ηθροισμενους* (*pro συνηθροισμενους*)

John iv. 15. *διερχωμαι* (*pro ερχωμαι*)

xi. 57. *εντολας* (*pro εντολην*)

xix. 41. *ην τεθειμενος* (*pro ετεθη*)

On this ground alone then, however pure or impure, neutral or expanded, may be the narrative in the Antiochian or Constantinopolitan text, it shows a base in such places free from the “improvements” made in Egypt.

Until this matter be disproved, and I see not how it can be done away with, we must refuse to allow the priority or purity of the **SB** recension over that of Constantinople and Antioch as to genuine neutral base.



My thesis is then that it was B and **N** and their forerunners with *Origen* who revised the "Antioch" text. And that, although there is an older base than either of these groups, the "Antioch" text is purer in many respects, if not "better," and is nearer the original base than much of that in vogue in Egypt.

I have recently published a fresh collation of Evan 157. I was anxious to do this for several reasons, but I was surprised at the result; principally because I found that the text of the ms had, like so many others, passed through Egypt at some time and become imbued with a good many coptic readings which are of such a nature that they could only have been obtained through the agency of a graeco-coptic document.

This matter illustrates our point very thoroughly and very decidedly. Where 157 opposes **NB** and coterie we are to suppose that upon its return to Constantinople the archetype of 157 was subjected to a rigorous comparison with a standard which caused the removal of all the "good" readings of the **NB** group! Such a thing is unthinkable. On the contrary, 157 is a good example of a text full of "old" readings and having a very ancient base, yet not "improved" on the principles of **NB**. But all this will develop as we proceed with our examination.

Dr. Souter has said further of me in his review of my 'Genesis of the Versions,' "*It is rhetoric and perhaps something worse to say that Hort's whole classification is now admitted to be wrong* (p. 387). *Mr. Hoskier would find it difficult to prove this.*"

In reply to this, I will only say that in the same volume under review I had quoted Burkitt and others on this very point, and given their own language. But I will be still more precise here and subjoin some of the remarks which can be gathered from a rapid glance at the writings of Kenyon, Burkitt, and Turner, without mentioning Merx.

"There remain the 'Neutral' and 'Alexandrian' groups, *if we accept Hort's classification.*"—Crum and Kenyon, J.T.S. vol. i. p. 432, 'Of the middle-Egyptian graeco-coptic fragment.'

"Tischendorf's text is, in my own opinion, *right in many places where the text of Hort is wrong*; but it is right, as it were, rather because a sort of divining instinct, the result of his long acquaintance with his material, led him to the truth, than because he had really, at least in the sense that Hort and von Soden have done, argued out his principles."—C. H. Turner, J.T.S. vol. xi. p. 183, 'Historical Introduction to the Textual Criticism of the N.T.'

[But Tischendorf "argues out his principles" on every other page of his N.T., and although he often follows B against **N**, it is **N** as a "neutral" text that he is following just where Turner no doubt agrees with his critical acumen.—H.C.H.]



“Some few of these ‘interpolations’ may possibly not be interpolations at all, but portions of the true text which have fallen out of **SB**. . . .

“As soon as the Latinity of the ‘Italian’ group is studied without special reference to the type of Greek text represented by the various MSS, it becomes at once evident that Dr. Hort’s classification is unsatisfactory. The first blow to it was dealt by Mr. White in his edition of *q. . . .*”—F. C. Burkitt, *Texts and Studies*, vol. iv. No. 3, ‘The Old Latin and the Itala,’ pp. 52 and 55.

“The text of Westcott and Hort is practically the text of **SB**. The Old Syriac sometimes supports the true text of the **SB** family, where **S** singly or B singly deserts the family to side with a later variation; is it not therefore possible, and indeed likely, that in some instances **S** and B may both have deserted the reading which they ought to have followed, and that they and not *S* (= *syr sin*) are inconsistent? That **S** and B occasionally” [over 3,000 real differences between **S** and B are recorded in the Gospels alone!—H.C.H.] “are inconsistent with themselves appears certain in several places. Carefully as B is written, now and again it presents an ungrammatical reading, which proves on examination to be the fragment of a rival variant. Thus at Matt. xxiii. 26. . . . Other instances are . . . . *In all these instances*” [Matt. xxi. 31, xxiii. 26, xxvii. 17, Luke xi. 33, xix. 37] “B presents us with what is evidently a doctored text.”—F. C. Burkitt, ‘*Ev. da Mepharreshe*,’ vol. ii. pp. 233/4.

Now in the following pages I submit a vast number of other instances where B has a doctored text, plainly, indubitably doctored. Hort and my side cannot *both* be right in their estimate of this “neutral” text. I claim merely that it is *not* neutral, and may not be followed unless standing with strong independent company apart from the other usual “Egyptian” supporters. I had thought von Soden agreed with me, but his new text is very eclectic, and I wish to submit my side of the question independently of his views. I have had no correspondence with him on the subject. Adalbert Merx is decidedly on my side.

[NOTE.—As to Hesychius referred to on p. iii we have really to distinguish between four men of this name (and possibly a fifth may lurk between them).

Hesychius *circa* 200 in Egypt.

Hesychius the Alexandrian and lexicographer *ca.* 380.

Hesychius of Jerusalem stated as *ob.* 609 by Gregory, but in Gallandius *vol. xi. Præf. p. vii* as *ob.* in 433 or 436. To this man is attributed the Concordance or harmony republished (?) by Severus in 513.

Hesychius of Miletus *circa* 540, author of an Onomasticon and Chronicon.]

## INTRODUCTION.

Πάντα δοκιμάζετε ἃ τὸ καλὸν κατέχετε.—1 Thess. v. 21.

Γίνεσθε τραπεζῖται δόκιμοι.—Apelles Epiph.

Origen Joh

Σοῦ γὰρ, φησὶν [ὁ Κύριος], ἄνθρωπε, τοὺς λόγους μου ὡς ἀργύριον ἐπὶ τραπεζῖτῶν καὶ ὡς χρήματα δοκιμάσαι.—Clem<sup>hom.</sup>

I suppose that it will readily be conceded that C. H. Turner is without question the most brilliant writer on Textual Criticism today. It is always a pleasure to read him, and to be carried along in his racy and well-balanced style, which shows large mastery of the historical side of the problem as far as we have gathered it to-day. But there are certain weak points in his argument. I refer particularly to his article in the J.T.S. for January 1910,† which I think shows a smaller

† ‘Historical Introduction to the Textual Criticism of the New Testament.’ V: The Languages of the Early Church; (B) Syriac and the first Syriac Gospels.

Turner’s two examples in textual criticism (Matt. i. 16 and Luke xiv. 5) are distinguished, as usual, by a perfectly lucid view of matters which would surely lead him a long way as a helpful master in the science if he would collate certain texts with each other and get at the many suggestions for the origin of error which abound when the documents themselves are consulted. Thus, as to *ovos* and *vios* in Luke xiv. 5 the origin of the change may perhaps be referred merely to the propinquity of other words with similar commencement or termination. If he will turn up the Codex Sinaiticus the following will be found:

CENKAIAPOKPIΘI<sup>c</sup>  
ΠΡΟCAYTON<sup>YC</sup>ΕΙΠΕΝ  
TINOCYMWNON<sup>OC</sup>  
ΗΒΟΥCΕΙCΦΡΕΑΡΠΕ

At first sight it looks as if the corrector had misplaced YC (YIOC) over the wrong ON, but he is apparently correcting *αυτον* to *αυτους*. It is possible that a similar change where YC was written by mistake over the *wrong* ON (in ONOC) led to the trouble.

Now if we turn to B: AYTONKAIAPELYCEN  
KAIΠΡΟCAYTOYCEIΠE  
TINOCYMWNYIOCHBOY<sup>c</sup>  
ΕΙCΦΡΕΑΡΠΕCΕΙΤΑΙK

we find *vios* comes below *αυτους*, as in *ovos* comes below *αυτον*. Hence there was a possibility of *error oculi* in both places, making for *vios* in one and *ovos* in the other. A faint or interlined original therefore may be the cause of the trouble, as we see from *syr cu*’s conflation.

Note further that AS and U have OYIOC, retaining an O, while D’s *προβατον* is faithfully reproduced in *d* OVIS (*ovis et bobis*). We may even hazard that OVIS might have influenced ONOC in that dim period when “Western” and “Alexandrian” texts were linking up.



acquaintance with the testimony of the MSS themselves than I expected to find in his writings.

On p. 183/4 he says "Hort was the last and perhaps the ablest of a long line of editors of the Greek Testament, commencing in the eighteenth century, who very tentatively at first, but quite ruthlessly in the end, threw over the later in favour of the earlier Greek MSS: AND THAT ISSUE WILL NEVER HAVE TO BE TRIED AGAIN. In Hort's hands this preference for the earlier MSS was pushed to its most extreme form...."

This sentence seems to me to lack a grasp of what the testimony of the later documents *is* (as evidenced by the contents of those which we know) and what the testimony *may be* of those which are yet unexamined, of which of course there are hundreds and hundreds.

To take Rendel Harris' 892, published in 1890, or Schmidtke's Paris nat.<sup>97</sup> for example (the latter variously known as Scrivener 743, or Gregory 579, or von Soden ε 376, *olim* Reg 2861, *olim* Colbert 5258) which was published in 1903, we find texts which at first sight are in large accord with **NBLΨ**. Yet if we examine them more closely, as I have had occasion to do in reading them a score of times, we find a strange state of things. For if, where they accord with **NBLΨ**, they are supporting the genuine reading, what are they doing when they are aberrant, as we find on every page? What are they doing when they accord with the "Antioch" side, or with 28 or 157 or the Syriac alone, or when they have their own peculiar way of exhibiting the text? If the question be *closed*, as Turner says: "*and that issue will never have to be tried again*," how are we to judge of the issues where **N** and **B** are opposed, in over 3,000 places? for he says on p. 183 just previously: "Tischendorf's text is, in my own opinion, right in many places *where the text of Hort is wrong*...." It is in such places that I claim the testimony of 892 or Paris<sup>97</sup> as invaluable for "control." A deep study of the phenomena involved in this is imperative, for the question which arises in such cases is whether this text antedates the common base of **NB** or not.†

Turner has a reference to an Oxyrynchus papyrus which claims our attention next. In this connection let it be understood that the oldest documents in profane literature unearthed by Grenfell and Hunt are

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† It is well to bear in mind at all times that the questions at issue are not those of the xvi<sup>th</sup> century versus those of the iv<sup>th</sup>. It is a question of the MSS of the iv<sup>th</sup> + LΨ of viii/ix + RTQ of vi/v [WX with D occupying a position midway] against a large band of other uncials of nearly the same dates. The textual questions involved are all back of the iv<sup>th</sup> cent. In other words it is not a question of Turner's "later MSS in favour of the earlier Greek MSS," but as to who was right A.D. 125-400, when these questions arose. Turner is misstating the case. Hort did not do this. He recognised the Textus receptus as being quite as old as 350 A.D. or older.



often woefully inferior in places to more modern documents of the same writings, and often very corrupt.†

On pp. 185-6 Turner writes: "The discovery, since Hort wrote, of a papyrus leaf containing most of the first chapter of St. Matthew in a text closely agreeing, even in spelling of proper names, with the text of B, *may be fairly held to carry back the whole B text of the Gospels into the third century.*"

Why "the WHOLE B text"? I wonder. Does Turner not know that it is unallowable for a serious textual critic so to express himself. The four Gospels are most frequently in MSS found to be of different recensions although bound together. After the many Christian persecutions during which the fragile documents of the Faith were in jeopardy every hour, it seems that it was difficult to obtain the four Gospels together to be recopied. Indeed—judging from certain early Syriac documents in the British Museum, as well as from the varying order of the Gospels as recopied and bound—it was the practice in the early centuries to carry one or two Gospels bound together. Hence, after the stress of a persecution had abated, and a Church copy of the Tetra-evangelion was required, it was often unconsciously made up of different recensions. Therefore, because B accords in *St. Matthew* with the Oxyrynchus papyrus, No. 2 (plate i) vol. i. 1898, it does not necessarily follow that the same applies to the *other* three Gospels.‡ This in first place. But, secondly, does B find the support claimed by Turner here (and by Burkitt, 'Introduction to Barnard's Clement of Alexandria,' Texts and Studies, vol. v. No. 5), or is not this exaggerated? The biblical piece referred to is the merest fragment, a veritable trifle, containing Matt. i. 1-9, 12, 14-20. As to date G. and H. say: "There is no likelihood of its being subsequent to the beginning of the fourth century, and it may with greater probability be assigned to the third." Shall we call it A.D. 275 then? This only carries the B text of this portion back fifty or sixty years or so anyhow. After a collation, G. and H. sum up thus: "The papyrus clearly belongs to the same class as the Sinaitic and Vatican codices, and has no Western or Syrian proclivities. Except in cases where it has a reading peculiar to itself alone, the papyrus always agrees with those two MSS where they are in agreement. Where they differ, the papyrus does not consistently follow either of them, but is somewhat nearer the Vatican codex, especially in matters of spelling, though in one important case (τοῦ δὲ Ἰησοῦ Χριστοῦ) it agrees with the codex Sinaiticus."

† Note also the following opinions: "There is this peculiarity about the MSS of the treatise *De statu animae* [of Claudius Mamertus] that their value is in almost inverse ratio to their age."—Sanday, 'Classical Review,' Feb. 1888.

"However, as we shall see later, age is no certain criterion of value."—L. J. M. Bebb, 'Studia Biblica,' vol. ii. No. 5, p. 201 (1890).

‡ Obs. Soden's MS 050 with **Σ** in Matt. and John, with BD in Mark, with B in Luke.

Now hear Dr. Burkitt before we proceed (*op. cit.* pp. viii, x/xi): "Mr. Barnard has paid a longer and less hurried visit than Dean Burgon's flying call. He has copied out all the marked places in Clement's bible as far as the Gospels and Acts are concerned. . . . Before actually examining Clement's quotations let us for a moment consider what we might have expected to find. Since the publication of the Revised Version and Dean Burgon's strictures on it, investigations and discoveries have been made which bear directly on the subject. The general result is quite clear. Whether **Σ** and B are, as Dean Burgon has it, 'two false witnesses,' B, at least, can no longer be regarded as a mere 'curiosity.' There can now be little doubt that this MS represents in the Gospels with great accuracy the type of text current in Egypt from the middle of the third century A.D., although B itself may very well have been written at Caesarea in the famous library of Pamphilus. The Egyptian proclivities of B have been well illustrated by three comparatively recent publications. . . . The most striking discovery of all remains. In the Oxyrynchus papyrus fragment of St. Matthew, discovered and edited by Grenfell and Hunt, we have at last an undoubted piece of a third-century Gospel MS. The fragment is older, probably by a century, than any known MS of any part of the New Testament, and most fortunately covers a passage where the variants are extremely well marked (*viz.* *Matt.* i. 1-20). What, then, does this voice from the dead say? Does it support Burgon or Hort? The answer is most decided. It sides with **Σ** and B. With **Σ** and B (and of course 'Westcott and Hort') it has *Boes* † for Booz, *Iobed* for Obed, *Asaph* ‡ for Asa. Nor is this agreement confined to the spelling of the names of Jewish kings, seeing that it has *γένεσις* in *Matt.* i. 18 (not *γέννησις*), a reading characteristic enough of B and Dr. Hort to draw forth three pages of Dean Burgon's indignation. Other readings of B similarly attested by the new fragment are *δειγματίσαι* for *παραδειγματίσαι* (*ver* 19) and the omission of *ὁ βασιλεὺς* in *ver* 6, and of *γὰρ* in *ver* 18. Nor does the papyrus give support to 'Western' texts any more than to the 'Received Text.' Both in *vv.* 16 and 18 it rejects the readings of Codex Bezae and its allies. In one word, it is just such a document as Dr. Hort would have expected it to be." So far Burkitt.

Commenting on this, the first thing which attracts our attention is the notice of *-ο βασιλεὺς* in *ver* 6, followed by the statement that "the papyrus gives no support to 'Western' texts." Yet, the omission of *ὁ βασιλεὺς* is found in the *Latins* § *g*<sub>1</sub> *g*<sub>2</sub> *k gat dim* and *vulgates* JMT with

† = Coptic, as the Coptic in Luke iii. 32, but there *not* **ΣB**.

‡ Consult Salmon, 'Some Thoughts on Textual Criticism,' as to this.

§ I take this opportunity of correcting a mistake in my 'Gen. of the Versions,' vol. ii. p. 200, where I said "[*non Oxyr*²]" for this omission. G. and H. professed to give a collation with the Text. recept. and W-H, but were silent as to verse 6, and I failed to compare the original text.



*Auct op imp.* However this is a small matter. There is practically no opportunity in these few verses for much variation. What I object to is the generalisation as to the conformity of B to the Oxyrynchus fragment from these very few verses. As a matter of fact the agreement is overrated and quite spasmodic. Here is a collation of B and the fragment:

COLLATION OF B WITH *Oxyr*<sup>2</sup>.

AGREEMENT.		DISAGREEMENT.	
Matthew.		Oxyr. $\overline{\text{Y}\overline{\text{Y}}}$	B $\text{YIOY}$
i. 1		" $\Delta\text{AYI}\Delta$	B $\Delta\text{AYEI}\Delta$
3	ZAPE	"	AMMINA $\Delta$ AB <i>bis</i>
4		"	AMEINA $\Delta$ AB <i>bis</i>
5	BOEC (but so also $\aleph$ <i>copt k</i> )		
	IWBH $\Delta$ ( " " $\aleph$ C $\Delta$ <i>copt al.</i> )		
6	—ο βασιλευς ( " " $\aleph$ Γ <i>al. et latt</i> <sup>i</sup> )	" $\Delta\text{AYI}\Delta$ <i>bis</i>	B $\Delta\text{AYEI}\Delta$ <i>bis</i>
	COLOMΩNA ( " " most MSS)	"	THC OYPEIOY
		"	B THC TOY OYPEIOY
7		" AB[ΕΙ]A <i>prim</i>	B ABIA
		" ABEIA <i>sec</i>	B ABIA
7/8	ACAΦ ( " " $\aleph$ CD <i>al.</i> )		
8/9	OZEIAN · OZEIAC (but papyrus is faint and <i>pr loco</i> looks like OZIAN)		
9 <sup>b</sup> –12 <sup>a</sup>	missing		
12		" ΕΓΕ̄[NHCEN] <i>prim</i>	B ΓΕΝΝᾹ <i>prim</i> †
		" <i>illeg</i>	B ΤΟΝ ΣΕΛΑΘΙΗΛ
		" <i>illeg</i>	B ΣΕΛΑΘΙΗΛ ΔΕ ΓΕΝΝᾹ †
13		13/14 Oxyr. <i>illeg</i> but:	$\aleph$ ABIOYT ( <i>cf lat</i> )
14			
15		Oxyr. MAΘΘAN <i>bis</i>	B MAΘΘAN <sup>T</sup> <i>sic bis</i>
16		" ΙΩCHΦ	B ΤΟΝ ΙΩCHΦ
17		" ΓΕΝΕAI	B AI ΓΕΝΕAI
		" $\Delta\text{AYI}\Delta$ <i>prim</i>	B $\Delta\text{AYEI}\Delta$ <i>prim</i>
		" $\Delta\text{AYI}\Delta$ <sup>'</sup> <i>sec</i>	B $\Delta\text{AYEI}\Delta$ <i>sec</i>
		" $\overline{\text{I}\Delta}$ <i>ter</i>	B ΔΕΚΑΤΕCCAPEC <i>ter</i>
18	ΓΕΝΕCIC (but so also $\aleph$ CPSZ $\Delta$ )	" $\overline{\text{IY}} \overline{\text{XY}}$	B $\overline{\text{XY}} \overline{\text{IY}}$
	—γap ( " " $\aleph$ C*Z <i>etc</i> )		
19		" ΔΕΙΓΜΑ[T]ΕΙCAI ‡	B ΔΕΙΓΜΑΤICAI
20		" $\Delta\text{AYI}\Delta$	B $\Delta\text{AYEI}\Delta$

† Cf *Protev*<sup>Jac</sup> ad *Luc* i. 31.

‡ Burkitt claims this as against *παρδειγματισαι* but it is not absolutely clear whether the papyrus had *παρ.* G. and H. merely say "there is barely room for *παρ* at the end of the line."

Now this more complete tabulation is rather interesting. If it proves Burkitt's case as against Burgon then "figures lie." I do not wish to draw any conclusions against B from the comparison, but as to the few agreements supporting the views of any particular school of criticism the matter is simply absurd. Far more important than BOEC



ΙΩΒΗΔ or -ο βασιλευς is the Oxyr opposition to B's γεννᾶ in *ver* 12. And to dogmatise about a matter of 17 verses is unworthy of serious consideration when the real weighty matters are outside of the range of comparison. This "voice from the dead" no more supports Hort than Burgon. The questions at issue do not turn on spelling (and here even the deductions drawn are wrong) but on what is the "true" text: whether Lucian's revision (if it equate "Antioch") or Hesychius' revision (if it equate "Egypt") is the right text. To close the matter, as Turner suggests, is to sit down and be content with **Σ**BLTWΨ as representing merely an "Egyptian" agreement *inter se*. But, as I have said, what are we to do when they differ? We are certainly not going to waver simply between **Σ** and B. That would be a *reductio ad absurdum*. I write this feeling most earnestly that we have much to learn from the junior documents, and Turner is so capable a man that I dislike to read his dictum "and that issue will never have to be tried again"—that is to say the issue between the later and the earlier (= **Σ**B) MSS. It is not so. The issue is not decided as to whether the "revision at Antioch" or the "revision in Egypt" represents the best text. In each case it is to be presumed that the revisers thought they were perpetuating the "best" text, but whether the "true" text (as the self-appointed arbiters† of the text of the N.T. since Hort are prone to write) remains a question still absolutely *sub judice*.

Before leaving Turner's article a most important matter must be referred to. He writes (pp. 204/5): "The first stages, then, of the history of the Syriac New Testament are represented for us by a Gospel Harmony constructed out of a Roman Greek ms of the Gospels in the third quarter of the second century..."

Observe, a *Roman-Greek* ms, but by this he does not mean a *graecolatina* (for on p. 184 he accepts the common view of the Latin: "the *first stratum* of the old Latin version in the African mss *k* and *e*"), but he means only a Greek ms of Roman provenance. So much then is definitely accepted today, *i.e.* that Tatian's harmony was based on a *Greek* ms used by him *in Rome* and no doubt carried away with him *circa* A.D. 175. Hence, then, the matters which we find in agreement between Tatian and certain "Western" authorities. Good, so far as it goes, but it does not go far enough. In the first place, we find in Tatian many cases where his text agrees with the *Latin*, not the "Western" Greek, but only with the Latin. How does this occur if the Latin was non-

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† In the general scheme of textual criticism the examples given by Hort to sustain his theory of families are painfully inadequate. "Syrian" or later readings are found abounding in certain documents like Paris<sup>97</sup> side by side with what are probably *judice Hort* "pre-Syrian," yet the text does not carry signs of a revision which made an eclectic text. This document when carefully read bears evidence of being a whole before A.D. 400, and the "Syrian" part of this text cannot be separated from a "pre-Syrian."

existent in Tatian's day in Rome? The answer has been given that it is the Diatessaron which has so largely influenced the Latin. I deny this in a large measure and look on the contrary for the origin of this sympathy to a Latin-Greek *bilingual* at Rome before A.D. 175 and not only to a "Roman-Greek ms."

If I am correct, this destroys the theory, accepted by Turner purely on historical grounds (but how silent is history as to most of the matters involved!), that the separate Gospels in Syriac followed and did not precede the Harmony. Because at the outset it seems to be a fact that the Latin did not influence the Syriac, but the Syriac the Latin. There is a priority of action of Syriac on Latin as against Latin on Syriac.

Therefore if there was a Graeco-Latin in Rome in 175 A.D., there must have been a Syriac still earlier.

Next, if to the Diatessaron we are to attribute reflex action on Latin documents, how are we to account for the cases where the whole mass of Latin documents (widely separated geographically as to their recopying and revision) together OPPOSE the Syriacs?

I have stated before and repeat here that there is every evidence remaining in certain Greek and Latin documents, taken in conjunction with the varying elements in the existing mss of *syr vet*, *syr pesh*, *syr hier* and the *diatess arab* (not to speak of *pers*, which combines elements of all the Syriacs but principally of *syr vet*), to show that a *lost* or *hidden* Syriac precedes them; and that this lost Syriac influenced both Latin and Greek documents, when running concurrently in the early part of the second century, and before Tatian's Diatessaron was planned. I wish to see this disproved if possible, not by the historical method, but by a reply based on documentary evidence, before surrendering the position to which my study of the documents has led me.

The diatessaron alone cannot be responsible for the spasmodic agreement between Latin and Syriac documents, because the various Latin documents often as a whole oppose the Syriac documents as a whole. Attention is directed to this in many passages coming under discussion in the following pages, and Dr. Vogels is requested to observe this carefully. Note Dr. Meinertz' review of Vogels in *Theologische Revue* 1913, No. 18, p. 538 col. 1, as to Luke xxiv. 12, 36, 40: "Solche Beobachtungen weisen auf Schwierigkeiten hin, die noch der Lösung harren."



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Views of Dr. SALMON, '*Some Thoughts on the Textual Criticism of the New Testament*,' London, 1897.

"Yet, great as has been my veneration for Hort and my admiration of the good work that he has done, I have never been able to feel that his work was final, and I have disliked the servility with which his history of the text has been accepted, and even his nomenclature adopted, as if now the last word had been said on the subject of New Testament criticism . . . ." (p. 33).

"That which gained Hort so many adherents had some adverse influence with myself—I mean his extreme cleverness as an advocate; for I have felt as if there were no reading so improbable that he could not give good reasons for thinking it to be the only genuine . . . ." (p. 33/4).

"On this account I am not deterred by the general adoption of W-H's decisions from expressing my opinion that their work has too readily been accepted as final, and that students have been too willing to accept as their motto 'Rest and be thankful.' There is no such enemy to progress as the belief that perfection has been already attained." (p. 38).

"In Hort's exposition the student is not taken with him along the path that he himself had followed; he must start with the acceptance of the final result. Consequently one of the first things at which I took umbrage in W-H's exposition was the question-begging nomenclature." (p. 43).

"I strongly feel that Hort would have done better if he had left the old nomenclature undisturbed, and distinguished his neutral text from that which he calls 'Alexandrian' by the names 'early Alexandrian' and 'later Alexandrian.' Names will not alter facts, though they may enable us to shut our eyes to them. . . ." (p. 52).

"Naturally Hort regarded those mss as most trustworthy which give the readings recognized by Origen; and these no doubt were the readings which in the third century were most preferred at Alexandria. Thus Hort's method inevitably led to the exclusive adoption of the Alexandrian text." (p. 53).

"To sum up in conclusion, I have but to express my belief that what Westcott and Hort have restored is the text which had the highest authority in *Alexandria* in the third century, and may have reached that city in the preceding one. It would need but to strike out the double brackets from the so-called non-Western interpolations, and to remove altogether the few passages which W-H reluctantly admitted into their pages with marks of doubt, when we should have a pure Alexandrian text. Their success is due to the fact that W-H investigated the subject as a merely literary problem; and the careful preservation at Alexandria of a text which had reached that city was but a literary problem." (p. 155).

"That W-H should employ the Alexandrian 'use' as their chief guide to the recovery of the original text may be quite right; but that they should refuse a place on their page to anything that has not that authority is an extreme which makes me glad that the Revised New Testament, which so closely follows their authority, has not superseded the Authorized version in our Churches. For, if it had, the result might be that things would be accounted unfit to be read in the churches of the nineteenth century which were read at Rome in the second century, during the lifetime of men who had seen members of the apostolic company who had visited their city." (pp. 157/8).

# PART I.

“Hort (p. 171) makes the suggestive remark that documents which have most Alexandrian have also most ‘neutral’ readings. It is a little surprising that he did not draw the obvious inference that this is because the documents which contain the neutral readings *are* Alexandrian.”—Salmon, *op. cit.* p. 52, note.

“However there is nothing that Hort fights more against than the idea that his neutral text can properly be called ‘Alexandrian.’ He eagerly catches at the notion that B, its principal representative, was written, not at Alexandria, but probably at Rome. The reasons for regarding the text of B as Alexandrian *remain the same no matter where this particular MS chanced to be copied.*”—Salmon, *op. cit.* p. 60.

## CHAPTER I.

### CODEx B.

#### HORT’S CRITICAL PRINCIPLES.

DR. HORT sought for a “neutral” text, uninfluenced by “Western,” “Alexandrian,” and “Syrian” readings, and claimed to have found it in B alone. This view has been accepted in England, and nearly as much in Germany, although the late Adalbert Merx did his best to discredit B as a foundation text, and to put the matter in the right light to his countrymen. Great has been our loss by the death of Blass and Merx, and more recently still by that of Nestle.

It seems time to call attention to the lack of basis for Hort’s theory, because scholars and writers still speak of a “neutral text” (by which B or readings supported by B is practically always implied), whereas the present writer knows of no such text.

There is ample ground for the opposite view that B had already been influenced by the Syriac and the Latin version, besides the peculiarities visible in the B text, many of which are grammatical and some seemingly due to Egyptian surroundings.

Hitherto we have not known fully the history of textual criticism in Greek Egypt, but every important document, including the new W, which has affinity for the B group, ties the matter more and more down to Egyptian soil, and this simplifies the problem. When W and the cursives of the family oppose B we must weigh these places carefully.

Leaving aside the claims made in the Introduction of *W-H*, the principles upon which the text was founded as it left Hort’s hands are fixed for ever, and graven in stereotype for us; and those principles are reduced to one rule, viz., to follow B whenever that MS has any support,



be it only the adhesion of *one* other MS. This is seen (in one Gospel for example) in conjunctions of BL *solī* at Luke xi. 12, of BT *solī* at Luke xiii. 27,† of NB *solī* at Luke xviii. 12, xix. 48, of BΔ *solī* at Luke xxi. 24, of BK *solī* at Luke xiv. 1 (square brackets) and of B *fam* 13 *solī* at Luke vi. 42.‡

Further, readings of B absolutely alone are dignified by textual notice. Matt. vii. 18 *ενεγκειν . . ποιειν* is read absolutely alone by B (see note on this elsewhere), and in Luke iii. 33 *τον αμιναδαβ*, omitted only by B, finds no place in Hort's text; observe also Luke v. 2 *πλοια δυο* order of B alone among Greeks; v. 3 *εκ του πλοιου* *εδιδασκεν* B alone; the omissions by B only of *απ'* Luke xii. 58, of *εν* Luke x. 31, of *προς αυτον* Luke ix. 62 are enclosed in square brackets; or they are given a place in the margin (as if "many ancient authorities read thus") as *σταυρωσαι* Luke xxiii. 23, *θροηθεντες* Luke xxiv. 37. Observe also the extraordinary *εις το εν τρυβλιον* Mark xiv. 20 by B alone, forced into Hort's text in square brackets because C\*?? possibly read thus.

In the light of this, had B left out in John xiv. 6 *και η αληθεια* in the threefold claim "I am the way and the truth and the life," which Evan 157 does, it is practically certain that Hort's text would have done so also. Had B added *εντρεπτικη* in Luke xviii. 3 as an attribute of the importunate widow, as does Evan 28, we should surely have found it in Hort's text.§ Had B omitted *εν αυτη τη ωρα* in Luke xii. 12 with 33 and Origen we should have been favoured with this omission. Had B omitted *την* before *πιστιν* in Luke xviii. 8 with D 240 244 we should have been asked so to read. *Soden* adds two fresh cursives for omission.

Had B added *ο ιησους* after *τα θαυμασια α εποιησεν* in Matt. xxi. 15, as does Evan 28 with Origen and *syr hier* and *it<sup>pl</sup>* (*a b c e f ff<sub>1,2</sub> g<sub>2</sub> h r<sub>2</sub> μ dim gat Wurz<sup>J</sup> vg<sup>DEQR</sup>*) we should certainly have found it in Hort's text [*d g<sub>1</sub> l q vg<sup>pl</sup>* do not add, but *e* does. Tisch. errs in the N.T. as to this witness]. *Soden* adds δ 30 and ε 1091 for this. Observe Origen and *r<sub>2</sub>* alone omit *εν τω ιερω* in this verse.

Had *W-H* known that *Sod*<sup>50</sup> 604 supported B at Luke viii. 25 for the omission of *και υπακουουσιν αυτω* we should doubtless have lost the

† Such mss can easily be shown to be but *one* in stem. For instance B\*R together alone at Luke v. 30 *εγγογυζαν* for *εγγογυζον*, and again vi. 23 *εν τοις ουρανοις* for *εν τω ουρανω*. For some reason *W-H* do not like this combination. R is the famous v<sup>th</sup> century ms from the Nitrian desert. In the second case the BR combination is supported by *fam* 13 and ten other minuscules and by *e f goth Cypr*.

‡ Many are the places where NB<sup>L</sup> are followed alone, and this also represents but one single tradition.

§ This is a *reductio ad absurdum* of the critical principles which people do not seem to grasp or follow. This would have resulted in perpetuating blunders of two mss *contra mundum*. Many others, probably as grievous, are to be found in the text. It is thereby rendered unfit for serious study as a whole, and must be banished from our class rooms.

clause, especially as *aeth* favours this omission also, and *W-H* must have sought at that time in vain for another Greek witness. The same applies to Luke vi. 26 —οι πατερες αυτων B 604 (+ *sah syr sin*), neglected by *W-H*, yet vi. 31 —και υμεις B then alone (omitted in *W-H txt*) has support of 604 and Paris<sup>97</sup>. There is absolutely no science in introducing *θρονηντες* into the margin of Luke xxiv. 37 on the authority of B alone and in neglecting to record in the margin at viii. 25 that B omits *και υπακουουσιν αυτω*, especially as *aeth* shows it is not an accident. For observe that at Luke iii. 8 on the sole authority of B and *Origen* they introduce the order *αξιους καρπους* into their margin. While at x. 1 —αυτους B *e Eus* (now supported by 604 and Paris<sup>97</sup> and *Sod*<sup>e 351</sup>) is not omitted by *W-H*. At vii. 47 +*και ante ολιγ. αγαπα* B<sup>sol</sup> [*negl Hort*] is added by 892 Paris<sup>97</sup>.

I do not want to multiply *ad nauseam* instances of arbitrary judgement. These remarks should suffice as to definite examples of the unscientific use of the margin as well as of the text whether bracketed or not. For it is to be observed that at Luke ix. 62 *W-H* bracket *προς αυτον* in the text on the sole authority of B; as a matter of fact however 604 omits also (and *sah* 1/3) which they did not know. The whole treatment of such things is entirely unequal. I wish to point out that their intuition in such matters was quite wrong, because a little further in Luke x. 1 they leave *αυτους* alone and do not brand or bracket it although B omits. Yet here B had support from *e Eus*<sup>dem</sup> and now we find that both 604 and Paris<sup>97</sup> also omit. Had Hort known this he would of course have banished it. It is useless for Souter to get up and defend Hort on any specious plea which I may offer him by stating the matter thus. Souter's own text condemns Hort's *method* while he still clings with a curious loyalty to the *man*.†

Further as to *Origen*, observe Luke xviii. 31 *τελειωθησεται* (for *τελεσθησεται*), which is found in Paris<sup>97</sup> 60 y<sup>scr</sup> z<sup>scr</sup> and some other important cursives, is *Origen's* reading, yet not found in **NB**.

Or as at Luke xxii. 4 where *Orig* reads *οπως* (and *Eus wa*), *with the 13 family only*, for *το πως* of **NB** and all the rest [except D *d arm πως*; *d* follows D with *quomodo* against *quemadmodum* of the rest].

Or as at Matt. xv. 22 where 1 [*non fam*] and *Origen* read *δεινως* for *κακως*, but not **NB** or any others known (although there may be other cursives); *δεινως* occurs at Matt. viii. 6 and Luke xi. 53.

Or at Matt. xvi. 25 *fin* for *ευρησει αυτην* where *Orig Iren* and *fam* 1 33 read *ουτως σωσει αυτην*.

Or as at Luke xxii. 22 where *Origen* (recollecting *εγραψεν περι αυτου* of *Matt Marc*) adds *αυτω* after *τω ωρισμενον* with *sah syr hier, syr cu* [*non sin*] *aeth περι αυτου*. Had B done this we should have been told it was

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† Dr. Souter has informed me since this was written that he had nothing to do with the text itself of the Oxford edition of 1910 and that he favors the Hort text practically entire.



Lucan. It is clearly an addition, as *sah* MSS are divided among themselves, four for *αυτω*, and one for *περι αυτου*; while *syr sin* by its silence accuses *eu* of harmonizing.

Origen says we must pay attention to the letter of Scripture down to the very presence or absence of an article in the Greek. Yet observe what he does at Luke xxii. 10/Mark xiv. 13. For at Luke xxii. 10 he uses St. Mark's *απαντησει* with D *min*<sup>5</sup> (against *υπαντησει* CLX, and *συναντησει* **SB** *unc*<sup>15</sup> *rell*), while at Mark xiv. 13 he incorporates into the narrative *εισελθοντων υμων εις την πολιν* from Luke xxii. 10 with only *fam* 13 28 91-299 2<sup>pe</sup>.

Again, at Matt. xx. 13 he is to be observed very carelessly on both sides of the question. Once <sup>3.705</sup> with LZ 33 *sah boh syr sin aeth Nyss* writing *ουχι δηναριου συνεφωνησα σοι*, and again <sup>3.697</sup>, again <sup>thro' int 3.907</sup> *ουχι δηναριου συνεφωνησας μοι* with **SB** and all the rest, and *latt syr rell arm Auct*<sup>op</sup> *imp et de voc gent*. This place should be very carefully considered. Was the archetype of LZ 33 then on Origen's desk and annotated by him to conform to a turn of the versions?

We have another illustration of Origen's rank carelessness in St. Mark's Gospel. In one place, <sup>3.737</sup> concerning Mark xi. 1, he says precisely: "*και ο μαρκος δε κατα τον τοπον ουτως ανεγραψε· και οτε εγγιζουσιν εις ιεροσολυμα και εις βηθανιαν προς . . .*" and again <sup>3.743</sup> "*ιδωμεν δε περι της βηθφαγη μεν κατα ματθαιον, βηθανιας δε κατα μαρκον, βηθφαγη δε και βηθανιας κατα τον λουκαν.*"

Nothing could be plainer as to the Marcan reading of *εις Ιεροσολυμα και εις βηθανιαν* without *εις βηθφαγη*, and yet when in another place Origen comes to write out Mark xi. 1-12 he has there *εις ιεροσολυμα εις βηθφαγη και βηθανιαν*.

We note in these two places—these two codices as it were—of Origen that they vary in the spelling of *ευθvs* and *ευθεως* (xi. 3) and doubtless he was using different copies, without realizing it, when he penned the two passages. For instance in the one place (ver. 2) he leaves out *ουπω*, in the other it is present; again ver. 3 he leaves out in one place *παλιν*, in the other it is present.

Again ver. 3 one place *τι ποιειτε τουτο*; in the other *τι λυετε τον πωλον* with D.

Ver. 4	one place	<i>και απηλθον</i>	in the other	<i>και απελθοντες</i>
	„ „	<i>θυραν</i>	„ „	<i>την θυραν</i>
	„ „	<i>τον πωλον diserte</i>	„ two others	<i>πωλον.</i>

Further than that Origen does a thing at *Matt* xviii. 27 which throws a lurid light on the proceedings of the entire coterie, whose joint testimony we are asked to accept and whose mutual support is considered to bolster up the individual witness of a very small clan. This place both dates several witnesses and affords much help.

I refer to this substitution: For *και το δανειον αφηκεν αυτω*, Origen with 1 only and *ff<sub>1</sub> sah boh (ex xviii. 32)* says *πασαν την οφειλην*.



Origen's quotation, as given in Tischendorf, is ο δε σπλαγχνισθεις επ αυτω κυριος ουκ . . . αφηκεν αυτον μονον αλλα . . . πασαν την οφειλην αυτω. While this does not convict Origen absolutely of appropriating the wording of verse 32, and inserting it in verse 27, it comes so near to it that 1 and *sah boh* must have thought it a good idea to make the transfer. In other words they were following Origen, as Vulgate mss followed Jerome's other writings. (*Soden* adds his family  $\phi^a$ .)

The principal point is this (for  $\aleph B$  do not agree to make the substitution): For many verses previously the testimony of Evan 1 (without 118-209) has been bolstering up B. I use this expression advisedly, for on the testimony in *Matt* xviii. 25 of B 1 56 58 124 *Orig* 1/2 Hort has inserted in his text  $\epsilon\chi\epsilon\iota$  WITHOUT THE SLIGHTEST MARGINAL ALTERNATIVE. Evan 1 is contradicted by 118-209, 124 is contradicted by the rest of its family; 56 and 58 are of no account whatever [Dobbin is silent as to 61], for they are most notorious polyglot abusers of the truth, and Origen contradicts himself. They have been used here simply to bolster up B in his use of the historic present [see elsewhere under this head].

Again, upon the testimony of B 1 124 (again against their families) and *sah* 4/7 we are asked in *Matt* xviii. 27 to suppress  $\epsilon\kappa\epsilon\iota\nu\omicron\upsilon$  [by Hort in square brackets].

Now such mss do not really support B as a neutral text at all, for we find that 1 and *sah* and *Origen* are all in the same circle playing tricks on us; as at xviii. 27 in this very same verse where they ask us to read  $\pi\alpha\sigma\alpha\nu$   $\tau\eta\nu$   $\omicron\phi\epsilon\iota\lambda\eta\nu$  for  $\tau\acute{o}$   $\delta\alpha\nu\epsilon\iota\omicron\nu$ .

This dates the vagaries and other like ones observable in 1 *Orig* and *copt*, and makes us demur to use them as supporters of B as a neutral text. On the contrary B is supporting *them* for an Egyptian and private post-Origenian recension. I will illustrate further:—

*Matt.* xvii. 8. Hort prints  $\alpha\upsilon\tau\omicron\nu$   $\text{I}\eta\sigma\omicron\upsilon\nu$   $\mu\omicron\nu\omicron\nu$ . This is read by B and by B only.  $\aleph$  supports with  $\text{I}\eta\sigma\omicron\upsilon\nu$   $\alpha\upsilon\tau\omicron\nu$   $\mu\omicron\nu\omicron\nu$ , both readings being obtained via the Coptic by  $\aleph$  and B. Hort did not know this, for the Coptic or Syriac has never been alleged in the critical apparatus as containing this  $\alpha\upsilon\tau\omicron\nu$ , nor does Horner connect the readings of  $\aleph B$  with Coptic in his *sah* apparatus. But it seems perfectly clear to me where  $\aleph B$  got the  $\alpha\upsilon\tau\omicron\nu$ . Hort's margin has  $\tau\omicron\nu$  in place of  $\alpha\upsilon\tau\omicron\nu$ . [*Sod*<sup>50</sup> = B.]

14.  $\epsilon\lambda\theta\omicron\nu\tau\omega\nu$  (—  $\alpha\upsilon\tau\omega\nu$ )  $\aleph B Z$  1 124 245 *sah* is the only support. Hort's text gives no alternative, and we are to swallow the reading of this vicious little circle (whose joint eclecticism is now in process of demonstration) against *Origen* because it is a "shorter" text. Hort counts *seven* witnesses I suppose, but it is merely *one*.

- xviii. 1. Hort's margin is dignified by the addition of  $\delta\epsilon$  here, to read  $\epsilon\nu$   $\epsilon\kappa\epsilon\iota\nu\eta$   $\delta\epsilon$   $\tau\eta$   $\omega\rho\alpha$  with BM *e sah*<sup>36</sup> *boh*<sup>omn</sup>. These are the

Matt.

only witnesses (+*καὶ syr cu*). *Boh<sup>omn</sup> e* is very suggestive, against the shorter text for *Gr<sup>omn</sup> Lat<sup>omn</sup> Syr<sup>3/4</sup> Orig*.

- xviii. 11. Another similar little coterie (observe the members are never homogeneous) ask us to omit this verse altogether. It is composed of **NBL**\* 1 (against family) 13 (against family) 33 892\* *e ff<sub>1</sub> sah boh<sup>pl</sup> syr sin hier* and *Orig*, and Hort promptly accepts their verdict with much gusto, referring in his margin to the Appendix, where three half-column lines are devoted to explain that it is "Interpolated either from Luke xix. 10 (a different context) or from an independent source written or oral." Where were **NL** above if right here? Why was *Orig* on the other side above? I mean merely that the whole editorial process is intuitive and has no scientific foundation whatever.

16. Hort's margin receives the order *παραλαβε ετι ενα η δυο μετα σου* of *B ff<sub>1</sub>* and *boh* (these only). Where is the science? *B* is evidently the controlling factor. But *B* got this from looking at† an Egyptian copy of the Scriptures with this order (*cf.* also *sah*).

To go back a little xvi. 21 *IC XC* stands in Hort's text without the alternative *O IC*. I beg to say that only **N\*B\*** read thus (both corrected) and that their only support is *sah<sup>2/3</sup> boh<sup>omn</sup> praeter duo*. Whereas **N<sup>ca</sup>** 892 *Orig* and *Iren* omit altogether.

If right here then in the name of all that is consistent why does Hort reject the +*τοτε* in xiv. 3 of *B* and *fam* 13 with *sah* most decidedly: "*εν τουτω τω καιρω*"? Even *k* suggests it with "*cum detinuisset*" against "*Herodes enim tenuit*" but Hort prints *κρατησας*.‡ For at viii. 18 Hort does not scruple to accept *B* and *sah* alone for his text of *οχλον* against *οχλους etc.* And at ii. 21 he reads *εισηλθεν* (for *ηλθεν*) **NBC** alone, merely confirmed by *sah boh εϋδωκ εβραι, εϋι εδουκ*.

Now these conjunctions **NB** and **NBC** and **NBD** have been given too much weight when insufficiently supported otherwise.

Observe xii. 17 *να (pro οπως)* **NBCD** 1 33 *Orig Eus boh*. If I oppose this I shall be told that I am a madman, and that this evidence is absolutely conclusive. I deny it. And I point to viii. 34 where *να (pro οπως)* is read by *B* alone and *boh*. [*Soden* adds nothing.]

Hort does not follow *B* here in viii. 34, but why not? If *να* is neutral in xii. 17, why not in viii. 34? Bohairic uses it in both places. Did Hort have a glimmer that *B* after all was copied from a Graeco-Coptic ms and that *εϋνα* caught *B*'s eye instead of *οπως*? If so, where is the neutral text?

The same remark applies to *εως* and *εως ου*. In Matt. xviii. 30

† As **N** in Matt. xiv. 1 *etc.* *τετραρχης more copt.* ‡ *Soden's* text accepts +*τοτε* with <sup>059</sup>.



ⲚBCL write *εως αποδω* for *εως οὐ αποδω* of the rest; but in xviii. 34, only four verses beyond, B *alone* writes *εως αποδω*. (See full list in Luke.) Possibly *ου* is dropped for fear of confusion with *οὐ*.

After a thorough re-examination of the subject I re-affirm my belief that however good a base the MS B may have in places, it is absolutely to be disregarded as representing any such thing as a "neutral" text; that in many places it is as far removed from "neutrality" as night from day; that "neutrality" can alone be sought among the documents which are in agreement with the witnesses of pre-Origenian date.

To rank B "neutral" as a whole is to discredit testimony of Clement of Alexandria when supported by a host of witnesses; to discredit Tertullian and Epiphanius jointly when they reproduce faithfully the text of Marcion [as regards language, not as regards brevity], equally supported by a large array of authorities; to discredit much of the "western" text even when it is undoubtedly the "shortest," in the face of two differing lines of addition, with or without conflation of these two lines; to discredit Origen himself when he opposes B but has good support otherwise; to discredit the old Syriac when opposing B in favour of Ⲛ or of D; and finally to shut the door on a possible neutral text reproduced in no Gk. MSS extant but witnessed to strongly by pre-Origenian Fathers, backed by Latin, Syriac, or Coptic MSS. (*Cf* Adalbert Merx, II. Theil, I. Hälfte p. 20, *etc.*)

I re-affirm my belief that a polyglot text influenced Ⲛ throughout.† And I charge B with being the child of a Graeco-Latin recension, and by its scribe or by its parent of being tremendously influenced by a Coptic recension or by a Graeco-sahidic <sup>and</sup><sub>or</sub> a Graeco-bohairic MS.‡

I cannot allow that ⲚB influenced the sahidic or bohairic versions (except perhaps a few separate MSS of each or either of them); for the sympathy visible between Ⲛ or B or both and the Coptic versions is a sympathetic bond which antedates the MSS Ⲛ and B, and which contributes to place these versions (where they oppose ⲚB) on an independent footing implying a Greek text of older date than that of ⲚB, and when supported by other good witnesses to be followed.

And I charge Westcott and Hort with having utterly failed to produce any semblance of a "neutral" text. I charge them with the offence of repeated *additions* to the narrative on most insufficient evidence.

I charge the Oxford edition of 1910 with continual errors in accepting Westcott and Hort's text for many verses together where the absence

† In the list of differences between Ⲛ and B in Part II will be found plenty of material to support this proposition.

‡ Proof to this effect may be seen throughout the following pages.



of footnotes shows that the editors consider their text as settled. I acknowledge and make confession freely that the Revisers have retraced steps in a number of places and ejected Hort's readings sometimes even without the pro and con in a footnote, where Hort blindly followed a phantasma of evidence. But this text is still founded on too high a regard for B, and I pray for an entire reconsideration of the matter in the light of what follows.

One word here as to the "Western" text may not be out of place. Upon many occasions this "Western" text is the one which furnishes the *shortest* text (against B). We have been taught that the "Western" text is the one which has the most *additions* and accretions. *This feature is quite distinct from the other*, and whether the additions be all glosses or not, the other feature of omission has to be separately considered as to its bearing on the basic or fundamental text for purity or shortness, for the text of D is, as we know from Clement of Alex., one which was in Egypt very early, at a date before the "African" Latin was known, is confirmed often by W, and has come down to us less influenced by side influences than the other recensions.

Take one instance. At Luke xix. 2 there are great varieties of reading, where D *d e* and *sah* preserve the shortest text, giving us (as to Zaccheus) simply *πλουσιος* for *και πλουσιος* of *l s*, *και ην πλουσιος* of *NL* 245 892 *goth syr hier* (and *W-H marg*), *και πλουσιος ην boh syr cu sin*, *και αυτος πλουσιος* *BKΠ biq vg (W-H txt)*, *και αυτος ην πλουσιος* *U al. latt*, *και ουτος ην πλουσιος* *A unc<sup>12</sup> al. f*, *ουτος ην πλουσιος* *W 108 157*, *πλουσιος ην ante και αρχιτελωνης* *syr pesh*, *πλουσιος (tantum) ante και αρχιτελωνης* *diatess arab*, (*Ψ and Erst 47* omit altogether). *W-H* adopt B's reading in *text* and *N's* in *marg*, and neglect D *d e sah* (*diatess*) altogether. Then why at Luke xxiv. 12, 36, 40, 51, 52 double-bracket the "Western non-interpolations"? Where is the science involved of the "shorter" text? Dr. Salmon ('Some Thoughts,' *etc.* p. 98) says "I am persuaded that critics will be forced to acknowledge that the Gospel as read in the 11<sup>th</sup> century in the Church of Rome differed in a few particulars from that read at the same date at Alexandria. Critics may discuss which of these texts is authoritative, or whether both may be so; but I am sure that an arbitrarily created hybrid between the two is wrong; and this is the kind of text more than once exhibited by *W-H* in the closing verses of St. Luke."

The claim of *W-H* to have resurrected the texts of Origen certainly holds good except in certain places. But in doing so they far exceed Origen's own claim. Origen's citations are full of conflation, where he knew *two* recensions and incorporated both. If he was not able to judge which of these was original, why should he be a perfect judge of other double readings similarly situated but of which he chose one? Now *W-H* profess that they have not only restored the text of Origen but that they know that this is "pre-Syrian" and "pre-Alexandrian" and, as

represented by B, is "neutral" and fundamentally correct as opposed to all others.† Their "selected readings," few and far between, can certainly not be considered proof of their contention, and we are prepared to challenge their assumption as to the supremacy of B. Meanwhile we would like to place on record again what Canon Cook had to say about the personality of Origen in connection with these matters, for that feature is of vital importance. The Church at large disagreed with Origen's conclusions. *W-H* after nearly 1700 years merely wish to replace us textually in the heart of an Alexandrian text, which after A.D. 450 or thereabouts fell into discredit and disuse. For Dr. Salmon says ('Some Thoughts,' *etc.* pp. 106/7): "Giving to the common parent of B and  $\aleph$  as high antiquity as is claimed for it, still it will be distant by more than a century from the original autographs, and the attempts to recover the text of MSS which came to Alexandria in the second century *may be but an elaborate locking of the stable door after the horse has been stolen.*"

Again the same authority (pp. 128/9): "When *W-H* refuse to give a local name to the readings they prefer, and designate them as neutral, that is to say, as free from corruptions of various kinds, they are disguising from themselves and from their readers that the question what text has the most early attestation cannot be decisively answered."

And again (pp. 131/132): "Thus the task of discrimination may be difficult; but we must not conceive that we have solved a problem because for our convenience we have simplified it. The problem has not been completely solved until we have taken account of the evidence *which has been temporarily neglected.*"

And again (p. 157): "I hold, on the contrary, that in critical science the rule *nullum tempus* prevails; that it is never too late to reverse a wrong decision."

And now to hear what Canon Cook has to say about Origen:—

"We go back one step further, a most critical and important step, for it brings us at once into contact with the greatest name, the highest genius, the most influential person of all Christian antiquity. We come to *Origen*. And it is not disputed that Origen bestowed special pains upon every department of Biblical criticism and exegesis. His 'Hexapla' is a monument of stupendous industry and keen discernment: but his labours on the Old Testament were thwarted by his very imperfect knowledge of Hebrew, and by the tendency to mystic interpretations common in his own age, but in no other writer so fully developed or pushed to the same extremes.

"In his criticism of the New Testament Origen had greater

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† However *Origen* and B are not infrequently in conflict. Observe Hort on those occasions. See beyond at the end of my notes on each Gospel.



advantages, and he used them with greater success. Every available source of information he studied carefully. Manuscripts and versions were before him; both manuscripts and versions he examined, and brought out the results of his researches with unrivalled power. But no one who considers the peculiar character of his genius, his subtlety, his restless curiosity, his audacity in speculation, *his love of innovation*, will be disposed to deny the extreme risk of adopting any conclusion, any reading, which rests on his authority, unless it is supported by the independent testimony of earlier or contemporary Fathers and Versions. The points in which we are specially entitled to look for innovations are: (1) curious and ingenious readings, such, for instance, as those which we have noticed in St. Mark and St. Luke; (2) the removal of words, clauses, or entire sentences which a man of fastidious taste might regard as superfluities or repetitions" [see my remarks on "pairs" and Origenistic "niceties"]; "(3) a fearless and highly speculative mode of dealing with portions of the New Testament which might contain statements opposed to his prepossessions or present difficulties which even his ingenuity might be unable to solve. In weighing the evidence of his citations for or against any doubtful reading, while we should feel assured of his perfect honesty of purpose, we ought to be extremely cautious in adopting his conclusions. A text formed more or less directly under his influence would of course command a certain amount of general adhesion; it would approve itself most especially to minds *similarly gifted and similarly developed*; when brought to bear upon the course of critical enquiry it would produce an enormous effect, especially if it came with the charm and interest of novelty; but not less certainly would it be challenged, and its verdict be refused, if it contravened principles of fundamental importance and affected the veracity of the sacred writers and the teaching of Holy Writ." (Canon Cook, 'Revised Version of the first three Gospels,' pp. 155/6.)

Hear also Bishop Marsh on the same subject ('Lect.' xi. ed. 1838, p. 482): "Whenever therefore grammatical interpretation produced a sense which in Origen's opinion was irrational or impossible, in other words irrational or impossible according to the philosophy which Origen had learnt (*sic*) at Alexandria, he then *departed* from the literal sense."

This sums up many other matters connected with Origen's treatment of textual matters (to which the following pages bear witness), so that we do not necessarily recover Origen's *manuscripts* when we are inclined to follow **SB** *Orig*, but very likely only Origen himself. (The MS 33 seems to represent a copy annotated by Origen himself with suggested "improvements." They are sometimes together quite alone. The same applies to the MS 127, and observe that 127 is related to a *graecolatine*: Matt. xxii. 9  $\pi\rho\sigma$  (*pro eis*) 127 *sol* = *latt* AD *exitus viarum*.)

To begin at the very beginning, when Hort says:

"But we have not been able to recognise as Alexandrian any



*readings of B in any book of the New Testament which it contains*" (vol. ii. p. 150)

had he never noticed the frequent preference given by B (and **N**) to *εαυτου* and *εαυτων* over *αυτου* and *αυτων*? In order to keep small detail out of my apparatus I began stupidly enough by not chronicling these things in **N** and B, but some examples will be found. Now turn to Clement of Alexandria and see his preference for the same course: (on Matt. xx. 28, Mark x. 45) *και δουναι την ψυχην την εαυτου*.

Then turn to *Athanasius*:

1 Pet. iv. 19 (where B alone omits *αυτων* after *ψυχας*) *Ath* says *τας εαυτων ψυχας* in the coptic manner.

Observe further:

(1) Jo. x. 31. "*εβαστασαν* sine copula cum **NBL** 33" says Tischendorf. Follow the apparatus a little further and you find **ATHANASIUS**, Surely then this is an Alexandrian reading. Observe further that after two words more **ATHANASIUS** drops *οι ιουδαιοι* with the new Egyptian MS W, and the Alexandrian picture is complete there.

( ) Jo. xvii. 15 referred to by Burgon as to an omission by B and *Ath* is questionable.

(2) Matt. xii. 31. *αφεθησεται υμιν τοις ανθρωποις* B 1 *sah* and **ATHANASIUS** only.

(3) Matt. xxvi. 45. *ιδου + γαρ* BE and *sah* **ATH**<sup>bis</sup>.

(4) Luke xi. 19. *αυτοι υμων κριται εσονται* BD 604 Paris<sup>97</sup> only of Greeks, *a<sub>2</sub> c d t* of Latins, with **ATHANASIUS**, choosing this order out of five or six differing orders by the other authorities.

(5) †Jo. i. 13. — *ουδε εκ θεληματος ανδρος* B\* 17\* *Eus Clem*<sup>dis vid</sup> and **ATHAN**<sup>dis vid</sup> *Ps. xxi*.

(6) Jo. v. 37. *εκεινος* (*pro αυτος*) **NBLW a** (*goth*) and **ATHANASIUS** (*D d εκεινος αυτος*). *Om αυτος* 892 = *syr cu pers georg*.

This *εκεινος* is so thoroughly Johannine in such a connection that it is difficult to judge whether it may be basic or only an endeavour by **NBLW Ath** to improve the passage to a conformity with Johannine diction. But the action of D is suspicious. See as to *εκεινος* beyond under "Syriac" heading in St. John's Gospel at iv. 11.

(7) Jo. vi. 42. *πως νυν* (*pro πως ουν*) BCTW *boh*<sup>pl</sup> *goth syr hier* only and **ATHANASIUS**<sup>codd</sup> (*teste Tisch*). Add *Sod*<sup>050</sup>.

(8) Jo. x. 32 *fin*. Order *>εμε λιθαζετε* of **NBLV** 33 157 Paris<sup>97</sup> *Sod*<sup>050</sup> only of Greeks, but of *it*<sup>pl</sup> *vg*, is the order of **ATH**. against DW and the rest and *c d f l δ sah boh syr goth Epiph Hil*

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† And this matter has some bearing upon our contention as to "pairs" of expressions.

*Thdt.* When **Σ**BL oppose *sah boh* and have *Athanasius* with them we may surely take it into account.

- (9) Jo. xii. 28. *δοξασον μου το ονομα* (*pro δοξ. σου το ονομα*) B<sup>sol</sup> *cum Evan* 5. But so L X and **ATHANASIUS** *δοξασον σου τον υιον* (*Cyr* refers to both).
- (10) Jo. xv. 21. *αλλα ταυτα παντα ποιησουσιν εις υμας* BD\***L**<sup>Σ</sup> 1 33 Paris<sup>97</sup> *Petr*<sup>alex</sup>, all others *υμας* or *υμιν*.
- (11) Jo. xix. 31. *η ημερα εκεινη του σαββατου* (*pro η ημερα εκεινου του σαββατου* B\***H** *min pauc Elz*<sup>ed</sup> *pers c f g vgg* and *Cyrl*<sup>alex</sup>, all others *εκεινου*).
- (12) 1 Peter i. 11. Of the prophets of old: *ερευνωντες εις τινα η ποιουν καιρον εδηλουτο εν αυτοις πνευμα* (—*Χριστου*) *προμαρτυρομενον τα εις Χριστον παθηματα*. . . . B<sup>sol</sup>

*Von Soden* now adds the testimony of **ATHANASIUS** to that of B for omission of *Χριστου*. In the Benedictine edition of 1698 of *Ath.* the word is not omitted, but if *Ath*<sup>codd</sup>, presumably examined by *Soden*, really omit, we are thoroughly justified in connecting this strange omission with Alexandria.

But in another place Hort writes as follows:

“The perpetuation of the purer text may in great measure be laid to the credit of the watchful scholars of Alexandria; its best representatives among the versions are the Egyptian, and especially that of Lower Egypt; and the quotations which follow it are most abundant in *Clement*, *Origen* (*Dionysius*, *Peter*), *Didymus* and the younger *Cyrl*, ALL ALEXANDRIANS.” Hort, vol. i. p. 549.

As to whether the Alexandrian School *preserved* the true text, or modified it by attempted improvement, is what we are to inquire into.

Hort's system involves dragging in readings of B whenever support can be found from another ms. Since Hort's day his true system thus demands and compels the acceptance of further “monstra” exhibited by B owing to support forthcoming since from other MSS or versions (such as 604 892 Paris<sup>97</sup> *syr sin*). I make free to prophecy that other documents so far unknown will add to this list a further crop of vicious survivals which might give us eventually all of B's misreadings. The system is thus demonstrated to be unscientific in the extreme, notwithstanding the praise so fulsomely lavished on it by a certain school.

I propose to sketch the matter in St. Matthew. In St. Luke I will go into the matter a little more thoroughly in some respects. And in St. Mark I will add a section on the differing recensions visible in that Gospel. The treatise might run to undue length if all four Gospels were handled quite exhaustively. In St. John I have been obliged to go into great detail owing to the character of the Gospel and its pleonastic expressions leading to textual difficulties.

Paris<sup>97</sup> is not extant for control in St. Matthew in Schmidtke's edition, and Ψ only begins at Mark ix. 6, but 892 is valuable in Matthew.

I do not overlook the fact that the side opposed to **N**B sometimes also tried its hand at improvement. See *Matt.* xv. 6 *την εντολην* (*ex Marco* vii. 8) for *τον λογον* of BD and versions, but even here **N** is not agreed with B and writes *τον νομον* with CT<sup>c</sup> *fam* 13 and *Ptol.* The support of *Ptol* puts *τον νομον* into the second century, and is not far removed from *την εντολην*.

Burkitt says :

“The Antiochian Greek text seems never to have influenced Egypt—at least not before the x<sup>th</sup> century. Freedom from specifically ‘Antiochian’ readings is a characteristic of all forms of the Egyptian N.T.”—Burkitt in ‘Texts and Versions,’ *Encyc. Bibl.* 1903.

But precisely because long ago Egypt had *revised* this Antiochian text.

This revising process will now engage our attention for many pages.



## CHAPTER II.

### B IN ST. MATTHEW'S GOSPEL.

#### *Example of editing by B.*

Matt. v. 37. "Let your word be yea yea, nay nay." For  $\epsilon\sigma\tau\omega$  B alone with  $\Sigma$  *min*<sup>4</sup> *Eus* substitutes  $\epsilon\sigma\tau\alpha\iota$ . Hort actually dignifies this with a place in his margin. Now if B be right,  $\aleph$  and every other MS and Father are wrong and the copies in their hands most curiously mutilated.

For Justin Martyr, Clement and Clem<sup>hom</sup> several times, Tertullian, Cyprian and Iren. all witness to  $\epsilon\sigma\tau\omega$ , while John Damascene confirms it absolutely, for quoting the same saying from *St. James* v. 12, where the rare form  $\eta\tau\omega$  obtains (and is constant in all MSS), he quotes it as  $\epsilon\sigma\tau\omega$ .

(Clem<sup>alex</sup> as a matter of fact seems to be on both sides and both in *Strom.* This is not indicated by *Tisch.*)

#### *Examples of Solecisms or practical Solecisms of B.*

- |              |  |                            |
|--------------|--|----------------------------|
| v. 11.       | $\epsilon\nu\epsilon\kappa\alpha$  | B <sup>sol</sup>           |
| vi. 18.      | > $\nu\eta\sigma\tau\epsilon\upsilon\epsilon\iota\nu$ $\tau\omicron\iota\varsigma$ $\alpha\nu\theta\rho\omega\pi\omicron\iota\varsigma$  | B ( <i>k</i> ) only        |
| 21.          | — $\kappa\alpha\iota$  | B and one <i>boh</i> codex |
| 33.          | > $\tau\eta\nu$ $\delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\nu\eta\nu$ $\kappa\alpha\iota$ $\tau\eta\nu$ $\beta\alpha\sigma\iota\lambda\epsilon\iota\alpha\nu$ $\alpha\nu\tau\omicron\upsilon$ | B <sup>sol</sup>           |
| <i>ibid.</i> | $\chi\rho\eta\tau\epsilon$ ( <i>pro</i> $\chi\rho\eta\zeta\epsilon\tau\epsilon$ )  | B* <sup>sol</sup>          |
- xii. 20. No one seems to have emphasised  $\lambda\eta\nu\omicron\nu$  by B (for  $\lambda\iota\nu\omicron\nu$ , flax). I do not think this is an itacism because *k* and *vg*<sup>c</sup> check us.  $\lambda\eta\nu\omicron\varsigma$  or  $\lambda\alpha\nu\omicron\varsigma$  means *wool* ("smoking wool"), but also in a sense *wood* (wooden winepress, trough, coffin, etc.), hence probably the *lignum* of *k*, which the very old Vulgate text of *vg*<sup>c</sup> confirms. B and *k* draw together elsewhere, but I have not seen notice taken of it here. *Lignum* is not necessarily therefore an error for *Linum*. Indeed in an ancient Graeco-latin B may have seen *lignum*, since *k* has preserved it.
- Sah boh* imply a wick of flax, but *aeth* suggests the woody fibre of flax.
32.  $\omicron\nu\kappa$   $\alpha\phi\epsilon\theta\eta\sigma\epsilon\tau\alpha\iota$  (*pro*  $\alpha\phi\epsilon\theta\eta\sigma\epsilon\tau\alpha\iota$  *primo loco*) B<sup>sol</sup>

Matt.

- ibid.* ου μη αφεθη (*pro* ουκ αφεθησεται *sec loco*) B
38. — και φαρισαιων B *min*<sup>2</sup>? against all others
- 48 *fin.* — μου (*post* οι αδελφοι) B<sup>sol</sup> *vid cum Ev Ebion*<sup>Epiph</sup>
- xiii. 4. και ελθοντα τα πετεινα κατεφαγεν B *fam* 13 only *vid* (and not from a parallel) but *cf. von Soden*
5. της γης (*pro* γης) B<sup>sol</sup> (*De novo* B<sup>sol</sup> της γης Marc iv. 5)
6. εκαυματωθη B (*rell et* ~~Σ~~ εκαυματισθη *et* D εκαυματισθησαν)
17. — και δικαιοι B<sup>sol</sup>
24. ελαλησεν (*pro* παρεθηκεν) B\* *vid et k* [*Negl. Soden*]
- xiv. 2. — δια τουτο B<sup>sol</sup> [*Habet Marc vi. 14*]
5. επει (*pro* οτι) B\*<sup>sol</sup> *cum* 604; επειδη ΣΝ (*sah* expresses this curiously) *Cf. xxi. 46* which B was considering.
19. κελευσατε (*pro* κελευσας) B\* *Sod*<sup>1443</sup>
36. παρεκαλουν (— αυτον) B 892 *Orig* 1/2 *Chr*
- xv. 11. ερχομενον (*pro* εισερχομενον) B<sup>sol</sup>
15. αυτω ειπεν (*pro* ειπεν αυτω) B<sup>sol</sup> *pers*
17. εισερχομενον (*pro* εισπορευομενον) B *Orig* 1/2. Add *Sod*<sup>750</sup>
32. — ηδη B 106 301 *l vg*<sup>L</sup> (*cf syr copt aeth*)
- xvi. 4. αιτει (*pro* ζητει) B<sup>sol</sup> (*cum pers*<sup>int</sup> *arab*<sup>int</sup>; *cf. syr ancipitem curam linguae*)
14. οι δε (*pro* αλλοι δε) B<sup>sol</sup> *et Eus* (*Chr*)
17. — οτι B<sup>sol</sup>. Add *Sod*<sup>750</sup> *teste Sod, sed contra ed.*
21. δεικνυναι (*pro* δεικνυειν) B<sup>sol</sup> *cum Orig*<sup>semel</sup>
22. λεγει αυτω επιτιμων B<sup>sol</sup> (*pro* ηρξατο επιτιμαν αυτω λεγων) and *W-H marg*
- xvii. 25. απο τινος (*pro* απο τινων) B 238 *sol. Cyr* 2/4. Add *Sod*<sup>aliqua</sup>
- xviii. 9. σκανδαλει (*pro* σκανδαλιζει) B<sup>sol</sup>. Correctors have not changed. It is accented σκανδαλει̇.
28. — εκεινος B 245 *pers sol* (*arm*<sup>zoh</sup> *contra codd*)
30. > αυτου οι συνδουλοι B<sup>sol</sup> *et copt*
- xix. 22. χρηματα (*pro* κτηματα) B<sup>sol</sup> (*Chr*) Is this “simple” and “inartificial”? Hort says “no,” for he rejects it from his text and margin. *Cf* Liddell and Scott *sub* χρῆμα: “The interchange of χρῆμα and κτήμα is frequent, yet the same distinction holds as between χράομαι and κτάομαι, so that κτήμα is strictly a possession, χρῆμα what one wants or uses.”
- In other words “money” to B or the scribe of B was more familiar (χρήματ’ ἀνὴρ “money makes the man,” *Pindar*) than landed possessions. B<sup>scribe</sup> was a city man, a town man, as is seen all through his attitude.
- St. Mark differentiates between κτηματα and χρηματα in x. 22/23 of the parallel.†

† See further remarks as to this in section on Patristic quotations and Clement of Alexandria.





Matt.

- xxvii. 6. κορβαν B\* (*f g<sub>1</sub> q r<sub>2</sub> aur gat vg<sup>6</sup>, corbam a d h r*) *aeth*  
 13. οσα (*pro ποσα*) B<sup>sol</sup> (D τοσα)  
 17. τον βαρabbαν B 1 Sod<sup>1132</sup> *Orig soli vid [non copt]*  
 (21. τον βαρabbαν NBL 1 33 122 892 (*sah boh xe βαρabbαν*  
*cf syr*) If improvised in *ver* 17, probably also here)  
 24. κατεναντι (*pro απεναντι*) BD *soli vid et W-H [non al. Sod]*  
 29. περιεθηκαν B 131? for εθηκαν of KNWΔΠ *syr boh latt longe*  
*plur and επεθηκαν N unc<sup>pl</sup> min<sup>pl</sup> d h vg<sup>Q</sup> Eus (sah)*  
 This is a clear improvisation by B, and would equate such a thing  
 as περιελειχον of 157 at Luke xvi. 21, except that it comes from  
 Mark xv. 17 “και περιτιθεασιν αυτω πλεξαντες ακανθ. στεφ.”  
 33. εις τον τοπον του B<sup>sol</sup> (*pro εις τοπον*) *cf. sah boh et Luc xxiii. 33.*  
 See under “Harmonies.”  
 43. επι τω θεω (*pro επι τον θεον*) B 213 *soli latt<sup>pl</sup> Eus 1/2 Juven.*  
*W-H<sup>mg</sup>*

This seems to be a delicate choice of the dative after πεποιθεν. The acc. or dative can accompany πειθω according to its various shades of meaning. Here apparently “He was fully persuaded of and conformed to God.”

### B and Latin Sympathy.

It is quite impossible to divorce B from Latin affiliations. In the detail of this matter will be found much food for reflection in this Gospel and in the others.

These lists are compiled to assist in differentiating between a possible common *base* of the Greek and Latin witnesses and a real appropriation by B of Latinisms or Latin readings. The full force of the matter is felt when we see where W goes with B and where it does not.

Matt.

- i. 22. κυριου (— του) NBCDWZΔ (observe both D and Δ are present)  
 25. εως ετεκεν (*pro εως ου ετεκεν*) B<sup>sol</sup> [W-H] (*cf Luc xii. 59*)  
 ii. 13. εφανη (*pro φαινεται*) B 372 and *latt*  
 vi. 10. και επι γης (— της) NBWZΔ *Clem Orig<sup>sexies</sup>*  
 18. > νηστευων τοις ανθρωποις B (*k*) *soli*  
 ix. 28. > τουτο δυναμαι ποιησαι B *l q vg<sup>W</sup>*  
 x. 4. καναναιος (*pro κανανιτης*) BCD (*χαν.*) L *min pauc copt it vg et δ*  
 16. εις το μεσον (*pro εν τω μεσω*) *λυκων* B<sup>sol</sup> *cum ff<sub>1</sub> k vg<sup>B</sup> Lucif.*  
 23. Ισραηλ (— του) BD [W-H] *latt (cf Marc xv. 32)*  
 xii. 1, 12. σαββατοις (*pro σαββασιν*) B<sup>sol</sup> *et vett sabbatis*  
 xii. 4. δ (*pro ουδς*) BDW 13 22 124 *b d k q aur vg<sup>Z</sup> syr*  
 xiii. 5. εξανετειλαν (*pro εξανετειλεν*) B<sup>sol</sup> *Cf latt exorta sunt. See*  
*“Change of Number.”*  
 8. επεσεν εις B\* (*pro επεσεν επι*) *sed B ipse vid επι substituit*  
 39. αιωνος (— του) NBD *fam 13 33 Orig 1/2 latt (contra sah et boh*  
*diserte τουτου του αιωνος)*

Matt.

- xiii. 40. The above is followed suspiciously closely by *κατακαίεται* **NB** (D -οντα) 1 [*non* 118-209] *Cyr* and *latt* "comburuntur," "exuruntur" (*contra rell Gr*). The Coptic word, one chosen out of many, *σεροκζοϣ* (hence "sirocco") may also intimate *κατακαίεται* rather than *καίεται*. W with the rest *καίεται*.
- [xiii. 46. A very curious case occurs here, where **NB** and all agree in *πεπρακεν* against the aorist of D alone *επωλησεν*]
- xiv. 9. *λυπηθεις* (*pro ελυπηθη*) BD 1 *fam* 13 604. Some Latins *contristatus* without *est* (against the other Greeks and the important witnesses *c f k q\* copt arm syr*). This *λυπηθεις* looks strangely like the Latin *contristatus* (-est), for the copula *δε* wanting in BD is found in the Latins *c f k q\* (copt syr)*, which have *contristatus est*, showing that *est* did not slip in there by mistake.
10. *ιωαννην* (-τον) only **B<sup>N</sup>\*ZΘ** 1 as *lat*. Otherwise *sah boh* "he took off the head of John."
29. *πετρος* (-ό) **NBD** [*non minn*] *W-H*
32. *αναβαντων* (*pro εμβαντων*) **NBDT<sup>c</sup>** 892 (*latt*: *ascendentibus*)
- xv. 31. *κωφους ακουοντας* (*pro κωφ. λαλουντας*) **BΦ** 59 115 238 and *e* "surdos audientes" (while *d* using *surdos* yet has *loquentes*, as also *k*). All the rest and *latt* have *λαλουντας*. I class this here because of the acceptance by *d e k* of *surdos* for *mutos*. *κωφος* is used in N.T. both for *dumb* and *deaf* (*vide* our Eng. transl.). *Boh* turns the difficulty by beginning *mutos loquentes*, continuing *et clodos ambulantes et caecos videntes*, and closing with the addition of *surdos audientes*, while *a* cuts out nearly the whole verse.
37. > *το περισσευον των κλ. ηραν*. Latin order, supported only by BD 1 33 892 against the Greeks and other versions.
- xvii. 3. *ωφθη* (*pro ωφθησαν*) [*μωυσης και ηλειας* following] corresponds to *latt mult* "paruit."
- The polyglot character of **NB** is shown in this same verse where they change the order *μετ αυτου συλλαλουντες* (*cum eo loquentes*) to *συνλαλ. μετ αυτου* with *W* 1 *ff<sub>1.2</sub> q sah boh aeth* and *syr* *Cyr*. So again xvii. 7 *προσηλθεν ο ιησους και αψαμενος* **NBD** *fam* 13 604 *it<sup>pl</sup> vg syr* against *προσελθων ... ηψατο* of the rest.
22. *συστρεφομενων δε αυτων* (*pro αναστρεφ. δε αυτων*) **NB** 1 892. *Cf lat<sup>pl</sup> conversantibus; et re . . . c e ff<sub>1</sub>; et Orig* ("neutral") *στρεφομενων δε αυτων*.
- xix. 3. *φαρισαιοι* (-οι) **BCLMWΔΠΣ** *al. pauc boh Dam*.
16. *σχω* (*pro εχω*) BD *Sod*<sup>381</sup> *latt Orig* 1/2 (*contra NL κληρονομησω*)
21. *λεγει* (*pro εφη*) **B** *Sod*<sup>50</sup> *fam* 13 only of Greeks with all Latins.
24. -οτι **B** *plur* and *latt* (*but* against **NCLMZ** *copt syr*)



Matt.

- xx. 20. *απ αυτου* (*pro παρ αυτου*) BD 604 *W-H*. Cf *latt sah*  
 33. > *οι οφθαλμοι ημων* **N**BDLZ 33 892 *Sod*<sup>δ 371 al 4</sup> *latt*
- xxi. 28. > *δυο τεκνα* B 142 299 *Sod*<sup>al 5</sup> *latt<sup>omn</sup>*
- xxii. 4. *ητοιμακα* **N**BC\*DL 1 22 33 604 892\*; against *ητοιμασα* of the rest, strengthened by *Orig Cyr Chr Dam*. Hort uses *ητοιμακα* here without a sign in the margin. This is not Origen.  
 5. *επι την εμποριαν* (*pro εις την εμπ.*) **N**BCDThΣΦ *fam* 13 33 125\* 157 [*non* 28] 604 *Orig* and *LATT*.  
 30. *-του θεου* BD *fam* 1 [*non fam* 13] 604 *a b c d e f ff<sub>2</sub> h q r* *vg*<sup>EZ\*</sup> *syr cu sin sah arm Orig<sup>ter</sup> W-H*, but cf *Marc xii. 25*  
 Note that *W* has *του θεου* with the rest and does not go with *D* here.
- xxiv. 3. *-της* (*ante συντελειας*) **N**BCL<sup>7</sup> *Sod*<sup>750</sup> *fam* 1 33 157 892 *Cyr<sup>hier</sup>*  
 38. + *εκειναις* BD *Sod*<sup>duo</sup> *latt* and *sah*
- xxv. 16. *εκερδησεν* (*pro εποιησεν*), and *-ταλαντα* *fin* by *BCDL*, and *BL* respectively, shows very strong Latin affiliation, both being against **N** and the mass.  
 29. *του δε μη εχοντος* (*pro απο δε του μη εχοντος*) **N**BDL 1-209 [*non* 118] 33 124 [*non fam*] = *Lat*.  
 41. *κατηραμενοι* (*-οι*) **N**BLT<sup>r</sup> 33 *Sod*<sup>1246</sup> *boh Cyr* 1/2 (*contra rell et Patr Gr permultos*) et *Orig<sup>bis</sup>*.
- xxvi. 45. *καθευδετε λοιπον* (*pro καθ. το λοιπον*) BCLW 273 348 *m*<sup>scr</sup> *p*<sup>scr</sup> 892 *Sod*<sup>al</sup> seems to equate *ηδη* and the Latin *jam* [see Liddell and Scott]. *Syr* with *sah* and *aeth* = "ergo."  
 53. *πλειω* (*pro πλειους*) **N**\*BD *W-H* [*non minn*] *latt* (against Origen)
- xxvii. 43. *επι τω θεω* (*pro επι του θεου*) B 213 *sol* *latt*<sup>pl</sup> et *W-H mg*.  
 49. *ειπαν* B *fam* 13 (and *ειπον* D 69) *W-H txt* = *a b c d ff<sub>2</sub> g<sub>2</sub> q* but not the others and no vulgates. All other Greeks oppose with *ελεγον*.
- xxviii. 14. *υπο του ηγεμονος* (*pro επι του ηγ.*) BD 59 892 only with *W-H marg*. Cf *lat* "a praeside."  
 15. *αργυρια* (*-τα*) **N**\*B\*W *Sod*<sup>751 sol</sup> et *W-H txt*. Cf *lat* "pecunia."

*ibid.* *σημερον + ημερας* BDL and Latin against **N** and the rest.

These three places coming so close together after a long while seem particularly interesting and noteworthy. Origen opposes B definitely in the last place and probably at xxviii. 14, certainly once out of twice there. This is again followed by:

- xxviii. 17. *προσεκυνησαν* (*-αυτω*) **N**BD 33 only and *latt* (except *q*) *vg Eus Chr* against all other Greeks + *αυτω* with *q syr* and Coptic.

Observe now from xxviii. 19 where B adds *ουν* with ΔΠ, and where D adds *ννν* (and some Latins both *ουν* and *ννν*), that this Latin text favoured by B was not of the purest most neutral stock, for **N** and all other Greeks add nothing, having *πορευθεντες* only with EVERY GREEK AND LATIN FATHER from Irenaeus to Amphilochius. And the same remark



applies to the βαπτισαντες of BD (*soli*; *Soden* adds none) *latt* in this verse against βαπτιζοντες of all the rest, and the same array of Fathers. I am sorry to say that Hort swallows *ουν* without marginal comment, and ventures to put βαπτισαντες in his margin.

*As to B and Coptic sympathy.*

[Again here observe W. Where W joins is for the Egyptian method of the possessive before the noun (vii. 24, 26) and for *ινα* instead of *οπως* (viii. 34), which *ΞΙΝΔ* would appear in the bohairic column or at any rate be familiar to the ear of an Alexandrian].

This feature has been recognised to some extent, but many details have been overlooked which make for definite Coptic influence upon the parents of B, rather than for mere common basic sympathy with a Greek text underlying the Coptics.

Matt.

- |          |   |                |                               |  |
|----------|---|----------------|-------------------------------|--|
| i. 5.    | βοες  | NB             | Oxyr <sup>2</sup>             | k sah boh W-H  |
| ii. 21.  | εισηλθεν (προ ηλθεν)  | NBC            | 157 273                       | <i>soli et sah</i> (αϥβωκ<br>εζραι) boh (αϥι εζορν)  |
| iii. 2.  | — και (ante λεγων)  | NB             | sah boh aeth g <sub>2</sub> q | W-H Sod.   |
| vii. 17. | Amid vastly differing orders (see under NB in Part II for details) B alone with <i>vg<sup>MQ</sup></i> gives us <i>Coptic</i> order καρπους ποιει καλους, bringing καλους last. Tischendorf does not notice this and Horner for some extraordinary reason is here absolutely silent. Yet Hort places this grandly in his margin. If anyone will take the trouble (it takes a good half hour) to run through the differing orders, he will rise from his examination convinced that B here does not alone retain a "neutral" order, but has "accommodated" at some time in his career. <i>Soden</i> adds no support for B. |                |                               |  |
| 24.      | αυτου την οικιαν  | NBCWZ          | 1 33 892                      | <i>Orig sah boh</i> ( <i>ex more copt</i> ) <i>contra rell omn et latt</i> την οικιαν αυτου. [Anyone who will compare what N does elsewhere in this chapter (see Part II. under N and B) will bear me out that he sat there playing with the versions, ringing changes in <i>syr</i> , <i>lat</i> and <i>copt</i> , as well as improvising himself, as he does in the verse previous to this, adding πολλα to δαιμονια]. |
| 26.      | αυτου την οικιαν  | NBWZ           | 1 604 892                     | <i>Sod<sup>aliq</sup> sah boh</i> ( <i>more copt</i> ). <i>Contra rell et Orig</i> ( <i>hoc loco</i> )!  |
| viii. 8. | αποκριθεις δε   | N*B            | 33 372                        | <i>sah</i> [ <i>non boh</i> ] W-H  |
|          | απεκριθη. . και ειπεν   |                |                               | <i>syr et k</i>  |
|          | και αποκριθεις  | N <sup>b</sup> | C et rell et latt             |  |

† This is rather a pretty picture in an unimportant place of my contention as to *k* (*Tisch* does not refer to it, so I wish to call attention to it).

Matt.

- viii. 18. οχλον B *sah soli* (et *W-H txt*) }  
 οχλους **Σ** *boh soli* (τους οχλους *boh*) }

The rest πολλυν οχλον, οχλον πολλυν (*W*), πολλους οχλους or οχλους πολλους.

A curious place occurs at viii. 27 *fin* where **Σ**BW 1 33 892 *Eus Chr W-H* make the order αυτω υπακουουσιν against υπακουουσιν αυτω of all others, including coptic and the versions; *k* alone varies, with *obaudentes tantum*, and *Hil* 1/2 obedisse. In Luke the order of all is also και υπακουουσιν αυτω, but B omits there with 604. Why this change of order in Matthew against coptic, latin and syriac? *d* is available again here for the first time and reads *obaudiunt ei* with the mass. *Sod* adds <sup>050</sup> to **Σ**BW.

Matt.

- viii. 34. ινα (pro οπως) BW alone and boh **Σ**ΙΠΔ (*sah χεκΔC*)  
 ix. 9. μαθθαιον **Σ**B\*D *sah* [non *boh*], so at x. 3 again  
 12 *init.* ο δε (— ιησους) **Σ**BD<sup>1</sup> 248 892 *d sah* [non *boh*] *aeth*<sup>Walt</sup>  
*syr sin*  
 32. κωφον (— ανθρωπον) **Σ**B 71 892 *sah boh* (ΠΟΥΕΔΟ) *aeth syr*  
*W-H contra rell omn.*  
 x. 32. εν τοις ουρανοις (pro εν ουρ.) BCKV *al. sah boh Cyr*  
*sed Orig 1/4*  
 33. „ „ „ „ „ „ BVX *al. sah boh Cyr sed*  
*Orig 1/3*  
 xi. 16. εν ταις αγοραις (pro εν αγορ.) **Σ**BZ (1) 124 157 892 *al.*  
*W-H Sod. sah boh contra rell et Clem (sed εν τη αγορα*  
*D syr sah<sup>unus</sup>, in foro d latt aeth goth)*  
 xii. 13. σου την χειρα (pro την χειρα σου) **Σ**BL *min pauc* and 892 is  
 the coptic manner. See above, and beyond for such preference  
 under “Genitive before the Noun in Luke.”  
 17. ινα (pro οπως) **Σ**BCD<sup>1</sup> 1 33 *Orig Eus boh* (see above, viii. 34)  
 22. See under “Change of Voice.”  
 31. αφεθησεται υμιν τοις ανθρωποις B 1 [non 118–209] *sah*  
*syr<sup>hier</sup> Ath* [non *boh latt*]  
 xiii. 28. οι δε (— δουλοι) B 157 *g<sub>2</sub> h boh sah* [non *aeth rell*] *W-H txt*

This seems to be a nicety of “pairs.” ο δε εφη αυτοις...ο δε λεγουσιν αυτω. Very pretty but not legitimate. So both coptics “But he, said he to them...but they, said they to him.” It is ridiculous to suppose that all others added this δουλοι. Besides *Manich*<sup>Epiph</sup> opposes B and has it.

Matt.

- xiv. 3. + τοτε B<sup>01</sup> *cum fam* 13 *Sod*<sup>050</sup> *et txt, et sah diserte* (εν τουτω  
 τω καιρω); *et cf k* “*cum detinisset.*”

† This may be primitive.

‡ Observe the different character of support to B in these three places while *sah boh* are constant.



This is clear B and *sah* sympathy and nothing else. *Boh* does not join nor **N** nor D nor W nor others.

Matt.

- xvi. 21.  $\overline{\iota\bar{\varsigma}} \times \bar{\varsigma}$  (*pro o ihsous*) **N**\*B\* *Sod*<sup>1178</sup> *sah* 2/3 *boh*<sup>omn</sup> *praeter duo* against the rest, and they themselves corrected,† and against the other versions. (Dominus Jesus *aeth*, as often = merely "Jesus.") **N**<sup>ca</sup> 892 *Orig Iren*<sup>int</sup> *plane om.* W-H follow **NB**.
- xvii. 8.  $\overline{\iota\nu}$   $\overline{\alpha\upsilon\tau\omicron\nu}$   $\overline{\mu\omicron\nu\omicron\nu}$  **N**  
 $\overline{\alpha\upsilon\tau\omicron\nu}$   $\overline{\iota\nu}$   $\overline{\mu\omicron\nu\omicron\nu}$  B 604 *Sod*<sup>050</sup> } *pro τον ιησουν μονον.* This is rendered perfectly clear from the coptics, where *αυτος* is tacked on to the word for *μονος*. The Latins do not do it, so we may clearly refer this as to both **N** and B to Coptic I think or possibly Syriac.‡ Following so close on xvi. 21 it is instructive.
14. *ελθοντων* (– *αυτων*) **NBZ** 1 124 245 *Sod*<sup>1132</sup> *sah*
- xviii. 1 *init.* *εν εκεινη δε* BM *Sod*<sup>1442</sup> and only *sah* 3/6 *boh*<sup>omn</sup>
- 11 *vers om.* **NBL**\* 1\* [*non fam*] 13 [*non fam*] 33 892\* *e ff*<sub>1</sub> *sah boh*<sup>pl</sup> *syr hier sin Orig* (*contra rell et syrr rell latt rell aeth*?). D has the verse and also W very specially. Observe the spacing *fo* 65 in W. (*Sod*<sup>050</sup> also omits.)
14. *πατρος μου* (*pro πατρος υμων*) BFHIΓ *al. sah boh*, only *r*<sub>2</sub> of Latins, *arm aeth, syr sin* (only of *syr*) and *Orig*<sup>bis</sup>
16. Matter of order: *παραλαβε* (*ετι*) *ενα η δυο μετα σ.* B *ff*<sub>1</sub> *boh sah* only [*non al. Sod*]
27. *του δουλου* (– *εκεινου*) B *Sod*<sup>050</sup> 1 124 only with *sah* 4/7. It may be useful to mention the *sah* MSS as they are very definite here. They are 111 112 114 f<sup>l</sup>. (*αυτου syr cu sin, et aliter pers*).
31. >*αυτου οι συνδουλοι* B<sup>sol</sup> *cum sah boh*
- xix. 16. *σχω* (*pro εχω vel κληρονομησω*) BD *Sod*<sup>381</sup> *Orig* 1/2. Coptic has no verb for *εχω*, and although *σχω* probably approximates the Latin here, it is interesting to see that *sah* has  $\epsilon\iota\epsilon\chi\iota$  "take" as against *boh*  $\pi\tau\alpha\epsilon\rho\kappa\lambda\eta\rho\omicron\nu\omicron\iota\pi$  "inherit" transliterating the Greek of **NL** and some.
21. *τοις πτωχοις* (*pro πτωχοις*) BD only with *sah boh* against all the rest and against *Clem Orig*<sup>ter</sup> with a host of Fathers.
29. *του εμου ονοματος* (*pro του ονοματος μου*) **NB** *Sod*<sup>050 sol</sup> 124 [*non fam*] § *sah boh et W-H txt.*
- ibid.* *πολλαπλασιονα* (*pro εκατονταπλασ.*) BL *Sod fam*  $\phi^c$  *sah syr hier Orig*<sup>pluries</sup> *sol* *W-H txt* [*non N rell*]

† So it is not likely that either of the mss **N** or B influenced *boh* or *sah*, seeing that the corrections stared the copts in the face. Obs. a place like xvii. 4 where *αθων* is used by **NB**\* and the mass, while *δικαιον* is transliterated by *sah*.

‡ *Syr* uses the same expression xvii. 19; not so coptic.

§ Therefore, as I supposed, the Matthaean recension of 124 was revised in Egypt.



Matt.

xx. 9. ελθοντες δε B<sup>sol</sup> et W-H txt cum sah boh<sup>duob</sup>: (r<sub>2</sub> syr cu non sin).

16. — πολλοι γαρ εισι κλητοι ολιγοι δε εκλεκτοι. NBLZ 36 892 sah boh<sup>pl</sup> (aeth aliq, non Walton) against all the rest and latt<sup>omn</sup> syr<sup>omn</sup> arm Orig<sup>bis</sup> hoc loco (Barn Hom<sup>clm</sup> Clem). This is supposed to be dragged in by the mass from xxii. 14, but Orig quotes twice at xx. 16, and thrice at xxii. 14. It seems a clear "Egyptian" removal at xx. 16, for neither D nor W nor e nor r<sub>2</sub> nor ff countenance the removal here and syr lat are a unit for the clause.

34. >αυτων των ομματαων B<sup>sol</sup> et copt (contra Orig)

xxi. 11. >ο προφητης ιησους NBD 157 sah boh arm Orig 1/3 Eus against all the rest and latt syrr aeth Orig 2/3

This Origenistic division is most illuminating in all these places, leaving NBD alone with Egypt for a base. (Cf BD *supra* xix. 21).

It is immediately followed by

xxi. 12. εις το ιερον (— του θεου) NBL 13 [non fam] 33 73 604 892 b, sah boh again, with arm aeth Orig 2/5 Meth Chr Hil, but seems to be a clear harmonistic omission, for του θεου is absent from Mark (xi. 15) and Luke (xix. 45). (Sod adds <sup>050</sup> al aliq.)

Note how closely NB stick to copt here, with Origen again a poor wavering witness.

In such cases Tischendorf (as Turner has pointed out in a general way) abandoned his favourite N with great judgment and placed του θεου in his text, while poor Hort, abject slave to his standard, can only find room for του θεου in his margin. The Revisers restore it to their text (but in Souter's note he says "13 &c. 33 700," implying the family 13, whereas the other members do not support 13).

As to xxi. 13, I have to refer to another place under "Historic Present." I have followed Dr. Schmiedel's advice in making such subdivisions, but it has much inconvenience for the running argument. I state it once for all here.† Observe then that ποιειτε of NBL Sod<sup>050</sup> 124 892 is the reading of boh (against sah). Therefore in what precedes here as to Coptic, boh is just as old as sah.

xxi. 15. +τους (ante κραζοντας) NBDLN (sah) boh arm syr against the rest and the usual cursives and Orig Meth. Boh is very definite here. Tisch. omits to add the versions.

Again Hort follows what is really a version tradition here against Origen and Methodius, L and the rest.

xxi. 29/31 vers invert. B pauc. cum sah boh etc.

xxii. 37. ο δε εφη αυτω NBL 33 sah boh Orig<sup>int</sup> (against D latt εφη αυτω ιησους, and ο δε ιησους εφη αυτω of most, and ο δε ιησους ειπεν αυτω of some)

† A more elaborate subdivision will be found elsewhere including "Form," which sometimes finds a place under the unique readings of B.

Matt.

- xxii. 39 *init.* δευτερα (-δε) **N**\*B 157 *sah*<sup>111</sup> *boh*<sup>C1E2</sup> *W-H*. There seems no other attestation. (*Sod* adds <sup>371</sup> [δ or ε?] <sup>243</sup>). Other *sah* and *boh* could have **ΔΕ**, but some *boh* **ΤΕ**. Latins have *autem*, while *syr* *diatess* and *Cypr* have *και δευτερα*. Mark xii. 31 = "δευτερα αυτη," hence this seems Marcan influence, for Luke x. 27 continues simply "*και τον πλησιον*."
- xxiii. 9. > *υμων ο πατηρ* **NBUΣ** 33 892 *Sod*<sup>δ 371 1225</sup> *Evst* 48 *al*<sup>5</sup> *Nyss et sah boh W-H et Sod txt* (*contra rell gr et syr lat ο πατηρ υμων*)
38. -ερημος **BL** *ff*<sub>2</sub> *sah boh syr sin*. I place this here as it does not seem basic at all but Egyptian. *Orig* who (doubtfully) supports once with *Cyr* 2/3 is contradicted by *Orig*<sup>saepe</sup> *Eus*<sup>saepe</sup> as well as *Clem* and *Cypr* and all other Greeks and Latins. *ff*<sub>2</sub> appears here owing to its Egyptian influences. I do not place this under "Harmonistic omissions," although at St. Luke xiii. 35 most authorities omit, for there a good many add. It probably belongs in St. Matthew and not in St. Luke. **BL** *ff*<sub>2</sub> *sah boh syr sin* are only complicating the synoptic problem here once more. *Soden* has no new witness for omission. *Diatess* § 41 is quoting from Matthew and has *ερημος*.
- W-Hort* here in Matt. exclude *ερημος* from the text but have it in the margin. Souter has it in his text but puts a footnote "*om. ερημος*." He gives the evidence of **BL**, adding a black letter **ℒ**<sup>(vt ff<sub>2</sub>)</sup>. The *ff*<sub>2</sub> is so small one can hardly see it, and black letter **L** makes one think it has large Latin support, whereas *ff*<sub>2</sub> here is representing Egypt, against *e* and all the rest and all vulgates.
- xxiv. 31, 37, 38, 39 taken together have some significance.
40. > *εσονται δυο* **N**\*B p<sup>scr</sup> 892 *h r r<sub>2</sub> vg*<sup>JRW</sup> and *sah*, against *boh* and the rest. (For the conjunction *h r r<sub>2</sub>* see under Lists for **N** and **B** at xxiv. 11 as well as here. This seems conclusive as to *h* for Irish origin. No other Old Latins join them; and observe the full array of *a h n r r<sub>2</sub>* at xxvi. 56). Add *Soden*<sup>duo</sup>
48. > *μου ο κυριος* **NBCDIL** 33 157 209? 409 604 892 *Sod*<sup>al.</sup> *perpauca Ephr?* *sah boh*
- ibid.* *χρονιζει* (-ελθειν) **NB** 6 33 604 892 *sah boh Ephr Iren*<sup>int</sup> (against all the rest and against all Latins but *Iren*<sup>int</sup> which shows this is *Iren*<sup>gr</sup> pure)
- xxv. 1. *υπαντησιν* (*pro απαντ.*) **NBCZ** 1 [*non fam*] 892 (*Meth* 1/2) [*male Soden de 157*] *Cf εξερπεν boh*
- This in connection with xxv. 6 *fin εξερχεσθε εις απαντησιν* (-αυτου) by **NB** 604 alone + *Cyr Meth* shows such a nice appreciation of the difference between *υπαντησιν αυτου* and *απαντησιν* without *αυτου* that it should be carefully noted (*Z* is wanting in verse 6), because both coptics and all others and all Latin have *αυτου* in verse 6 *fin*.
- Cf* in this connection xxvi. 42 *παρελθειν* (-απ εμου).



Note further that at

Matt.

viii. 28. *υπηνητησαν αυτω* is used by all on this the first occurrence of the expression.

34. <i>εις υπαντησιν του ιησου</i>	Σ 33	}	
<i>εις υπαντησιν τω ιησου</i>	B 1 <i>Sod</i> <sup>050</sup>		
<i>εις συναντησιν του ιησου</i>	C 157 892 <i>y</i> <sup>scr</sup> <i>Cyr</i>	}	<i>εις απαντησιν</i>
<i>εις συναντησιν τω ιησου</i>	<i>Rell omn</i>		<i>τω ι. Sod</i> <sup>δ 459</sup>

xxviii. 9. *υπηνητησεν αυταις* is used again by Σ\*BCΠΣΔ *fam* 1 *fam* 13 (*partim*) 604 892 *min*<sup>15</sup> *Orig Cyr* against *απηνητησεν αυτ.* of the rest

Mark

v. 2. *υπηνητησεν αυτω* ΣBCDGLΔ 1 *fam* 13 28 *al*<sup>20</sup> *Dam* against *απηνητησεν* of ΑΠ *unc*<sup>8</sup> *al. pl*

xiv. 13. *απαντησει υμιν* unchanged by all (except υπ. 28 *Sod*<sup>1132</sup>)

Luke

viii. 27. *υπηνητησεν (- αυτω)* ΣBEWΞ 1 33 157 604 *al*<sup>10</sup> (*rell υπηνητησεν + αυτω praeter Γ al. pauc απηντ.*)

ix. 37. *συνηνητησεν αυτω* All (except D *συνελθειν* R *συνηνητησαν*)

xiv. 31. *υπαντησαι τω μετα* ΣABDRXΔ 1 33 *fam* 13 (*partim*) 157 Paris<sup>97</sup> 892 *Sod*<sup>duo</sup>

*απαντησαι τω μετα* LWΓΑΠ *unc*<sup>8</sup> *al. pl Bas*

xvii. 12. *υπηνητησαν αυτω* ΣN *Sod*<sup>050</sup> *fam* 1 *fam* 13 [*non* 124] 157 [*male Sod*] 892 *al*<sup>10</sup> *Bas Dam*

*υπηνητησαν (- αυτω)* L *et Sod txt*

*απηνητησαν αυτω* AWXΓΔΑΠ *unc*<sup>9</sup> *al. pl et R-V* }

*απηνητησαν (- αυτω)* B *et W-H txt*

[οπου ησαν] D *d e (latt)*

xxii. 10. *υπαντησει υμιν* CXL *al. pauc* 892 *Sod*<sup>δ 371</sup>

*απαντησει υμιν* D 124 (*ἀπ.*) *al. pauc. Orig*

*συναντησει υμιν* ΣABPRWΓΔΑΠ *unc*<sup>8</sup> *al. pl*

John

iv. 51. *υπηνητησαν αυτω* ΣBCDKLW 1 *al*<sup>20</sup> *et* 892

*απηνητησαν αυτω* ΑΓΔΑΠ *unc*<sup>8</sup> *al. pl Orig Cyr Chr*

xi. 20. *υπηνητησεν αυτω* by all (except *Sod*<sup>duo</sup>)

30. *υπηνητησεν αυτω* by all (except one)

xii. 13. *εις υπαντησιν αυτω* ΣBEFHMQSWΓΔΑ *al. pl*

*εις απαντησιν αυτω* AKUΠ *al*<sup>50</sup> *Orig*<sup>bis</sup> (*αυτου Sod*<sup>1443</sup>)

*εις συναντησιν αυτω* LX 157 *al. pauc* }

*εις συναντησιν αυτου* DG *al*<sup>8</sup>

18. *υπηνητησεν αυτω* by all (*υπηνητησαν D e d*)

Acts

x. 25. *συναντησας αυτω* by all (*συναντησαντα αυτω two*)

xvi. 16. *υπαντησαι ημιν* ΣBCE *min*<sup>8</sup> *Orig* (*συναπαντ. two*)

*απαντησαι ημιν* ADHLP *al. pl Eustath Chr*





Matt.

xxv. 3. *αι γαρ* (*pro αι δε* Z 157 *it*<sup>p1</sup>, *αι ουν* D *d ff*<sub>2</sub>, *αιτινες* X *plur*)  
 NBCL 33 892 *boh sah*

6. *-ερχεται* NBCDLZ 604 892 *sah boh d Meth* 1/2 *Cyr* [*contra*  
*rell omn et syr lat*]

xxvi. 28. *-καινης* (*ante διαθηκης*) NBLZ 33 *Sod*<sup>7050 8371</sup> *boh*<sup>unus</sup> [*non sah*,  
*cf "Pistis"*] *Cyr*, against all the rest and *Origen Iren.* This  
 hardly belongs in this list, but I do not know where to place  
 it. I do not charge this as a deliberate omission, yet it looks  
 like one. The evidence is overwhelming for the reception of  
*καινης*, which Hort excludes. The Oxford edition of 1910  
 also excludes, but Souter gives the evidence, actually ranking  
 "102" for omission. I should have thought 102 was exploded  
 long ago as being merely a collation of B. Gregory in his  
*Emendanda* removed 102 everywhere. Souter adds *Cypr* for  
 omission, as Von Soden (*e* is wanting). Hitherto *Cypr* had  
 been given by *Sabatier* and *Tisch* on the other side.

45. *ιδου + γαρ* BE *p*<sup>scr</sup> = *sah syr sin Ath*<sup>bis</sup> †

55. *καθημεραν* (*-προς υμας*) NBL 33 604 892 *sah boh syr*  
*sin Cyr*<sup>bis</sup> *Orig*<sup>int</sup> 1/3 against all others and against Latin.

71. *ουτος* (*-και*) NBD *Sod*<sup>1246</sup> [*non* 604] *sah syr sin* (against all else).

xxvii. 2. *πιλατω* (*-ποντιω*) NBLΣ 33 *sah boh syr Orig Petr.* This  
 is a curious omission against the serried ranks of the other  
 Greeks (and W and Φ replacing the missing Greek of D here)  
 and the Latins, on this the first mention of the name. The  
*sah boh syr* connection (in the absence of the Latins) does not  
 mean that it is necessarily basic. It is to be seen abundantly  
 elsewhere that *syr sin* and *sah* hang together, not always for  
 the purest text. *Orig* with *Petr* confirm it as Alexandrian, but  
 whether "neutral" or not is another question.

23. *-ηγεμων* NB *Sod*<sup>7050</sup> 33 69 [*non fam*] *sah* [*non boh*] *syr*<sup>hier</sup> *arm*  
*(syr*<sup>sin</sup>) *W-H*

42. *βασιλευς ισραηλ εστιν* (*-ει*) NBDL 33 892 *d sah* (against  
*boh* and everything else including *syr sin Eus Ps-Ath*)

46. *ελωει ελωει* B *et sah literatim soli* } *cf Marc*  
*ελωι ελωι* N *et boh literatim cum* 33 *al. pauc vg*<sup>aliq</sup> } xv. 34

In Mark xv. 34 both NB have *ελωι ελωι*, while *sah* repeats *ελωει*  
*ελωει* and *boh* *ελωι ελωι*, but the *syr* differentiates (with the Greeks) as  
 between Matthew and Mark. This tiny place therefore affords a con-  
 siderable clue. It is probable that B and *sah* are closer in St. Matthew  
 than elsewhere; in other words, sympathetic readings, although  
 including *syr sin* or others, probably derive from *sah*, at any rate in

† "But we have not been able to recognise as Alexandrian any readings of B in  
 any book of the New Testament which it contains." Hort, vol. ii. p. 150. Hort did not  
 look very far. How about Athanasius here?



Matthew. Similarly, as often before, **N** runs with *boh* here. It is probable that **N** had before him either *sah* AND *boh*, or an edition of *boh* which was nearer to *sah* than our surviving *boh* MSS show.

Matt.

- xxvii. 46. *λεμα* **NBL** 33 273 604 *Evst* 21 22 *et boh* (*al. boh ελε* *cum sah*). The rest *λιμα* or *λειμα*, and *λαμα* D  
*ibid.* *σαβακτανει* B<sup>sol</sup> *vid cum* 22? *al<sup>2</sup> sah* (*pro σαβαχ. rell*)  
 51. Order: *εσχισθη (απ') ανωθεν εως κατω εις δυο* (*hoc loco*) BC\*L  
*sah boh aeth* (As *syr sin* omits *κατω εις δυο* and **L** *Orig Eus*  
 omit *εις δυο* this can only come from coptic). [**N** goes with  
 the rest and Latin order, placing *εις δυο* after *εσχισθη*.]  
 58. *αποδοθηναι (-το σωμα)* **NBL** *min<sup>15</sup>* against all the rest and  
 the Latins and *arm aeth goth syr pesh Orig<sup>int</sup>*. The support  
 is confined to *syr sin* and the *coptics* which include *αυτο* in  
 the verb, while *aeth* is very definite against them. When *aeth*  
 has shown such intense sympathy with **N** and B (being alone  
 with B in Matthew three times, alone with **N** over a dozen  
 times) it seems fair to bring it into play in a case like this.
- xxviii. 6 *fin.* *εκειτο (-ο κυριος)* **NB** 33 *Sod<sup>tres</sup> e sah boh arm aeth syr*  
*sin Orig<sup>int</sup> Cyr* against the rest and D *d*, all Latins but *e*, and  
*syr pesh pers* (*Aeth* "sepultus fuit," the Latins "positus  
 erat," but *e* "jacebat," and observe coptic imperfect).

The *e* recension hangs absolutely to **NB**, for at xxviii. 8 *e* uses *abissent* (*απελθουσαι* **NBCL** *fam* 13 33) for *exierunt* of all other Latins (and *εξελθουσαι* all other Greeks).

See again xxviii. 14 - *αυτον* **NB** *Sod<sup>750</sup> 33 Orig<sup>bis</sup>* and *e* only, against all else, all Latins, *syr copt* and *Cyr<sup>hier</sup>*

Add to the coptic list the places under "Change of number" where **NB** prefer the plural. In every case this has the countenance of the coptic.

### *Traces of Syriac.*

Matt.

- xi. 23. > *αι εν σοι γενομεναι* B (instead of *αι γενομεναι εν σοι* of all other Greeks and Latins and Coptic) is found to be the order of *syr sin* (against *syr cu*). *Syr sin* says "that in you were seen," but gives this order. It is a curious touch, not observed by Mrs. Lewis in her English translation of *syr sin*, not noted by Horner in his notes to *sah*, but standing plainly in Burkitt's notes to *syr cusin* (*Eng* and *Syriac* sides) and in Merx' translation.

I have been accused of seeing fanciful resemblances which are merely coincidences and at first sight this might appear to be a mere coincidence. I am glad of the opportunity to be more precise and to show that these things are not mere coincidences and that the study of them is an absolute necessity (quite overlooked hitherto) if we are to make progress in tracing the text-history behind Origen.



It is to be noted then that **NBC** 1 33 and a few cursives change *εμειναν* to *εμεινεν* in this same verse against fourteen uncials and the mass. The plural number is supported by all the Latins, and *sah* of necessity for that version has *Sodom and Gomorra*. The Greek of all is *εν σοδομοις*, but the Syriacs with the *diatess arab* have *in Sodom* and a singular verb. The bohairic has **ⲉⲛ ⲥⲟⲃⲟⲣⲁ** and a plural verb. *Syriac* then and **NBC** are in sympathy here alone, whatever we may think of the whole situation, for *εμειναν* may possibly be revision here for a basic *εμεινεν*. Yet how is it that D, all the rest, and all the Latins persist in the plural?

The only point I wish to make at this place is, however, that as *syr* and **NBC** are shown alone together here for *εμεινεν* (against the otherwise friendly Coptic and Latin) it is clear the previous point as to special order in the verse with *syr sin* is well taken. *Horner* and *Tisch* are both silent as to the versions, which is a pity.

Matt.

xiii. 36. *διασαφησον* (*pro φρασον*) **NB** *Sod*<sup>1050</sup> <sup>φα</sup> [none of the sympathising cursives] *Orig* and *syr copt*. *Obs.* also the use of the word by *Clem*<sup>alex</sup> (*Strom* vi. 15: *καὶ κατὰ τὸν τῆς ἀληθείας κανόνα διασαφούντες τὰς γραφάς*). [In xv. 15 Greeks all *φρασον*. *Copt* and *syr* use the same word as in xiii. 36, Latins vary as in xiii. 36]. Both *W-H* and *Sod* place *διασαφησον* in their texts.

xii. 22. See under "Change of voice." B shares (alone among Greeks and Latins) the active voice of *syr copt aeth*.

31. *αφεθησεται υμιν τοις ανθρωποις* B 1 *Sod*<sup>1341</sup> and *syr*<sup>hier</sup> *sah Ath* [*non boh non latt*]. The other Syriacs express, as often, "to sons of men," which may have given rise to it. But perhaps place this under Coptic (*sah*) quite definitely, since *Athanasius* also witnesses. Note this as to Alexandrian readings of B.

Another peculiar case occurs soon after in sympathy with the versions, partially, at—

xii. 36. *λεγω δε υμιν οτι παν ρημα αργον ὃ λαλησουσιν οι ανθρωποι*. So **NB** *Sod*<sup>1341</sup> and *copt syr*. The common Gk text read by nearly all is *ὃ ἐὰν λαλησωσιν*. **NB** drop *εαν* and change the subj. to the indicative. The Latins all say *quod* for *ο εαν* (except *h quodcunque*) with *Iren*<sup>int</sup> and *Cypr*, but have the *subjunctive*, so they no doubt read *ὃ ἐὰν λαλησωσιν*. *Winer* has no remarks on this peculiar place for **NB**, nor has *Blass*, although the latter speaks of it (p. 283) in connection with *anacoluthon*. We must draw our own conclusions, and those are that the *syr* and *coptic* versions influenced **NB**. There is much difference between "which men *may* speak" (*Lat Gr*) and "which men shall speak" (*syr copt NB*). D also omits *εαν* and has *λαλουσιν* with *d*. C has *εαν* but writes *λαλησουσιν*. Observe now that L and *Orig* are against **NBD**, writing *ο αν λαλησωσιν*. (*W-H* follow **NB** without marginal comment.)

Matt.

- xii. 47 *vers om.* **N**\*BLΓ 126 225 238 400\* *Sod*<sup>tres</sup> (not particularly sympathetic cursives otherwise) *ff<sub>1</sub> k syr cu sin sah* (against *boh aeth syr pesh arm* and the rest of the Latins). I place this example here because *ff<sub>1</sub> k* are so thoroughly syriac in base it is probably the common base of **NB** *sah* coming out here, through *syr*, rather than an "improvement" in their time. Of course this can also be grouped under "Omissions from homoioteleuton" as *ver* 46 and *ver* 47 both end with *λαλησαι* in most Greeks, but in *ver* 46 BCZ end *λαλησαι αυτω*, while **N** omits.
- xiv. 24. *σταδιους πολλους απο της γης* (*pro meson της θαλασσης vel ην εις meson της θαλ.*) B (*Sod*<sup>050</sup>) *fam* 13 *syr sah boh*
29. *και ηλθεν* (*pro ελθειν*) BC\* 604 *Sod*<sup>quinque</sup> *syr* (ut veniret lat)
- xvi. 4. *αιτει* (*pro ζητει*) B<sup>\*sol</sup> (*syr* word serves for either expression but actually *pers*<sup>int</sup> gives this *petit* following other B sympathy)
- xvii. 8. *αυτον ιν μονον* B<sup>\*sol</sup> *cum Sod*<sup>050</sup> (and **N**<sup>\*sol</sup> *ιν αυτον μονον*) Cf. *syr* and *copt* and see under "Coptic influence" as well.
15. *κυριε ελεησον μου τον υιον μου* B<sup>\*sol</sup>. Cf. *syr sol κυριε μου ελεησον με · ο υιος μου . . . et aeth Domine miserere mei filii que mei*
- xviii. 19. *εξ υμων* (*pro υμων*) **NBDL** *al. pauc. syr latt*
- xxii. 9/10/11/12. See under "Improvement." As *sah* repeats the *beth* in verses 9, 11 and 12 and *syr* does not, it is probable that *syr* is the chief influence in **NBL** in verse 10.
- xxv. 23. > *πιστος ης* B *h r syr soli* (*et hoc loco et ver* 21 *h r syr*; in *ver* 21 *vg*<sup>Q</sup>) *quia super pauca fidelis c (-ης)*
42. I do not know whether we ought to attribute + *και* before *εδιψησα* here to syriac influence, but only BL add with *syr pesh diatess* and *aeth* (not exhibited in Walton's translation, but present in the text). [*W-H txt*].

Add to the above an interesting place at vi. 1 where for *ελεημοσυνην* of most Greeks and *k*, *δικαιοσυνην* is read by **N**\*bBD† *it*<sup>pl</sup> *syr sin hier*, while *δοσιν* is given by that early corrector **N**<sup>a</sup> with *boh* and *syr cu* (*δωρα Ephr*). The end of the words for "gift" and "righteousness" is the same in Syriac. *δικαιοσυνην* and *δοσιν* probably grew out of a revision, comparing with *syr*. But in verse 3 all have *ελεημοσυνην*.

[Observe the scant support **NB** get from the ms W in all the above.]

### As to "Form."

I have neglected most small matters of form, as *ειπαν*, *καταβατω*, *μεταβα*, *φοβεισθε*, *μοιχευθηναι* (*pro μοιχασθαι*), etc.

I might call attention to Matt. xxviii. 4 where **NBC**\*DL 33 have *εγενθησαν* and the rest *εγενοντο* with *Dion*? *Eus*, while *syr sin* omits the verb altogether.

† Harris gives 892 for *δικαιοσυνην* in verse 2.



Observe Mark i. 27 *εθαμβηθησαν* **SB** and all except D who with *Orig* writes *εθαμβησαν*, while W alone has *εθανμαζον*. (In Luke iv. 36 the expression is *και εγενετο θαμβος*).

### Synonyms.

Matt.

- xiii. 30. *αχρι* **S**\* et c L Chr 1/3  
*εως* BD Chr 1/3 *Eulog*  
*μεχρι* C *rell et* **S**<sup>b</sup> Chr 1/3

See also

- xxviii. 15 *εως* **SD** 213 *Orig* 1/2  
*μεχρι* B *rell Orig* 1/2

C and D alone are constant respectively in both places.

This tells a tale of preferences.

*Cf* note on *περι/υπερ* under Luke vi. 28.

*Cf* Matt. xx. 20 *απ αυτου* (*pro παρ αυτου*) BD 604 (*latt sah*).

- xxi. 2. *κατεναντι* **BCDLZΦ** 892 *min*<sup>10</sup> *Orig*<sup>bis</sup> *Eus* 1/2 (parallel Mark xi. 2 and Luke xix. 30 *κατεναντι* all)

*απεναντι* E *rell Orig*<sup>ed</sup> *Eus* 1/2

- xxvii. 24. *κατεναντι* BD *sol* et W-H *txt*

*απεναντι* **S** *rell et Acta Pil*

61. *κατεναντι* D<sup>sol</sup>

*απεναντι* **SB** *rell*

*επι* W<sup>sol</sup>

Mark

- xi. 2. *κατεναντι* *fere om*n (parallel Matt. xxi. 2, Luke xix. 30)

- xii. 41. *απεναντι* BU 33 *min*<sup>20</sup> *Dam*

*κατενωπιον* (*fam* 13)

*κατεναντι* **S** *rell et D et Orig*<sup>bis</sup>

- xiii. 3. *κατεναντι* *om*n

Luke

- xix. 30. *κατεναντι* *fere om*n (parallel Mark xi. 2, Matt. xxi. 2)

I think this tells the tale, without going outside the Gospels. In Matt. xxi. 2 *κατεναντι* has been borrowed from the parallels (Mark xi. 2, Luke xix. 30) where *κατεναντι* stands without variation. Why should "Antioch" vary uselessly in Matthew? It is the group **SBLZ** which "accommodated." The adhesion of D is nothing, for he prefers *κατεναντι* alone at Matt. xxvii. 61 and goes with B alone at Matt. xxvii. 24, while *Eus* is to be seen using *both* expressions in Matt. xxi. 2. I repeat:

Matt.

- xxi. 2. *κατεναντι* **BCDLZ** *Orig* 1/2 *Eus* 1/2 (*contra rell et Orig* 1/2 *Eus* 1/2)

- xxvii. 24. *κατεναντι* BD *sol* (*contra rell om*n)

61. *κατεναντι* D *solus* (*contra rell om*n)

These are the only occasions where the word is used in St. Matthew. Could there be a prettier picture that *απεναντι* is Matthaean? In the only place where we have the conspiracy of **BCDLZ** both *Orig* and *Eus*



are found to hold both readings, of which *κατεναντι* was preferred by the MSS. Where their testimony is absent B ventures to join D in one place and not in the other. D alone is consistent in all three places. If D be right, the others are clearly wrong in not giving us *κατεναντι* in all three places.

But I am pretty sure that *απεναντι* is Matthæan, and *κατεναντι* Marcan. Note again the Marcan wording:

Mark

xi. 2. *κατεναντι* all but a few scattering witnesses.

xii. 41. *κατεναντι* all and 69-124 (and *κατενωπιον* 13-346-556) except  
BU *min*<sup>20</sup> *Dam απεναντι*

xiii. 3. *κατεναντι* all

And note in St. Luke :

xix. 30. *κατεναντι* all but a few scattering witnesses.

So that although B tries to obscure the issue again in Mark (where the absence of *ND* shows he is wrong) he cannot do it. *απεναντι* remains Matthæan, and *κατεναντι* Marcan and Lucan.

[In the epistles *κατενωπιον* is the expression. Hence the reading above of part of the 13 family.] But it is just in such places that our tables of synoptic wording have become muddled owing to the use of the Westcott and Hort text.

As to *απανταω, συνανταω, υπανταω* see under "Coptic" at Matthew xxv. 1.

### *Grammatical Changes :*

Of voice, of mood, of tense [and see separately for historic present],  
of case, of number, and of order.

### *Change of Voice.*

Matt.

xii. 22. *προσηνεγκαν αυτω δαιμονιζομενον τυφλον και κωφον* B (*syr*  
*diatess sah boh aeth*) against all Greeks and Latins :

*προσηνεχθη αυτω δαιμονιζομενος τυφλος και κωφος.*

This is a most important passage, for it is uncomplicated by the parallel Luke xi. 14 (*q.v.*). It also involves a *change of case*.

Hort has the temerity to place it in his text on the sole authority of B<sup>sr</sup> and versions, against *ND* and all other Greeks and *all the Latins* conjoined. *Soden* now adds *Δ* (δ 30) and his 1444, but not *Sinai* 260.

Of many minor variations in this passage and in this verse we need not take account here. The plain fact remains that B followed the versions here with the active voice, and from the *form* it is coptic rather than *syr* which (with *ff<sub>1</sub> h*) expresses "and they brought to him a *certain* demoniac who was dumb and blind" (*syr pesh* ; "blind and deaf" *syr cu*).

The matter is in a nutshell here for any who will examine it.

Matt.

xix. 20. *εφυλαξα* (*pro εφυλαξαμην*) **ΣBDL** 1 22 *Ath*<sup>cod</sup> against the rest and *Origen Ath*<sup>ed</sup> *Chr.* In Mark x. 20 *εφυλαξα* is read by AD 28 892 *Clem Orig* (the more semitic *εποιησα* by *fam* 1 2<sup>pe</sup> *syr sin*, as *Ephr Aphr* in Matthew) but *εφυλαξαμην* by **ΣB** *rell.* In Luke xviii. 21 *εφυλαξα* by **ΣABL** *fam* 1 *Dial* against *εφυλαξαμην* D and the rest. The question may well be asked why *syr sin* uses *εποιησα* only in Mark, with *fam* 1 2<sup>pe</sup>. This Marcan recension must be further enquired into. *Servani* is there used by *vg*<sup>DMQ</sup>. See further remarks under the head of "Improvement."

Observe at Matt. xxvii. 57 **ΣCDΣ** *fam* 1 33 273 604 *Evst* 17, but no others, change the voice of *εμαθητευσεν*, by B and the rest, to *εμαθητευθη*, probably because it follows *και αυτος*.

*μαθητευω* is essentially Matthaean (and only occurs elsewhere once in *Acts* xiv. 21 *μαθητευσαντες*). At *Matt* xiii. 52 we read *μαθητευθεις*, and at xxviii. 19 *μαθητευσατε*. I only mention it to show how liberties are taken, even when the combination **Σ** 1 33 604 includes D. B is absent here from this combination and on the active side, and rightly, for the classical synonyms are generally used in the active voice.

Ignatius (*ad Rom* § v) however: "Ἐν δὲ τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι ἢ ἄλλ' οὐ παρὰ τοῦτο δεδικαίωμαι" uses the middle.

### Change of Mood.

xii. 36. *ὁ λαλησουσιν* (*pro ο εαν λαλησωσιν*) **ΣB** (and D *d ο λαλουνσιν*) against the rest and L and *Orig.* (See further under "Traces of Syriac.")

### Change of Participle Tense: aorist for present.

xiii. 18. *σπειραντος* (*pro σπειροντος*) **Σ\*BXWΦ** 33 213 *Sod*<sup>al. 5</sup> *Evst* 4 *sol*i [*seminantis latt copt (syr)*, D *rell σπειροντος*]

24. *σπειραντι* (*pro σπειροντι*) **ΣBMXWΔΠ** *min aliq latt pl et verss* [*sed seminanti d h k δ vg*<sup>E</sup> *et rell gr et D*]

It looks as if while *σπειραντι* may be right in xiii. 24 that *σπειροντι* is right in xiii. 18 and that **ΣBXWΦ** there are merely trying to equate the two passages, which should not equate but differ slightly.

xiii. 23. *συνιεις* (*pro συνιων*) **ΣBD**<sup>gr</sup> **Φ** 238 892 *Sod*<sup>1341</sup> *Orig.* This appears very deliberate, as much for the sake of euphony with *σπαρεις* perhaps or for contradistinction of the pair *ακουων...συνιων* as for anything else: *σπαρεις ουτος εστιν ο τον λογον ακουων και συνιεις*. They do not write *συνεις* but *συνιεις* so that apparently the present participle is intended



Matt.

but in a different form. But see Rom. iii. 11 where *συνιων* is accepted by all.

Observe however B at Luke xxiv. 45 alone writing *συνειναι* (aor. inf.) for *συνιεναι*. (W *συνειεναι*.)

xxiii. 17. *ο αγιασας* (*pro ο αγιαζων*) **Σ**BDZ 892 *d* (*d* no doubt following his Gk, because all other Latins are against *d*). No cursives appear to join **Σ**BDZ besides 892, and *sah boh arm aeth* with the *Latin* appear to be against the change. I believe *ο αγιασας* to be an "improvement," followed however by *Soden* as well as *Hort*. The place, however, should be considered in connection with:

21. *κατοικουντι* (*pro κατοικησαντι*) **Σ**BHSΦ *fam 1 fam 13 etc. txt. recept. latt copt et verss vid.* Here CDLZΓΔΠ *al unc*<sup>7</sup> oppose with *κατοικησαντι*, as do WΣΨ and as does 892.

Here the versions reverse their position and go with **Σ**B. One's preference would be against **Σ**B in xxiii. 17 and with them in xxiii. 21 where they hold the *textus receptus*.

*Hort* has a very unsatisfactory solution, for he places *αγιασας* in his text verse 17 without marginal comment, while in verse 21 against *κατοικουντι* he has in his margin *κατοικησαντι*, so there seems to have been no system, unless D was considered an absolute balancing factor. *Soden* has *αγιασας* and *κατοικησαντι*.

### *As to Infinitive.*

Interchange of present and aorist infinitive and imperative.  
Examples:

xii. 10. <i>θεραπευσαι</i>	<b>Σ</b> DLW	} where <b>Σ</b> and B are on different sides.
<i>θεραπευειν</i>	B <i>rell</i>	
xiii. 3. <i>σπειραι</i>	<b>Σ</b> DLMXW	<i>minn aliq</i>
<i>σπειρειν</i>	B	<i>rell</i>
xvi. 21. <i>δεικνυναι</i>	B <sup>sol</sup> <i>cum Orig</i> <sup>semel</sup>	[ <i>Soden</i> adds nothing]
<i>δεικνυειν</i>	<b>Σ</b> <i>rell et Orig</i> <sup>saepe</sup>	
xxiii. 23. <i>αφειναι</i>	<b>Σ</b> BL x <sup>scr</sup> 7 <sup>pe</sup>	
<i>αφιεναι</i>	CD	<i>rell omn</i>

As to infinitive tenses *cf Orig Eus ad Matt* xxiii. 37 *επισυναξαι* (*pro επισυναγαγειν*) and *cf Luc*.

### *Imperative.*

v. 42. <i>δος</i>	<b>Σ</b> BDW <i>fam 13</i> [non 346] 892 <i>Sod</i> <sup>al. pauc</sup> <i>Clem</i>
<i>διδου</i>	<i>plur</i>
xi. 17. <i>τηρει</i>	BD <i>sol</i> <i>et W-H txt</i> ( <i>τηρη 2<sup>pe</sup></i> )
<i>τηρησον</i>	<b>Σ</b> CL <i>rell</i>

Matt.

xviii. 17.	ειπον ειπε	<b>NL</b> Orig B <i>rell</i> Cyr Bas	{	So at xxii. 17.	ειπον	LZ 33
				against	ειπε	<b>NB</b> <i>rell</i>
xxi. 2.	πορευεσθε πορευθητε	<b>NBDLZ</b> <i>min</i> <sup>10</sup> Orig Eus Chr C <i>rell</i>	{	and xxiv. 3.	ειπον	L 1 33
				against	ειπε	<b>NB</b> <i>rell</i>

*Change of Case.*

## Genitive Absolute.

viii. 1. καταβαντος δε αυτου (*pro καταβαντι δε αυτω*) BC(Z)W Sod<sup>050</sup>  
and **N**<sup>b</sup> 892 *min aliq W-H & Sod txt*

As this is the first case to be noticed, it should be observed most carefully that **N**<sup>\*</sup> does not do this here. So that **N** opposes B at the very outset of a series in ch. viii. as to what is, I am convinced, a deliberate change. The point is that, as Burgon expressed it,† writing upon “style”: “The attentive reader of S. Matthew’s Gospel is aware that a mode of expression which is *six times repeated* in his viii<sup>th</sup> and ix<sup>th</sup> chapters is perhaps only once met with besides in his Gospel,—viz. in his xxi<sup>st</sup> chapter.” Burgon referred to viii. 1 καταβαντι αυτω, viii. 5 εισελθοντι τω I., viii. 23 εμβαντι αυτω, viii. 28 ελθοντι αυτω, ix. 27 και παραγοντι τω I., ix. 28 ελθοντι δε, xxi. 23 και ελθοντι αυτω.

Now as B does not change *all* these datives, it might be thought that “Antioch” for some reason had made a harmonious whole and turned some genitives into datives in the supposed revision. It is just here that **N** offers its important testimony, for **N** does *not* use the genitive on the first occasion, thereby showing that it was *Egypt* which revised some of St. Matthew’s datives, and not *Antioch* which cancelled some genitives. See further remarks under this head in St. Luke and St. John.

The second case occurs four verses later, at:—

viii. 5. εισελθοντος δε αυτου **NBCZ** 892 *min aliq W-H & Sod txt*  
(Orig εισελθοντος του κυριου)

but εισελθοντι δε αυτω all the rest

viii. 28. και ελθοντος αυτου BC et **N**<sup>b</sup> Φ Sod<sup>050</sup> et Sod<sup>txt</sup> 892 *min*  
*pauc* (και ελθοντων αυτων **N**<sup>\*</sup>)

και ελθοντι αυτω all the rest

xxi. 23. και ελθοντος αυτου **NBCDLΦ** 1 *fam* 13 33 604 892  
Sod<sup>1094</sup> [*non al.*] Orig bis W-H & Sod txt

και ελθοντι αυτω the rest

What is this but a Greek “improvement”? The small limited group speaks for itself.

† ‘Last twelve verses of St. Mark,’ p. 141.



It is noteworthy that *αὐτῷ διδασκοντι* remains unchanged later in the verse (although some Latins and Syr omit *διδασκοντι*, expressed by the other Latins *ad eum docentem*) so that the dative absolute rather hangs together throughout: *καὶ ἐλθοντι αὐτῷ εἰς τὸ ἱερόν προσηλθὼν αὐτῷ διδασκοντι...*

See beyond in the other Gospels as to Genitive Absolute, where we find the same revision to the Genitive in St. Mark, but nothing of the kind in St. Luke and St. John, because there were no datives to revise!

*Kind of Accusative Absolute (involving Change of Order).*

Matt.

xxvi. 40. L alone [*Soden* adds no others] changes *εὗρεν αὐτοὺς καθευδοντας* to *εὗρεν καθευδοντας αὐτοὺς*

Observe in the parallel in LUKE xxii. 45 **SB**DLTΨ do the same: *εὗρεν κοιμωμενους αὐτοὺς* instead of *εὗρεν αὐτοὺς κοιμ.* Observe further that T is a graeco-sahidic, and therefore this Greek is contrary to coptic order. Note that *d* (alone of Latins) follows with *dormientes eos*, † and note that in Matt. xxvi. 43, Mark xiv. 37 40 no change is made in the order, and it becomes a personal matter where the change *is* made.

To this add:

xvii. 25. Among a tremendous variety of readings distributed over the "clever" MSS, the usual reading *οτε εισηλθεν* by the mass of Greeks is confirmed by the versions, but where D *d b n* use a dative (absolute) *εισελθοντι*, and 33 a genitive abs. *ελθοντων αυτων*, and *Sod*<sup>50</sup> *fam* 13 *εισελθοντων*, and *a* is content with *intrans*, **Σ** and B use an accusative, **Σ\*** *εισελθοντα εἰς τὴν οἰκ.*, **B**<sup>ca</sup> 1 892 *ελθοντα εἰς οἰκ.* In view of the immense variety of expressions [see under "Differences between **Σ** and B"] it must fairly be admitted that **ΣB** are improvising.

Now note:

xxvi. 71, where **ΣBLZ** 892 *min pauc* do not care for an acc. absolute, for they suppress *αὐτον* in *ἐξελθοντα δε αυτον*, the reading of nearly all others. DΦ *Evst* 17 have *ἐξελθοντος δε αυτου* (*d* latin wanting) and the Latins mostly favour *exeunte autem illo*, but *a n* "egressus." As to *b r* they actually give us a Latin acc. absolute "exeuntem autem illum," *ff*<sub>2</sub> as printed "exeunte autem illum," *g*<sub>1</sub> "exeuntem illo."

W confirms *ἐξελθοντα δε αυτον*, and from the Latin testimony it looks as if *αὐτον* had been suppressed by **ΣBLZ**.

† As if "dormientibus illis invenit eos."

But not elsewhere in the other four passages (Matt. and Mark), so that, as I have often thought throughout the study of Luke, the conjunction of D with **ΣBL** has a different significance in this Gospel to what it has elsewhere. It is not "Western" agreeing with **ΣBL**, but **ΣBLD** in St. Luke's Gospel the outcome of some common text tradition.

*Change of Case.*

Matt.

- x. 16. *εις το μεσον λυκων* B (for *εν τῷ μεσῳ λυκων*) *ff<sub>1</sub> k vg<sup>B</sup> (Lucif)*.  
This is clear "improvement" after *αποσπελλω υμας*. Cf also  
Matt. xxvii. 5. (Note D<sup>sol</sup> at Luke x. 3 *μεσον λυκων*).  
25. *τω οικοδεσποτη* and *τοις οικιακοις* B\* alone (*πρὸ τον οικοδεσποτην*  
and *τους οικιακους*) (governed by *επεκαλεσαν*); common text is  
*εκαλεσαν*, but nearly all authorities are for *επεκαλ*. *επικαλεω*  
would seem to favour a dative, while *καλεω* (except in middle)  
takes accusative. Lachmann and *W-H mg* follow B.  
xiv. 19. *επι του χορτο* **NBC\*IWΣΦ** *Sod*<sup>050</sup> 1 22 33 *al*<sup>10</sup> *Orig*<sup>quater</sup>  
*W-H Sod txt*  
*επι του χορτον* D 16 61 892 *latt sah boh pl aeth arm (syr cu)*  
*επι τους χορτους* C<sup>2</sup>E *rell unc omn min pl [non verss praeter*  
*boh<sup>B</sup> syr sin ?]*  
*επι την (της) γην (γης)* *boh<sup>E</sup> syr pesh* .  
*επι του χορτους sic* L (cf *εχ<sup>ω</sup> πεχορτος sah*)

Whether "herbage" plural or "grass" singular is original cannot be determined. I incline to the reading of D, regarding the genitive after *επι* here as an "improvement" of **NB** Origen.

The foregoing is more important than it seems, for very close after occurs another case which I think illustrates the matter perfectly, and fixes the authorship of both changes as that of Origen.

- xiv. 25. *επι την θαλασσαν* **NBPT<sup>c</sup>WΔΘΦ** *Sod*<sup>050</sup> 1 [*non* 118–209]  
*fam* 13 22 238 *Sod*<sup>al, aliq</sup> *Orig*  
*επι της θαλασσης* CD *rell Eus*<sup>bis</sup>

Observe this is a change in inverse ratio to the last. The genitive of rest—(we can almost see Origen at work)—belongs to *ἐπὶ τοῦ χόρτου* in ver 19, but the accusative of motion belongs to *ἐπὶ τὴν θάλασσαν* in ver 25. *Tisch* emphasises our point for us by saying of Origen "praeterea notat: ου γεγραπται· ηλθε προς αυτους περιπατων επι τα κυματα, αλλ επι τα υδατα." Clearly then Origen employed the accusative after *επι* here as of motion on or over the waters, and the accusative must be an emendation for the poor fisherfolk's Greek genitive.

It is true that in the next verse 26 **NBCD**(T<sup>c</sup>) have *ιδοντες αυτον επι της θαλασσης περιπατουντα* and not *επι την θαλ. περιπ.* as the rest, but I doubt whether this affects my contention, as "they saw him on the sea . . walking." Besides it is a delicate point as to the exact case which *επι* should govern here.

My point seems well taken, because a little further on **N** gets an opportunity and avails of it (xvi. 19) to exhibit the difference between *δησης επι της γης*, which he leaves unchanged, and *λυσης επι της γης*, which latter he changes to *λυσης επι την γην*.

But these little things were done in passing, because at xviii. 18 *λυσητε επι της γης* (following *δησητε επι της γης*) is left unchanged by **N**.



Matt.

- xxv. 18. See p. 67. Nothing further occurs until  
 xxvi. 7, where **SBDMΘ<sup>e</sup>** *fam* 1 (118 *hesitans*) *fam* 13 [*non* 124] 106 301 604 *et Eust<sup>decem</sup>* prefer *ἐπὶ τῆς κεφαλῆς* for *ἐπὶ τὴν κεφαλὴν* of the rest and *Basil.* In Mark xiv. 3 a partitive genitive is used *κατέχεεν αὐτοῦ τῆς κεφαλῆς* (– *ἐπὶ*). Perhaps the Marcan diction influenced **SB** in Matthew. The presence of ten Lectionaries and but few cursives lends some emphasis.  
 xxvii. 43. *πεποιθεν ἐπὶ τῷ θεῷ* **B** 213 alone for *πεπ. ἐπὶ τοῦ θεοῦ* with *latt<sup>v1</sup>* [*non c d f g<sub>1</sub> vg<sup>D<sup>PR</sup></sup>*] with *Eus* 1/2 and *Juvenicus*. Apart from possible Latin sympathy, it would seem to be the most delicate appreciation among Greeks of the alternative case to use after a certain shade of meaning of the verb. I class it here and under Latin, as well as under solecisms of **B**. Observe *Eus* is on both sides. Hort put *τῷ θεῷ* in his margin.

*Change of Number.*

- vi. 5. See under “Improvement.”  
 28. *αὐξανουσιν* and *κοπιωσιν* and *νηθουσιν* **SB** *Sod<sup>050</sup>* *fam* 1 4 33 273 *Sod<sup>178</sup>* *Ath copt et verss* for *αὐξανεῖ . . κοπία . . νηθει* (after *τα κρίνα τοῦ ἀγροῦ*) of all the rest. *Soden txt* plural as well as *Hort*.  
 32. *ἐπιζητουσιν* (*pro ἐπιζητει*) after *τα ἔθνη* **SB** *min pauc copt contra rell.* We have to assume that *all* others strove for improvement by writing the verb singular, or that **SB** thought it best to employ the plural. *Soden txt* plural like *Hort*.  
 [xi. 23. *ἐμεινεν* (*pro ἐμειναν*) see under “Syriac.”]  
 xii. 4. (Improvement) *ἐφαγον* for *ἐφαγεν* **SB** *o<sup>scr</sup>*. *W-H* not *Sod*. This follows *εἰσῆλθεν*, but is accommodated to the previous verse 3 *οὐκ ἀνεγνωτε τι ἐποίησε Δᾶδ ὅτι ἐπεινάσεν (αὐτός) καὶ οἱ μετ’ αὐτοῦ*. Obs. here that the coptics oppose **SB** and have *ἐφαγεν*.  
 xiii. 5. *ἐξανετειλαν* (*pro ἐξανετειλεν*) **B** only with *vg* and some latins “*exorta sunt*” (and *k fructicaverunt*) and coptic.  
 16. *ακουουσιν* (*pro ακουει*) following *ῶτα* (to accord with *βλεπουσιν*, following however *οφθαλμοι*) **BCDMXΣ** *al Orig latt contra unc<sup>11</sup> al. pl.*  
 [xvii. 2. **L** (and **HUF**) change *ἐγενετο* following *ἡμαρτια αὐτοῦ* to *ἐγενοντο*. Not so **D<sup>gr</sup>** (although *d* is *facta sunt*) nor **B** *rell.* It is mentioned to show the *tendency* as represented by **L**.]  
 xvii. 4. See under “Improvement.”  
 xxv. 32. *συναχθησονται* (*pro συναχθησεται*) as to *παντα τα ἔθνη* **SB** **DGKLUII** *al.*  
 xxvi. 31. *διασκορπισθησονται* (*pro -σέται*) as to *τα προβατα* **SABCGH\*ILM** *al. copt Orig* 1/2  
 xxvii. 52. *ηγερθησαν* (*pro ηγερθη*) as to *πολλα σωματα* by **SB** **DGL** [*non W*] *min perpauc copt Orig Eus* (*ανεστησαν* *Cyr*) seems clearly Egyptian.



[The singular verb after neuter pl. is not unusual in N.T. Greek. Cf Matt xiii. 4 κατεφαγεν all as to τα πετεινα, although some have ηλθον. The Latins and *d* all *venerunt* and *comederunt* incl. *d* agst D<sup>gr</sup> ηλθον . . κατεφαγεν. The cases mentioned above trace to the "version influence" and predominantly to the coptic, which favours the plural after these neuters. But observe that W avoids all this.]

The point here raised seems to me to be of a good deal of importance and quite interesting. At first sight the narrow view may be that these few Egyptian mss, representing as Hort might have said "the watchful scholars of Alexandria," are preserving "the true text" with their plural verbs, and that "Antioch," in a purist mood, changed them to the singular after the neuter plurals. To do this "Antioch" would have had to forget the versions ringing in its ears, and have outdone Alexandria in an affectation of purism in its Greek. Since the Egyptian practice however, as represented by the Copts, is to employ the verb in the plural number in such cases, it is more likely that these few Egyptian mss (plus some others in certain of the cases) displaced the singular in the Greek from an innate habit in such cases. It would not merit so much attention if we did not find these mss habitually revising throughout. But as we do, and as we shall prove this in these pages, I consider the probabilities are that the singular number employed by the "traditional" text is the correct base and was modified in Egypt, owing to the "version tradition." The cases at vi. 28, 32 and xiii. 5 (B alone) are to be considered more especially in this connection.

### *Change of Order.*

Matt.

- vi. 33. > και την δικαιοσυνην και την βασιλειαν αυτου B alone
- xi. 9. > προφητην ιδειν for ιδειν · προφητην ; **N**\*BZW 892 *Sod*<sup>1246</sup> *Orig*
- 26. > ευδοκια εγενετο **N**BW *Sod*<sup>050</sup> 1 33 892 *k* (*copt*) *Sod txt*
- xii. 44. > εις τον οικον μου επιστρεψω **N**BDZ 7 33 892 *aeth* against *rell* and all other versions. *Sod txt* follows **N**B.
- xiii. 39. > ο δε εχθρος εστιν ο σπειρας αυτα ο διαβολος B alone  
εστιν alone occupies this position in B. He may have hesitated as to omission of αυτα, or of εχθρος as some.
- xiv. 18. > φερετε μοι ωδε αυτους (*pro φερετε μοι αυτους ωδε*) **N**BZ 33 *vg*<sup>D</sup> only. This is a small matter but an almost impossible order, and against *sah* and (*boh*). ωδε is omitted (and the "neutral" text *me judice* is without it) by D *d* 1 *boh alig syr cu sin it*<sup>pl</sup> [the vulgates vary the order tremendously] *vg*<sup>X\*</sup>. No doubt it was added in the margin of the parents of **N**BZ and found its way into the wrong place in the text. *Soden* however follows *Hort* and **N**BZ.

Matt.

- xvi. 21. > οτι δει αυτον εις Ιεροσολυμα απελθειν **NBD**<sup>gr</sup> 1 *fam* 13 33 157 *y*<sup>scr</sup> *e* *Orig* *Iren*<sup>int</sup> *Hil* (for οτι δει αυτον απελθειν εις Ιεροσ.). The change savours of improvement but *Soden* likes and adopts it.
- xvii. 4. > σκηνας τρεις **B** *e* (cf *Luc* ix. 33) *W-H* marg.
- xix. 16. > προσελθων αυτω ειπεν (*pro* προσελθων ειπεν αυτω) **NB** *Sod*<sup>050</sup> *fam* 13 157 892 *Sod*<sup>190 1333</sup> (*et txt*) *e f sah arm aeth Chr Auct*<sup>top imp</sup> (*Just*) against the rest and *syr*. This involves a change in the sense. *Boh* and Old Latins *a b c g h q* complete with προσελθων αυτω ειπεν αυτω.

It is rather indeterminate, for while *Justin*<sup>apol</sup> says προσελθοντος αυτω τινος και ειποντος, in *Trypho* he says λεγοντος αυτω τινος (*Clem*<sup>hom</sup> and *Marcos*<sup>Iren</sup> are indeterminate).

- xxii. 28. > εν τη αναστασει ουν **NBDL** *fam* 1 *fam* 13 2<sup>pe</sup> (*Sod*) 604 *Sod*<sup>tres</sup> *boh* *syr* (*om* ουν *syr* *sin*) for εν τη ουν αναστασει of nearly all other Greeks and *sah*. *Soden* follows *Hort* and **NBDL**.

It seems to be a sheer improvement. *D* joins probably because *d* had it with the other Latins, who had already changed the order when translating, as *syr* *pesh* (but *syr* *sin* omits). What reason on earth could there be for poor "Antioch" to change to εν τη ουν αναστασει?

40. (involving change of number) A most important place :  
εν ταυταις ταις δυσιν εντολαις ολος (*om* **N** *syr* *diatess* *copt*)  
ο νομος > κρεμαται και οι προφηται **NBDLZΣ** 33 892 (*pro*  
εν ταυτ. τ. δυσιν εντ. ολος ο νομος > και οι προφηται κρεμανται  
**WΦ** *unc*<sup>13</sup> *rell min et fam* 1 13 604 2<sup>pe</sup> *omn*)

The change is very old but still looks like "improvement." With **NBDLZΣ** 33 892 are ranged the Latins including *Tert*<sup>Jejun</sup> with *syrr* [but *diatess*<sup>int</sup> "are hung the law and the prophets," as *aeth*<sup>int</sup> "pendent tota lex et prophetae"; notice the order], while for **WΦ** and the mass, including all the important cursives (but 33 892) are to be added *sah boh* very distinctly—*sah*: "The law and the prophets are hanging on these two commandments," *boh*: "On these commandments two the law with the prophets were hung"—together with *Clem*<sup>bis</sup> (εν τουτω ολος ο νομος και οι προφηται κρεμανται, and: εν ταυταις λεγει ταις εντολαις ολον τον νομον και τους προφητας κρεμασθαι τε και εξηρησθαι), also *Orig*<sup>int</sup> 1/5 and *Orig*<sup>3.981</sup>. *Basil* is on both sides. Thus it is by no means certain that **NB** are right. Their great allies the *sah* and *boh* desert them,† and I prefer the harder reading of **W**. (*Soden txt* follows *Hort* and **NB** etc.)

- xxiv. 44. > η ου δοκειτε ωρα (*pro* η ωρα ου δοκειτε) **NBDI** 604 892 *d vg*  
*boh Ath* contra *rell*

It is a little suspicious for *Ath* joins, and *L* says η ωρα η ου δοκειτε, not going with **NB**, but *Sod* follows *Hort* and **NBDI**.

† Plainly then neither *sah* nor *boh* used **N** or **B**.



Matt.

xxvi. 36. >εκει προσευξωμαι (*pro προσευξ. εκει*) **SB**DL *fam* 69 [*non* 124]† 33 157 892 *Sod*<sup>96</sup> *et txt a b c d f ff<sub>2</sub> h q r sah boh Orig*<sup>int</sup> (*ff<sub>1</sub> g<sub>1.2</sub> aeth illuc et orem*). This is a place where with a good many others (not noticed) *copt* and *lat* together support **SB**. Read *εκει ευξομαι* 604 [*non* – ; *corrige ed.*] after the Egyptian form.

Thus at xxvi. 39 *προελθων* (for *προσελθων*) **BMΠ**\* are supported by Latin “*progressus*” (*d* only *accedens*) and *sah boh* very distinctly also support *προελθων*.

### *Historic Present.*

“It will be seen in the following lists that the ‘historic present’ is very frequent in Mark’s narrative, comparatively rare in Matthew’s, and extremely rare in Luke’s . . . Now if (as we see was probably the case in other matters) Matthew and Luke made this change of phraseology from Mark, they were only preferring a more usual to a less usual mode of expression. For it appears from the LXX that the employment of the historic present had been up to this time by no means common with the writers of the sacred story in the *Κοινή* or Hellenistic Greek . . . And Dr. J. H. Moulton says that it is common in the papyri.” (‘*Horæ Synopticæ*,’ Hawkins, pp. 143/4.)

It follows from this that St. Matthew and St. Luke changed the historic present of St. Mark’s source if that source was a written one and the one from which they drew. Or that they found in their “Q” few historic presents, or if they found them that they changed them.‡

Then, later, the papyri show us, and Alexandrian second and third century writers bear this out, that the historic present, and especially the imperfect, came into vogue. Hence the changes in this direction found in **S** and **B** in Matthew, Luke and John (*cf. Matt* xiv. 19 *κελευει Orig* 2/3).

If one consults Tischendorf at *Apoc.* xii. 13 as to *εδιωξεν*, we read in his note: “**S**<sup>c</sup> *εξεδιωξεν* (**S**\* *corrupte* *εδωκεν*).” But it is nothing of the sort. *εδωκεν* is *corrupte* for *εδιωκεν*. I found this confirmed by the full commentary of Oecumenius in *Apoc* 146 (Messina<sup>99</sup>) where the imperfect stands in his text and *is repeated three times over in his commentary*. *Gigas*’ latin also gives the imperfect. I mention this in an introductory manner, because the text of Oecumenius’ MS of the *Apoc.* is thoroughly Alexandrian and unites the base of **S** and **A**, and this (unpublished) passage gives us a true picture of Alexandrian usage. See my article on *Oecumenius* in *American Journ. of Philology*, Oct. 1913.

† *Hiat* 13; *προσευξωμαι κακει* 124. *Om εκει* 4. 2<sup>pe</sup> *arm syr.*

‡ This “Q” business seems to me to lack a proper foundation. St. Luke’s language is so utterly his own that he could hardly have used any other written source than notes prepared for his own use. Consult Dr. Hobart’s work on the ‘*Medical Language of St. Luke*,’ Dublin, 1882. Every page of St. Luke’s Gospel is saturated with his own way of expressing matters, now expanding, now contracting the narrative, but ever with a method, a manner and a diction which are personal.

Matt.

- xiii. 28. λεγουσιν (*pro ειπεν*) **NBCD** 33 (*Sod*) 157 892 *Sod*<sup>φ<sup>1</sup> 1341</sup>  
*latt pl* (against *rell* and *f ff<sub>1</sub> q sah boh arm aeth*)

How come **NB** to desert coptic here? The authorities do not agree about this verse, for B drops the δουλοι so as to make a pair ο δε εφη αυτοις . . οι δε λεγουσιν αυτω, and BC write αυτω λεγουσιν while **ND** λεγουσιν αυτω; and εφη at the beginning is changed to the present by the Latins *ait*. Cf the next verse φησιν or λεγει **NBC latt** (all varying among themselves) against εφη and ειπεν of the majority. Cf also long quotation from *Epi<sup>ph</sup>manich* in Tisch. showing some interesting variations. (— αυτω *Sod*<sup>1094</sup> *cum pers*).

- xiii. 52. λεγει (*pro ειπεν*) **B\*\*D<sup>1</sup>** 892 *Sod*<sup>1353 1444</sup> *vg it*

But this is more than a historic present (λεγουσιν αυτω ναι · λεγει αυτοις...) to conform to the λεγουσιν preceding, for it shows that when λεγει follows λεγουσιν thus, B<sup>cor</sup> does not object as the historic present is maintained, while elsewhere to avoid tautology (see under "Improvement" Matt. xii. 48, Luke ix. 21) λεγοντι is substituted for ειποντι following ειπεν.

We shall see much more later on of the historic imperfect favoured by the Alexandrian school and B. An illustration offers at Matt. ix. 9 of **N** (who also elsewhere prefers this) deliberately siding with D 21 892 *d* alone of all authorities (+ *Sod*<sup>tr.s</sup> *et Sod txt*!) for ηκολουθει here instead of ηκολουθησεν, which should be noted, as it opposes all other Greeks, and all Latins (but *d*) and both coptics.

In the very next verse but one (ix. 11) **NBCLW** 892 *al*<sup>aliq</sup> prefer ελεγον with many latins to ειπον against the rest and *d k copt*. *Soden txt* does not adopt ελεγον although his *same* new MSS as in ix. 9 do so. Again

- ix. 19. ηκολουθει **NCD** 33 *Sod*<sup>tres</sup> (*non txt*) *latt*<sup>p1</sup>; ηκολουθησεν B *rell*  
*copt f k*

23. They prefer this historic imp. even above the historic present, having here ελεγεν **NBD** 892 *it*<sup>p1</sup> *boh*, against dixit *c g<sub>1</sub> h k sah syr Sod*<sup>1443</sup> *ειπεν*, and λεγει CW *unc*<sup>10</sup> *gr mult*

The same applies to ix. 30 where **NB\*** *fam* 1 22 892 (those faithful adherents, see at vi. 5, 18) *Sod*<sup>178</sup> *et txt* prefer ενεβριμθη to ενεβριμσατο of all the rest and versions (but *comminabatur* by *aeth*<sup>int</sup> Walton).

- xv. 25. προσεκυνη (*pro προσεκυνησεν*) **N\*BDM** 1 *fam* 13 33 *al. txt*  
*rec Orig b c d ff<sub>1</sub> g<sub>1.2</sub> k boh*<sup>unus</sup> (*sah adorans*)

This is against all other uncials and W for προσεκυνησεν including *boh*. (At xv. 31 B has εδοξασαν with most, but **NL** *min*<sup>40</sup> and *Latin* have εδοξαζον. I mention it because *k\** not content with *clarificabant* actually has *clarificant*.)

- xv. 36. εδιδου (*pro εδωκεν*) **NBD** 1 *fam* 13 33 157 892 *d Chr Thdor*<sup>mops schol</sup>

This against the other Greeks, all other Latins and versions. Why should the "Antioch" revision have constantly cancelled the historic imperfect? Far more likely that **NB** made the changes. A scholion is always a dangerous adherent for them, as here. We would surely



find a trace of *dabat* in *a* or *e* or *k* if legitimate. This remark is the more apposite because immediately afterwards at xv. 37 B alone with D and nearly all Latins has an important change of order which is clearly influenced by the Latin. (ἐδίδου xv. 36, *Sod*<sup>1353</sup> only new witness, but also *Sod txt*).

Matt.

- xvii. 20. ο δε λεγει (pro ο δε ειπεν) **NBD** 1 *fam* 13 33 *it*<sup>v1</sup> *syr et Sod txt contra C rell gr et a f g<sub>2</sub> n q copt*.
- xviii. 25. εχει (pro ειχεν) Not content here with ειχεν and *habebat* of all Latins, B with only *Sod*<sup>050</sup> 1 56 58 124 *Sod*<sup>1341</sup> *Orig* 1/2 makes a deliberate change to the present.
- xix. 21. λεγει (pro εφη) B *Sod*<sup>050</sup> and *fam* 13 only of Greeks, with *latt*.
- xxi. 13. This is a very important place (following xxi. 1/12 where the synoptic influences are all at work). **NBL** 124 [*contra fam*] 892 with *boh aeth*<sup>vid</sup> *Orig* 2/4 and *Eus* (and only these + *Sod*<sup>ires</sup>) read ποιειτε, making an historic present of it, "but ye make it a den of thieves." 604 avoids it and against it are the mass including DW with *εποιησατε* as *Basil* (and St. Luke), and 1 *Justin Orig* 2/4 *εποιοικατε* (as St. Mark) and as *latt* "fecistis" with *sah arm* and *Iren*<sup>int</sup>. But *Soden txt* prints ποιειτε.

Now the reason for the change by *Orig* 2/4 and *Eus* with *boh aeth* and only **NBL** 124 892 to ποιειτε appears most subtle. It would make three various readings in Matt. Mark and Luke instead of two (= one, because aorist = perfect). In *Jeremiah* vii. 11 no verb is used, the verb appearing in verse 10. Thus 10 *fin*: το μη ποιειν παντα τα βδελ. ταυτα continuing (11) μη σπηλαιων ληστων, so that, as "το μη ποιειν" is used, there seemed liberty here in Alexandria to employ the favorite historic present.

- xxi. 43. Observe a place emphasising the historic present [which here stands unchanged by all] for after δια τουτο λεγω υμιν **NB** *Sod*<sup>050</sup> 28 64 118-209 243 2<sup>pe</sup> 604 892 *Sod*<sup>178 541</sup> *Evst*<sup>a</sup> *septem* with *Arnob* omit *στι*. Here *boh sah* [except *boh*<sup>rc</sup>] retain the usual introductory *χε*, as also *syr* and *lat*. This matter is omitted in *Tisch N.T.*, but supplied in 'Emendanda.'

NOTE.—I dare not extend this essay to cover peculiarities of *other* mss. Yet note that the historic present is favoured by L alone even when the others do not use it, e.g. xxii. 4 αποστελλει pro απεστειλεν L only, although leaving απεστειλεν in ver 3 [*Iren vers* 3 "et mittenti"; *Hil. ver* 4 "qui vero iterum cum praeceptorum conditione mittuntur"]. L of course is close to the "family" **NB**, and observe soon after that L *Orig Iren*<sup>int</sup> are alone in omitting αυτου at xxii. 6, so that the text is "old" enough for αποστελλει in ver 4 to attract attention. *Origen*, as I have said before, is no fair representative of any pure text, for hereabouts he goes jumping about in his preferences, using ανειλεν at xxii. 7 (and deliberately, for he repeats αναιρουσι [observe the tense] soon after) with *fam* 1 22 against απωλεσεν of **NB rell**. Again, ver 8 he omits *εστιν* with *Chr Dam* and **ΔΣ** only and *Sod*<sup>3017</sup>.

I may also call attention to the use by **Σ** alone at xxvi. 21 of *λεγει* for *ειπεν* of our Lord's opening speech at the last supper.

And as bearing on the freedom with which such matters were handled in the time of *Tatian*, we notice that when quoting St. John i. 5 (*contra Graecos*) instead of saying *καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν*, *Tatian* says: *καὶ τοῦτο ἐστὶν ἄρα τὸ εἰρημένον· ἡ σκοτία τὸ φῶς οὐ καταλαμβάνει*.

Next we will consider Harmonistic Readings, and finally General Improvement.

### *Harmonistic Omissions.*

Matt.

xx. 16. The final clause *πολλοὶ γὰρ εἰσι κλητοὶ ὀλιγοὶ δὲ ἐκλεκτοὶ* is removed by **ΣBLZ** 36 892 *sah boh* (some *aeth* MSS, not Walton), but only by these, as being an importation from xxii. 14. But *Orig<sup>his</sup>* witnesses for it at this place (besides thrice at xxii. 14). The Latins are a unit with all the Syriacs (both *cu* and *sin* being extant here at xx. 16) for the clause, not even *e* or *ff* or *r<sub>2</sub>* joining what I must regard only as an "Egyptian" conspiracy, and so I enter this also under "Coptic." It is not a question, I am sure, of the coptics sharing an underlying text of **ΣBLZ**, for D is against them and W and all the rest, nor do the sympathising cursives join **ΣB**, not even 33, which here keeps with its great friend Origen. Here then our XIX century restoration did not give us even Origen's Greek Testament, and Hort accuses him *e silentio* of having failed to report the "shorter" text here. But Hort had doubts, for he puts the disputed clause in the margin. Not so *Soden*, who simply excludes (with <sup>371 1443</sup> *φ<sup>a</sup>*).

A light is thrown on the proceeding (but we do not observe these things contextually as we should) for at the beginning of the next verse B and 1 alone of Gks, with *SAH BOH* and *Orig* (only 2/3), write *μελλων δε αναβαινειν* for *και αναβαινων* against **Σ** and the rest. Thus if the text were basic in xx. 16 *fin* for the "non-interpolation," why should **Σ** desert B here? It must be *because* B was following *sah*.

Again (same verse xx. 17) *τους δωδεκα (-μαθητας)* is read by **ΣLZ** and D 1 892 with *boh*, but *sah* joins B in writing *τους δωδεκα μαθητας (+αυτου sah 1/2)*, so that *sah* and B are very close here. As to an underlying text, it is **Σ** (or *syr cu sin τους δωδεκα αυτου*) which preserve it, for *Orig* (*quater*) goes with **Σ** against B here. Besides **Σ** gives us the *syr* base in the next verse xx. 18 *εις θανατον* with *boh<sup>pl</sup> pers* for *εν θανατω* (which B *aeth* omit).

xxii. 30. — *του θεου* BD *fam* 1 and all *latt vett* (but *ff<sub>1</sub> g<sub>1.2</sub> l*) *syr cu sin sah arm* and *Orig*, but probably because of Mark xii. 25.

xxiii. 38. — *ερημος fin*. Only BL *ff<sub>2</sub> syr S boh* (some) and *sah 3/4*. The group clearly belongs together, except perhaps *syr S*. Origen opposes (except *Orig<sup>MS</sup> semel*) and *Clem arm aeth Eus Cyr*



Matt.

*Iren*<sup>int</sup> *Cypr* have it. What is this but a harmonistic "shorter" text based on the omission in Luke (xiii. 35)? Many add *ερημος* in Luke, but there it would seem that the evidence for the "shorter text" is "overwhelming." *Soden* does not adduce a single new witness for omission in Matthew.

### Harmonistic Additions.

- vi. 22. + σου (*post οφθαλμος prim.*) B 372 *it*<sup>pl</sup> *vg*<sup>16</sup> *aeth Orig*<sup>int</sup> *ex Luc xi. 34* against **N** and the rest.
- viii. 9. + τασσομενος (*post ειμι υπο εξουσιαν*) **NB** 4 238 273 372 421 *q*<sup>scr</sup> (observe the extraordinary comment these six utterly diverse cursives offer on the situation, for it is not *fam* 1 or *fam* 13 or even 22 or 28, still less 157 or 33 or 892, which add with **NB**; such a point is quite lost by *Soden* who neglects the cursives previously reported, naming only 273 372) *boh (sah) latt multi Chr (semel !)*, against all the rest; comes from Luke vii. 8. (The excuse for the Latin [but *f ff*<sub>1</sub> *l vgg*<sup>pl</sup> *Hier* and some others do not add] is that the Latin *sub potestate* is rather bare without the addition of *constitutus*.)
- xv. 38. + ως (*ante τετρακισχιλιοι*) B (**N**) *Sod*<sup>050</sup> 1 *fam* 13 22 33 157 *Sod*<sup>pauc</sup> *ff*<sub>1</sub> (*sah*) *arm aeth (ex Marc viii. 9)* *Sod* outdoes *W-H (marg)* adding *txt* outright.

**N** seems to have been perplexed, for he and *boh* only omit in Mark, while in Matthew he has a change of order alone where he adds [and *Tisch* neglects to accept his witness there by error].

- xxiv. 36. + ουδε ο υιος **N**<sup>\*et cb</sup> **BDΦ** 13-124 28 86 *Sod*<sup>quattuor</sup> *aeth arm it*<sup>pl</sup> *syrr hier [non sin pesh]*

This must come from Mark xiii. 32 where practically all have it. I do not wish to discuss this as it borders on another province of criticism, merely pointing out that **NB** on occasion can add (when it suits them) as well as omit. May I ask why other authorities "omit" here in Matthew while retaining in Mark?

The O.L. here is very closely related to the *Diatess* which quotes from Mark xiii. 32, beginning a new paragraph at § xlii. 32 and running Mark xiii. 32/37 straight on.

### Harmonistic Changes.

Matt.

- x. 13. See under "Improvement."
- xiv. 5. *επει* (*pro οτι*) B alone with 604 (*επειδη NΣ7*) Cf. xxi. 46 for the parallel under consideration.
- xvi. 20. *επετιμησεν* B<sup>\*</sup> D *W-H*<sup>txt</sup> *d e syrr cu* against the rest and *Orig*<sup>quater</sup> (*ex Marc et Luc*). *Soden* adduces no new witnesses and excludes.
- xviii. 6. (improvement) *περι τον τραχηλον* only **NBLZΣ7** 28 157 *y*<sup>scr</sup> *Sod*<sup>septem</sup> [*non txt*] *Orig* 1/2 *Bas Cyr (= Marc ix. 42, Luc xvii. 2)*. The Latins here (even *e*) in *Matt* have *in* (against *circa* Mark,

Luke) with most Greeks including 1 13 22 *Orig* 1/2, while only DU *d* have *επι*.

*Orig* 1/2 is exceedingly suspicious, and why should *περι* be changed if original?

Matt.

xix. 24. *τρηματος* **N**\*B *Orig* 1/3 (*Orig* 1/3 *τρυμαλιας cum plur*, *Orig* 1/3 *τρυπηης*)

Mark

x. 25. *τρηματος* **N**\* *sol* (*Rell* *τρυμαλιας et B†*; *al.* *τρυπηματος*)

Luke

xviii. 25. *τρηματος* **N**BD 49 (*τρυπηματος* LR 157 *ραυς*, *τρυμαλιας plur*)

Thus **N** is the only one who did not get tired of turning his pages backward and forward and who is consistent throughout.

(*Clem*, like *Orig*, varies: *δια της τρυμαλιας της βελ.*, *δια τρηματος ραφιδος*, *δια τρυπηματος βελ.*, and fourthly simply *δια βελονης*.)

This is a place where we must call in outside assistance to settle a textual difficulty, and the matter appears quite simple.

St. Matthew doubtless wrote *δια τρυπηματος ραφιδος*,

St. Mark                   ,,                   ,, *δια (της) τρυμαλιας (της) ραφιδος*,

St. Luke                   ,,                   ,, *δια τρηματος βελονης*.

We find **N**B changing St. Matthew's *τρυπηματος* to St. Luke's *τρηματος*, but retaining St. Matthew's *ραφιδος*. We find **N** changing St. Mark's *τρυμαλιας* to St. Luke's *τρηματος*, while retaining the *ραφιδος* belonging jointly to St. Matthew and St. Mark, which however *fam* 13 changes to *βελονης* in Mark, as rudely *Clem*, who mixes up the passages.

Then we find that while **N**BD give us correctly *τρηματος βελονης* in St. Luke, the *others* harmonise there by writing, incorrectly, *τρυπηματος* of Matthew or *τρυμαλιας* of Mark, and many *ραφιδος* for *βελονης*.

I say "incorrectly" because the wording *δια τρηματος βελονης* harmonises so beautifully with other medical diction of St. Luke that it is hardly possible to challenge the reading of **N**BD(L) here. I quote from Dr. Hobart, '*Medical Language of St. Luke*,' Dublin 1882, p. 60: "The words used by St. Luke are those which a medical man would naturally employ, for *βελόνη* was the surgical needle, and *τρήμα* the great medical word for a perforation of any kind. But still further, we meet with the same expression in *Galen*: *ὡσαύτως δὲ καὶ ὅτι ῥάμμα τοῦ διατρήματος τῆς βελόνης διηρημένον ἔνεκα τοῦ συνάγειν ἀλλήλοις ἦτοι τὰ μόρια τοῦ διατετμημένου σώματος*. And to express the puncture made by the needle: *διὰ τοῦ κατὰ τὴν βελόνην τρήματος*. *Τρήμα*, peculiar to St. Luke, in medical language was applied to all perforations in the body, *e.g.* in the ears, nostrils, vertebrae, the sockets of the teeth, &c." Dr. Hobart adds seventeen other quotations from *Hippocrates* and *Galen* illustrating this.

The question thus seems very simple and reduces itself to the fact that **N** harmonised all three passages by employing St. Luke's *τρήματος*

† The reading of B\* is uncertain, but not *τρηματος*.



everywhere, that B did this in Matthew but not in Mark, while the others, who correctly report Matthew and Mark, go wrong in Luke and harmonise wrongly there to Mark's *τρυμαλιας* or Matthew's *τρυπηματος*, the matter being self-evident by their employ of *ραφιδος* instead of *βελονης* in Luke.

Matt.

- xx. 17. For *και αναβαινων* B says *μελλων δε αναβαινειν*. B is supported by 1 [*non fam*] *sah boh syr pesh pers* and *Orig* 2/3, but it seems a clear reflection of Mark x. 32 (whence the *diatessaron* draws) “*ησαν δε εν τη οδω αναβαινοντες εις Ιεροσολυμα.*” I place this here and not under “Coptic,” but a glance under “Coptic” will show that at xx. 8, 16, 34 there is an Egyptian conspiracy involving B in the four places, including xx. 17, so close and careful as to reveal B and coptic as editors, and not as neutrals.

Just so  $\aleph + min^3$  exhibits the process on its side at xx. 24 by writing *ηρξαντο αγανακτειν* with Mark (x. 41 [the *diatess* § xxxi. opens with the account from Mark x. 41/44]) instead of *ηγανακτησαν*. And if we look beyond to xxii. 40 we find — *ολος* by  $\aleph$  alone is the way of the *diatessaron* with all the syriacs and *sah boh*<sup>pl</sup>; so that coptic is in sympathy here too.

- xxi. 2. *κατεναντι* (*pro απεναντι*)  $\aleph$ BCDLZ $\Phi$  892 *al*<sup>10</sup> *Orig* 1/2 *Eus* 1/2 borrowing from Mark xi. 2, Luke xix. 30 where *κατεναντι* stands by all. (See under “Synonyms.”)

7. *επ αυτων* (*primo loco*)  $\aleph$ BDLZ $\Phi$  33 69 892\* *Sod*<sup>duo</sup> *Orig*<sup>his</sup> (against *επανω αυτων* of all the rest)

This seems to be merely a reflection of Mark xi. 7 *επ αυτον* and Luke xix. 35 *επι τον πωλον*.

*Tisch* forgets to say that the rest of the 13 family omit the preposition altogether and write *αυτω*.

- xxi. 12. — *του θεου* (*cf Marc xi. 15 Luc xix. 45*) See under “Coptic” and beyond under “Improvement.”

25. *εν εαυτοις* (*pro παρ εαυτοις*) BLM<sup>2</sup>Z 157 372 892 *min*<sup>6</sup> (*copt*) *Cyr*. This seems merely a “nicety” of harmony to Matt. xvi. 7 and 8 where *εν εαυτοις* is used on both occasions without fluctuation among MSS. Why then should “Antioch” change at xxi. 25 to *παρ εαυτοις*? What reason would there be?

- xxii. 39. *δευτερα* (— *δε*)  $\aleph$ B 4 157 *Sod*<sup>243</sup> only (against the versions and *sah boh pl*) with *sah*<sup>111</sup> *boh*<sup>C1\*?E2\*</sup> comes from Mark xii. 31 “*δευτερα αυτη.*” Observe that B improvises (alone) in Matthew by substituting *ομοιως* for *ομοια αυτη*.

- xxvii. 29. *περιεθηκαν* B 131. *cf Marc xv. 17 περιτιθεασιν.*

33. *εις τον τοπον του* B<sup>sol</sup> *cf Luc xxiii. 33 exactly.*

Here is harmony in full blast in this “neutral” text. Consult in the same verse 33 — *λεγομενον* by  $\aleph$  alone (= *Marc xv. 22*) and the

picture is complete as to *both* **Σ** and B harmonising in exactly the place where they should be most careful not to do so if they expect our confidence elsewhere.

[I would call attention to xxvii. 35 without any emphasis because the reading in the photographic edition of B cannot be determined. No mention of it is made in Tischendorf's notes, but in Gregory's *Emendanda* attention is directed to B\* *διεμερισαν* for *διεμερισαντο*. In the photograph it reads ΔΙΕΜΕΡΙCĀ<sup>TO</sup> with a very small *to* which was perhaps added by an early corrector. In the LXX as in B's own text of Ps. xxii. the reading is *διεμερισαντο*. If *διεμερισαν* B\* be correct we have an elimination of *sibi* after *diviserunt* with *c f ff<sub>2</sub> g<sub>1.2</sub> r r<sub>2</sub> Aug<sup>Joh</sup> and vg omn (exceptis BQX Cerne dimma)†* and *syr*, but *sah boh* are explicit "among them." In Mark xv. 24 the expression is *διαμεριζονται τα ιματια αυτου*, but in Luke xxiii. 34 (where B had just been looking; see above as to *εις τον τοπον του*) it is *διαμεριζομενοι δε τα ιματια*, without any reflexive attribute. In Jo. xix. 24 the quotation shows *διεμερισαντο*, while in verse 23 the procedure is carefully explained, involving the middle voice, for it is said of the soldiers *ελαβον τα ιματια αυτου και εποησαν τεσσαρα μερη εκαστω στρατιωτη μερος, και τον χιτωνα.*]

Matt.

xxvii. 46. *εβοησεν* BLWΣ 33 69-124 218 604 *Sod*<sup>luo</sup> only as Mark xv. 34. All others with **Σ** and *Eus Bas ανεβοησεν* and *a d ff<sub>2</sub> g<sub>2</sub> h vg<sup>H and R</sup> (boh) exclamavit*.

*ibid.* *ελωει ελωει* B (and *sah*) with *ελωι ελωι* **Σ** 33 (and *boh*) seem distinctly to favour the Marcan form. Observe that *syr* differentiates between the words used in St. Matt. and St. Mark as do most Greeks, whereas **ΣB** alone, as usual, obscures the issue. Yet Hort found absolutely nothing "Alexandrian" or "Egyptian" in codex B. Here, absolutely alone, it is with *sah* in a particular form. He abandons the spelling of B here for that of **Σ**, although he was glad enough to seize *εβοησεν* of B in the same verse against **Σ**. The Revisers recognise the harmony, and go back to *ανεβοησεν* and *Ηλι Ηλι*, but the evidence in Souter's footnote is wrongly stated.

### General Improvement.

- ii. 22. *βασιλευει της Ιουδαιας (-επι)* **ΣB** 892 *min pauc arm Eus. Contra rell et it et sah* ο ἡρρο εχῆ τοῦδαδ sed *boh plane* *χε αρχελαος ετοι ποτρο ετιοτδεα* = **ΣB**. **ΣB** *ex boh, vel boh ex ΣB??* (*Soden* follows **ΣB**.)

† In the quotation itself, omitted by most Greeks and *d f ff<sub>1.2</sub> g<sub>1</sub> l vgg<sup>15+</sup>*, *sibi* is found in *a b c g<sub>2</sub> h q r<sub>2</sub> (mut r) vgg*, but omitted by two vulgates<sup>MO</sup>.



The answer seems given in this same verse where  $\Sigma$ BC\*W alone change the order of *ηρωδου του πατρος αυτου* of all AND *sah boh* to *του πατρος αυτου ηρωδου*. (*Sod* does not follow, recognising synoptic influence.) Had *sah* or *boh* been copying  $\Sigma$ B they might have used this order.

v. 10. *ενεκα δικαιοσυνης* (*pro ενεκεν δικ.*) B *solus*. This is as clear as can be, preferring *ενεκα* before a consonant, besides being largely Homeric and classical. Cf *λογου ενεκα* "dicis causa," or *τεχνης εινεκα* (*Anth*). But B repeats *ενεκα* next verse before *εμου*. [ $\Sigma$  does not join B. *Soden* forgets to record B.]

Observe, however, that B leaves *ενεκεν εμου* alone before a vowel at x. 18, 39, xvi. 25, Mark viii. 35, x. 29 *primo loco*, Luke ix. 24, but alone makes it *ενεκα εμου* at Mark xiii. 9.

At Matt. xix. 29 it is  $\Sigma$  which objects to *ενεκεν του εμου*.  $\Sigma$ , with D and *Cyr*, writes *ενεκα του εμου*, while B here remains with the rest. If B changes in one place and  $\Sigma$  in another we may be perfectly sure that it is editorial.

At Mark x. 29 *ενεκεν του ευαγγελιου* is now left alone by  $\Sigma$ B *rell*, and only changed here to *ενεκα του ευαγγ.* by D 71 and as Tisch. says "*catt<sup>com</sup>*" (a few omit the clause). At Luke xxi. 12 all *ενεκεν του ονοματος* except D 71 who are for *ενεκα του ονομ.*

At Luke vi. 22 all are agreed as to *ενεκα του υιου* except inconsistent D who with F<sup>w</sup>PWΓ writes *ενεκεν του υιου*, reversing his position.

At Luke xviii. 29  $\Sigma$ B with *Sod*<sup>8 371</sup> prefer *εινεκεν της βασιλειας* (*ενεκεν της βασ.* the rest, except U 71 which here desire *ενεκα*).

At Matt. xix. 5  $\Sigma$ BLZ *Orig* change *ενεκεν τουτου* to *ενεκα τουτου*. It seems quite clear that Matthew wrote *ενεκεν* throughout his Gospel.

At Mark x. 7 *ενεκεν τουτου* is left unchanged by all.

At Luke iv. 18 *εινεκεν εγχρισεν* or *ενεκεν εγχρισεν* are found.

I am far from saying that  $\Sigma^{\text{scribe}}$  or B<sup>scribe</sup> or even D<sup>scribe</sup> made the changes, but their texts at some time in Egypt when in papyrus book form were no doubt tampered with in order to try and make the matter smooth.

Outside the Gospels we find Acts xix. 32 *ενεκεν συνεληλυθειςαν* most, but *ενεκα συνελ.*  $\Sigma$ AB and four cursives; xxvi. 21 *ενεκα τουτων* apparently all; xxviii. 20 *ενεκεν γαρ της ελπιδος* all but  $\Sigma^*$ A which write *εινεκεν* here; Rom. xiv. 20 *μη ενεκεν βρωματος* all; 2 Cor. iii. 10 *ενεκεν της υπερβαλλ. δοξης* most and many Fathers, but *εινεκεν της υπ. δοξ.* by  $\Sigma$ ABDEF\*\*GP; 2 Cor. vii. 12 *ενεκεν ter* with infinitive by most including  $\Sigma$ B, only *εινεκεν* E and L (*primo loco*) *Thdt Oec*. From this it is abundantly clear that changes everywhere are wilful. (*Sod* adds a few codd. varying.)

Matt.

vi. 7. *υποκριται* B<sup>1</sup> and *syr cu* [*non syr sin pesh diatess*]  
*εθνικοι* all the rest

The verse runs: "προσευχομενοι δε μη βαττολογησητε ωσπερ οι εθνικοι · δοκουσι γαρ οτι εν τη πολυλογια αυτων εισακουθησονται."

Clearly *υποκριται* is an "improvement," being set up as a better antithesis to *βαπτολογησητε* than *εθνικοι* would seem to be. There is nothing "neutral" about this, and *Origen* is against it. *Mirabile dictu* *W-H* do not follow B here. How can *Hort* then account for what he wrote (p. 237) about the "simple and inartificial character" of "the few remaining individualisms of B," "happily guiltless of ingenuity or other untimely activity of the brain"?

See *Hort* vol. ii. 'Select Rdgs.' p. 10 on Matt. vii. 13 "Or, as we rather suspect, as one of those rare rdgs. in which the true text has been preserved by **Σ** without extant support, owing to the exceptional intrusion of a late element into B (of which some examples occur further on in this Gospel)." But B is full of these intrusions and not only in Matthew!

Matt.

xi. 15. — *ακουειν* BD 32 174 604 *d k syr sin* (ο *εχων ωτα* [*ακουειν*] *ακουετω*)

xiii. 9. — *ακουειν* **Σ**BL *a e ff<sub>1</sub> k syr sin* (ο *εχων ωτα* [*ακουειν*] *ακουετω*)

Here it is clearly seen that B *k* and *syr sin* are the consistent ones in omitting. It might be thought basically "neutral" (= shorter text) but that there would be no reason to *add ακουειν* as all the rest do including *copt*.

xiii. 43. — *ακουειν* **Σ**\*B *Sod*<sup>050</sup> 604 *a b e k vg*<sup>14</sup> [*non D d syr sin* †]

xii. 48. *τω λεγοντι* (*pro τω ειποντι*) **Σ**BDZΠ\* 7 33 892 *Evst*<sup>a</sup> *aliq*.

Following *ειπεν* to avoid tautology. See similar case at Luke ix. 21. (*Soden* follows *Hort* here in Matthew.)

Other instances of this can be adduced, as at Matt. xxvi. 26. For *ευχαριστησας* of most (and W 28) *εulογησας* is substituted by *text recept* with **Σ**BDLCGZ *min*<sup>aliq</sup> for the blessing of the bread. This appears very like an effort to vary the *ευχαριστησας* occurring again in the following verse 27 of the cup. For note that in St. Paul's account in 1 Cor. xi. 24/25 the expression is *ευχαριστησας* and that of the BREAD.

24/25. *ελαβεν αρτον και ευχαριστησας εκλασε και ειπε* (*λαβετε φαγετε*) *τουτο μου εστι το σωμα το υπερ υμων (κλωμενον) τουτο ποιειτε εις την εμην αναμνησιν. ωσαντως και το ποτηριον...*

Thus *ευχαριστησας* is tied to the bread, and *ωσαντως* implies *ευχαριστησας de novo* as to the cup.

Whichever way we turn the **Σ**B grouping seems to be convicted of an endeavour to improve; in this case however the *textus receptus* is involved as well. Here Griesbach and Scholz I believe rightly oppose it. For such repetition is not distasteful to the Semitic mind. (See beyond on Matt. xix. 4.) But *Soden* reproduces *ευχαριστησας* in Matt.

Matt.

xiii. 36. *διασαφησον* (*pro φρασον*) **Σ**\*B (*Orig semel*) *syr*, but no cursives. *Sod* adds 1 and <sup>050</sup> of uncials, of *fam* *φ*<sup>a</sup> four cursives, and prints *διασαφησον* in his text. Of the five next, four are omissions:

† But *syr sin* has  for  of *syr cu*. *Syr cu* has *ακουειν* both at xi. 15 and xiii. 9.



Matt.

- xiii. 45. *εμπορω* (*pro ανθρωπω εμπορω*) **N**\*B<sup>1</sup> 50 59 *Sod*<sup>duo</sup> *Ath Cyr* 1/2  
*Chrys Ambr* [*Habent Orig Cypr gr plur syrr diatess arab latt*]  
*om εμπορω vg*<sup>F</sup> *diatess*

The two words occupy one line in D d, and *Cyr* 1/2 is significant, while *Orig* and *Cypr* flatly contradict **NB** [*Tert* is silent].

The coptic is interesting, for unlike *Gr-syr-lat* order: *ανθρ. εμπορω* they say *εμπορω ανθρωπω* a "merchant-man" as we would say in English.

- xvi. 13. *τινα* (*με*) *λεγουσιν οι ανθρωποι ειναι* (*τον*) *υιον του ανου*  
*quem* (*me*) *dicunt homines esse filium hominis.*

This *με* is omitted by **NB** 604 *Sod*<sup>duo</sup> [no other Greeks] *syr hier copt aeth* only *c* of O.L. and some *vgg* *codd* (8) against *Hier* specifically.

*με* is included by *syrr it pl* and *Iren* and all other Greeks. Clearly this omission is not "shorter" text, but constructional improvement. There could not be a clearer case where the Syriacs are specific with the Latin, and the Coptic only support **NB** as a distinctly Egyptian group joined by *aeth* and *c* also clearly of Egyptian provenance, yet *Soden* excludes.

[**N**'s graeco-latin tendency is seen clearly in the neighbourhood  
 xvi. 27 *τα εργα* for *την πραξιν* with *d* [*contra D<sup>gr</sup> την πραξιν*] *opera sua* and other Latins and *copt*.

No doubt the origin of the plural is due to an old unpointed syriac preceding the Latins which could be read either way. Hence as Latins and Greeks (except **N**\*F *min*<sup>aliq</sup>) divide squarely here, the Latins did not get it from the Greeks but from the Syriac.]

Matt.

- xxi. 12. "*και εισηλθεν ο ις εις το ιερον του θεου.*"

But **NBL** 13 33 73 604 892 *Sod*<sup>aliq</sup> *sah boh aeth b Meth Chr Hil* and *Origen* 2/5 omit *του θεου*. On the supposition of the "shorter" text of course *W-H* follow suit with the omission. But is it not a gross mistake? Who would *put in του θεου*? "And Jesus went into the Temple" is quite sufficient. If the original writer did not have *του θεου* why should any add? The plain fact remains that *Origen* being on both sides gives away the change as an arbitrary excision, for the words appeared redundant. I cannot allow that the *addition* was made by scribes, but claim that **NBL** omitted as a redundancy. This is one of the few places treated by *W-H*. See their note in vol. ii. ('Select Readings') p. 15. What they mean by "overwhelming"† evidence for omission I fail to see, "overwhelming" meaning only three uncials (closely related), a pitiful handful of cursives, the *arm* (all mss?) *aeth*, and *coptic*,

† They write: "The absence of *του θεου* from Mc xi. 15 Lc xix. 45 (*cf* Jo. ii. 14) at all events cannot weigh against the overwhelming documentary authority for omission." But the omission is doubtless traceable to *Origen*, who in his commentary on John (Book x. § 15) cites the three Gospel accounts, leaving out *του θεου* in Matthew, as in Mark and Luke where the words are really absent. Elsewhere when quoting Matthew *Origen* has them. *Soden* holds *του θεου* against **NBL** and his <sup>050</sup>, although he has been religiously following them in a host of other things! Why are they right elsewhere if wrong here?

with *Origen* against them in proportion of 3 to 5 on the side of all other Gk documents and all Latins but *b*, and all *syrr*, while *syr cu* actually doubles it, reading “And Jesus entered the temple of God and put forth from the temple of God.”

The calling of **NBL** *copt aeth* “overwhelming” is undignified. It represents one single tradition. See under “Coptic” for probable harmonistic reasons for the omission. *Soden* does not omit.

Matt.

xviii. 6. *περι του τραχηλου* (*pro epi or eis ton tr.*) **NBL** ZΣ 28 157 237 253 258 *y<sup>scr</sup> al. pauc. Orig* (SEMEL) *Bas Cyr bis*

This clearly tells the tale. *Orig* only once, *Cyril* twice. The Latins oppose and the Syriac, but **NB** thought “about his neck” was better. Why are 604 and 892 absent? The coptic does not agree with **NB** here. Schaaf and Gwilliam translate “*ad collum*” for the same *syr* expression. Only Burkitt says “about his neck” for the same *syr* preposition. It is clearly only a matter of taste, and in view of the circumlocutory nature of syriac prepositions (Schaaf p. 114 “circum, circa, ad, juxta, prope”) it seems evident that **NB** are only “improving.” How could *περι* have dropped out of the rest if basic? *Soden* refuses this “nicety.”

xviii. 15. *εαν δε αμαρτηση (-εις σε) ο αδελφος σου* This is a radical and important change committed by **NB** 1 22 234\* *sah Orig Cyr Bas<sup>pluries</sup>* and clearly wrong. When D parts company with **NB** and goes with the mass and when that mass includes all the Latins and Syrr we may be sure **NB** with or without *Origen* are striving for improvement. We cannot consider a shorter text *per se*. We must investigate how each of these changes came about. *Boh<sup>pl</sup>* here oppose *sah* with *arm aeth Chr Lucif Hil etc.* who are all conjoined with  $\frac{9}{1} \frac{9}{0} \frac{9}{0} \frac{9}{0}$  of the Greeks plus *Lat* and *Syr*. *W<sup>gr</sup>* does not omit nor 604 nor 892.

(A reference to Luke xvii. 3 where **NB** *Sod<sup>050</sup>* again omit with *AL fam* 1 42 254 892 but also *lat syr copt Clem Dam (Tert)* shows that the omission in Matt. was probably influenced by their Lucan text.)

This is immediately followed by an *addition* which I do not believe is original but due to the “version tradition.”

Matt. xviii. 19 for *υμων* of most Gks **NBDL** 892 substitute *εξ υμων* with *syrr* [this seems to be opposed by a much older authority namely *Ignatius<sup>Ephes 4</sup>*].

xix. 4. *ο κτισας απ αρχης αρσεν και θηλυ εποιησεν αυτους.* B 1 22 33 124 604 *Sod<sup>050 178</sup> & Sod<sup>txt</sup> boh sah Orig<sup>bis</sup> Tit Bostr Method Ath Clem<sup>hom</sup>* use *κτισας* for the more Semitic *ποιησας* of all the rest.

I ask what can be more clearly an endeavour to improve? It avoids the tautology involved and seems clearly borrowed from Mark x. 6 “*απο δε αρχης κτισεως αρσεν και θηλυ εποιησεν αυτους.*”

The double use of *ποιεω* in Matthew is not abhorrent to the Latins,



and the Syriacs use the same word **ܒܒܐ** twice. Nor was it abhorrent to the translators of the LXX, who render Gen. i. 27 :

και εποιησεν ο θεος τον ανθρωπον · και εικονα θεου εποιησεν αυτον · αρσεν και θηλυ εποιησεν αυτους.

(Hebrew is yivra **יִבְרָא** bara **בָּרָא** bara **בָּרָא**.)

In the small support accorded to B note that 124 opposes the family traditions of *fam* 13 which do not agree, and 1 opposes 118-209. Nothing can be clearer that *κτισας* is editorial.

Similarly in the same chapter verse 18 B 13-124-346-556 write *εφη* for *ειπεν* opposing all the rest and 69. Can we really suppose the later *εφη* to be "neutral" opposing all other documents?

Note that in the *answer* of the young man at Mark x. 20 the record of **SB(C)Δ** is *εφη*, and returning to Matt. xix. 18 note that at the beginning instead of *λεγει αυτω ποιας*, **SL** substitute *ποιας φησιν*, and B 13 *εφη αυτω ποιας*, all apparently in the nature of corrections, yet not in agreement with each other.

Two verses lower Matt. xix. 20 we find *Origen* (as well as *Ath*) opposing the correction of **SBDL** 1 22 604 of *εφυλαξα* for *εφυλαξαμην*, while *εφυλαξα* is read in Mark x. 20 by *Orig Clem DA* and 28 [not 28 in Matthew] and there in Mark opposed by **SBCNWX**. In Luke xviii. 21 most read *εφυλαξαμην* but **SABL fam** 1 *εφυλαξα*. It would seem as if in both Matthew and Mark **SB** take the wrong line.

xxiv. 16. *φευγετωσαν εις τα ορη* **BDΔΣ** 892 *min aliq Patr et latt* for *φ. επι τα ορη*. It is much more likely that *επι* should be changed to *εις*, than *εις* to *επι*. The idea being in the minds of the grammarians that it was a flight to ("in montes" *Orig<sup>int</sup> Iren<sup>int</sup> Cypr Aug Hier r vgg*) although most Old Latins retain the abl. *in montibus* (with only *vg<sup>2</sup>*), whereas *επι τα ορη* is the more difficult and the most likely, signifying flight to the mountains and upon them when there.

As to Luke xxi. 21 all Gks (but two) have *εις* there. Hence the excuse to harmonise in Matthew is greedily availed of by B. I can see no other outlet. I will not admit that nearly all other Greeks substitute a more difficult *επι* in Matthew.

#### *Improvement (Addition).*

Matt.

xxvi. 44 *ην. τον αυτον λογον ειπων + παλιν*. This *παλιν* is added by **SBL Sod<sup>050</sup>** 124 (against the family) † *a* and *boh* [*non sah*]. There is no particular reason for this (*syr sin* "and again thus he spake"; *arm* "and again the same word he said") unless erroneously incorporated from the *παλιν* occurring above "παλιν απελθων προσηυξατο," for "τον αυτον λογον ειπων" is quite sufficient. Here is an absolute contradiction of the

† *Soden* misquotes his <sup>ε 257</sup> (Scrivener "a" Adv. Sacr.)

“shorter” text theory, and an abominable redundancy. No cursives but 124 seem to join, and as to *a* it occasionally does this kind of thing, *e.g.* *John* iii. 4 homo + *ut nos.*† *Soden* places this second *παλιν* in his text.

Given the ordinary copying of mss, which was faithful enough in the main, how could *παλιν* be dropped by *all* the rest?

*Removing redundancy.*

Matt.

xi. 25. *οτι εκρυψας ταυτα απο σοφων και συνετων* **NBD** 12  
*Clem<sup>hom</sup> (sed Clem<sup>hom</sup> libere) Sod<sup>txt non mss</sup>*

All others have *απεκρυψας..απο* with *Iren<sup>gr</sup> Eus Orig.*

This seems clearly to savour of the removal of redundant *απ* from the verb. Alone it might not seem so, but in connection with the other points in the indictment it would seem to hold good.

(The Latins can yield nothing of interest here; *sah* seems to favour **NBD** “thou hiddest these *for*,” but *boh* is “*from*.” Coming so close on syriac influence in verse 23 (see elsewhere) *εκρυψας* may trace to this.)

See in St. Luke as to simple and compound verbs.

*Further, consider the following improvement :*

vi. 5. *και οταν προσευχησθε ουκ εσεσθε ως οι υποκριται* **N† BZ** 1 22  
 372 892 *Sod<sup>178</sup> a b (c h nolite esse) f ff<sub>1</sub> g<sub>2</sub> δ [contra Δ<sup>gr</sup>]*  
*l vg goth sah boh aeth syr hier arm<sup>codd</sup> Orig Chr Aug*  
*Sod<sup>txt</sup>*

*και οταν προσευχη ουκ εση ωσπερ οι υποκριται* **DW** *rell syr*  
*cu d k q [om ver. sin] diatess (hiant e ff<sub>2</sub> m r r<sub>2</sub>)*

† In this connection it may be interesting to connect *a* with *B<sup>gr</sup>*, which can be done in several places. But they touch in quite a peculiar matter of order, which deserves notice, at Luke viii. 23. For

	{	<i>και κατεβη λαιλαψ ανεμου εις την λιμνην</i>	of all Gks
	{	<i>et descendit procella venti in stagnum</i>	of Latins
B alone has	<i>κ κατεβη λαιλαψ εις την λιμνην ανεμου</i>	{	
and <i>a</i>	<i>et descendit turbo in stagnum venti</i>	}	

*Wordsworth* does not notice this order in *a*, although quoting *G b e l q* for omission of *in stagnum* (add for omission *ff* as in *Tisch* confirmed by *Buchanan*). The point I want to bring out is that B is therefore in no way “neutral” or “pre-syrian” here. He goes with a document generally called *Western* or *European* or *Italian* (although *a* is really graeco-syriac-latin) and does so in a place where the omission by other Latins shows how the change of order probably took place owing to some confusion here. Hence B *a* in combination once more disproves “neutrality” for B and classes him with our other documents as a *mixture*. I will emphasise the point further from a passage very close by, viz. Luke viii. 29. Instead of *ηλυνετο υπο του δαιμονιου εις τας ερημους*, B supported only by **Ξ** (against **N** and all the rest) allows himself to substitute *απο* for *υπο*, which must equate LATIN use of *a daemónio* for agency as sometimes elsewhere.

† **N\*** leaves out *ουκ εσεσθε* by mistake. **N<sup>a</sup>** in correcting gives *και οταν προσευχη ουκ εσεσθε* (showing he knew both readings) and **N<sup>c</sup>** has to set the matter straight.



This is absolutely and clearly an improvement by a small coterie as above. In verse 3 it runs σου δε ποιοντος ελεημοσυνην so that at first sight we might think that the majority had corrected the plural in ver. 5 to accord with this singular in ver. 3, but why then, in the first place, allow the plural οι υποκριται to stand in ver. 5? If Antioch had done the revising here they might have changed the hypocrites to "a hypocrite" or "the hypocrite," but then they would have had to alter the whole of the rest of the verse. In the second place it is quite clear that NBZ did the revising (the inevitable Origen joins them) in order to avoid a singular comparison with a plural following. In the third place the change is opposed by DW *d k † q* and *syr cu pesh diatess* definitely [*sin*, the cautious, omits the verse]. For some reason *Tisch* misstates the evidence, only giving *q* on the side of D *d*, while he gives *it<sup>pl</sup>* on the other side. But if ever there was a place where we must balance correctly this is one. We now see that *it<sup>pl</sup>* is wrong, for *d k q* witness for the side of D *d*, and δ opposing Δ<sup>gr</sup> shows it was the *later* latin witness which caused this. *Sod* cannot even produce <sup>050</sup> for this.

One word more. Origen, who approves the course of NBZ, nevertheless writes ωσπερ for ως (of NBDZ 33), showing that while they were about it NBZ took the opportunity to make this other change, for they prefer ως to ωσπερ on a good many other occasions.

We might refer to Luke xxii. 31/32 for further illustration: Σίμων Σίμων ἰδοὺ ὁ σατανᾶς ἐξηγήσατο ὑμᾶς τοῦ σιναῖσαι ὡς τὸν σῖτον· ἐγὼ δὲ ἐδεήθην περὶ σου ἵνα μὴ ἐκλίπη ἡ πίστις σου.

Here *c* seeing the difficulty writes *ad cernendum* without ὑμᾶς, but *Tertullian* "*uti cerneret vos*," and *Cyprian* "*ut vos vexaret*."

Another such transition (which Bornemann admits is "intentional") occurs at Luke v. 4 and is highly instructive, for again another Evangelist is reproducing our Lord's own words: ὡς δὲ ἐπαύσατο λαλῶν εἶπεν πρὸς τὸν Σίμωνα: ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄβυσσον. We cover this transition in English by saying "Launch out ['put out,' R.V.] into the deep, and let down your nets for a draught," but the Latins cannot cover it, and they say "Duc (*or adduc*) in altum, et laxate...."†

St. Paul is not averse to the method. Observe 2 Cor. xi. 6 "εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανερωθέντες (*or φανερώσαντες*) ἐν πάσιν εἰς ὑμᾶς." This is not quite so obvious, as ἐγὼ

† *Horner* simply follows *Tischendorf* and only quotes *q*, so that he has failed to clear the matter. *k* has "et cum adoras non erit sicut hypocritae." Unfortunately *e ff*<sub>2</sub> are wanting and *m r r*<sub>2</sub>. If we refuse *d k syr cu* (conjoined here) a heavy vote in the proceedings what is the use of talking of them elsewhere as primary witnesses? The public cannot judge intelligently when the evidence of these witnesses is obliterated from carelessness.

† *Wielif* is however true, and says "Lede thou into depthe, and slake your nettis to take fisch."

with infinite reserve (as is usual with St. Paul) is suppressed. In our English version on the other hand we have to bring it into prominence: "But though *I* be rude in speech yet not in knowledge [emphatically R.V. 'yet *am I* not in knowledge'] but *we* have been thoroughly made manifest among you in all things." (R.V. varies this diction.)

Another beautiful example is forthcoming in St. Paul's writings, which although a little long I am tempted to reproduce here and put it on record in this connection. I refer to Rom. xii. 16-20.

Ver 16 is *plural*: τὸ αὐτὸ εἰς ἀλλήλους φρονούντες· μὴ τὰ ὑψηλὰ φρονούντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι· μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.

Follows a kind of singular idea holding the *plural*:

Ver 17, 18, 19. μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων· εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες· μὴ ἑαυτοῦς ἐκδικούντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ (γέγραπται γὰρ "Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος.")

Now follows immediately the *singular*, only separated by the parenthetical quotation above:

Ver 20. Ἐὰν οὖν (vel ἀλλὰ ἐὰν) πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν, ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

The interesting part is that he holds this singular in ver. 21 instead of summing up with the plural:

μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

This again is lost in our English, for we translate:

"Be not overcome of evil, but overcome evil with good," which might be "Be thou..." or "Be ye..."

Now to return to Matt. vi. 5 and Luke v. 4. Of course there are no cross references between these two verses, yet it is instructive to note a point which occurs here. There are no variations among MSS in Luke v. 4 except as to *ὡς δε* or *ὅτε* (D *d a e*) at the beginning, but at the end *fam* 1 and 22 *Sod*<sup>178</sup> omit *εἰς ἀγρὰν*. Now these (*fam* 1 and 22 *Sod*<sup>178</sup>) are the very MSS which alone support **SBZ** in Matt. vi. 5. I may say here that we are very much in need of a new collation of *Evan* 22. We do not know, to this day, whether "colb" or "colb unus" of Wetstein's Colbert Group means 22 or another. Consult Matt. vi. 18 a very little way further on, *κρυφαιω* (for *κρυπτω*) *bis* is found only in **SB(D)** 1 [against 118-209 this time] and 22 372 *Sod*<sup>178</sup>, showing they are simply descendants of the same family. [372 (= *Sod*<sup>600</sup>) joins here, absolutely of B family, not recorded above.] *Soden*<sup>txt</sup> *κρυφαιω*.

*κρυφαιος* is more classical (or poetic, *Pindar Aesch Soph*; *Xen Plato* use both) than *κρυπτω*, but only occurs in the N.T. as *κρυφή* Eph. v. 12.

But, I may be told, do you mean to put aside **SBZ** *Orig* supported by *sah boh goth it*<sup>8</sup> *Aug*? And I say yes, because before the benevolent



reader will have finished perusing these pages he will find that **SBZ** *Orig sah boh* represent but one text recension, and *it*<sup>s</sup> *Aug* no doubt are turning a difficulty † as well, seeing that they are not supported by *d k* (unfortunately *ff*<sub>2</sub> is wanting here in the early part of Matthew). Adhesion of the *gothic* here to **SBZ** is unusual and might be considered a balancing factor, but for the fact that it is abandoning its usual adherence to the *other* group, and therefore I consider its position to be suspicious also of "improvement." As we find the *syriac* stand aloof from **SBZ** with *d k D* and all other Greeks we can see pretty clearly that the singular in apposition to the plural following is the correct reading and not the converse.

As a matter of fact we ourselves are in the habit of using the same construction. We say currently "Don't be like the sharks down in the market place" (meaning "Do not thou be like...") Similarly the French say: "Ne sois pas comme les Anglais qui..." or the Germans: "Sei nicht wie die Amerikaner..." ‡

Finally observe in the same chapter vi. 16 αφανιζουσιν γαρ το προσωπον **S** 244 *g*<sub>1</sub> *k syr pesh pers* for αφανιζουσιν γαρ τα προσωπα.

Note also in Matt. vii. 16 μητι συλλεγουσιν απο ακανθων σταφυλην **C**<sup>2</sup>**E****G****K****L****M****S****U****V****W****X****Δ****Π** *al. pl arm aeth Lucif* (although opposed by **SB**(**C**) *fam* 1 22 892 *latt syr goth copt* with σταφυλας) may be the right reading; observe **LWX** for σταφυλην and *Clem* (but *cf.* Luke vi. 44).

#### *Improvement (continued).*

Matt.

- vi. 8. Addition: ο θεος ο πατηρ υμων **S**\***B** *sah [W-H] non Sod*<sup>rec MSS</sup>  
ο πατηρ υμων **D** *rell et verss sine ο θεος*
- vii. 8. ανοιγεται (*pro ανοιγησεται fin*) **B** only (and *syr cu boh Aphraat*). Clear "improvement" to correspond with λαμβανει and ευρισκει above, against *Clem S* and all other Greeks, Latins and *sah*. **B** does it again (alone with **D**, which is here wanting) at Luke xi. 10 absolutely for the same reason. *Sod* attributes both readings to mere error (p. 908 Band I Abt. II). He is indeed charitable. But *W-H* do not agree with him, printing them *marg.* in both places.
- ix. 28. Order: οτι τουτο δυναμει ποιησαι only **B l q** and *vg*<sup>ed</sup> against οτι δυναμει in first position all others and versions (although varying somewhat otherwise; see under **SB** in Part II).
- x. 2. + και ante ιακωβος **SB** *d (contra D<sup>sc</sup>) syr (contra rell gr et latt sah boh aeth)*. When **SB** abandon coptic sympathy there is always a reason, and this must have been considered an improvement. Why should all the rest drop it? (+ και *Sod*<sup>179 sol</sup>).

† They are clearly wrong with **B** again in vi. 22 reading, "The light of the body is thine eye" (from Luke xi. 34) instead of "the eye." **S** here opposes **B**, and with *f goth syrr sah<sup>omn</sup> boh<sup>omn</sup>* and *Clem Eus* is certainly right.

‡ See Winer, p. 778 ('Breviloquence,' section 2 f.) comparing Xenophon (Cyr. 5, 1. 3) ομοιαν ταις δουλαις ειχε την εσθητα. As to Luke v. 4 it is referred to on p. 725.

Matt.

- x. 3. θαδδαιος (*pro λεβαιος*) **NB** 17 124 *sah boh c ff<sub>1</sub> g<sub>2</sub> l* [*Non clare Sod*]  
 13. εφ υμας (*pro προς υμας*) **NBW** 174 (243) 372 892 *Sod*<sup>190 1353</sup>.  
 This is done to complete the idea of "pairs" in the sentence *ειρηνη υμων επ' αυτην*, and *ειρηνη υμων εφ' υμας επιστραφητω*, if indeed it be not borrowed from Luke x. 6 *επ' αυτον. .εφ' υμας*. Actually 243, instead of strengthening **NB**, shows this by adding *ανακαμψει* from Luke. There is no earthly reason why all other documents should *substitute* *προς* for *εφ'* if *εφ'* were original. The Latins oppose and both coptics differentiate. Needless to say *W-H* fall into the trap. *Soden* does not.

I wish to add that **N** (with C 157 *Sod*<sup>94 190</sup> only) confirms my view as to "pairs" immediately afterwards, for at x. 15, not content with *γη σοδομων και γομορρων*, it adds a second *γη*, writing *γη σοδομων και γη γομορρων*. That this is absolutely gratuitous is proved by the abstention of the friendly versions.

We shall see much more later and throughout the Gospels as to this matter of "pairs" by the Egyptian school.

#### *Improvement (Order).*

- xi. 26. *οτι ουτως >ευδοκια εγενετο εμπροσθεν σου* **NBW** 1 33 892 *k*  
*οτι ουτως >εγενετο ευδοκια εμπροσθεν σου* *Rell*

The versions do not support **NB** here. In Luke x. 21 **BC<sup>\*</sup>LXΞ** (a perfect family coterie, but against **N** as well as the rest) have also *ευδοκια εγενετο* and there with many Old Latins.

#### *Improvement "Niceties."*

- xi. 29. *πραυς* **NBC<sup>\*</sup>D** *Sod*<sup>351</sup> *Clem* 1/2 *Orig bis* *Ath* 1/2 *Bas* 1/4 *Cyr* 1/2  
*πραος* *Rell* *omn et min omn vid Orig<sup>saepe</sup> Eus<sup>saepe</sup> Ath* 1/2  
*Bas* 3/4 *Cyr* 1/2 *Chr; et Clem(Strom)* *λαβετε τον πραον*

A glance at this will, I think, show Alexandrine scholarship preferring the rarer form. Observe how the Fathers are divided against themselves, with the balance in favour of *πραος*. Hort says (vol i. p. 549) "The perpetuation of the purer text may in great measure be laid to the credit of the watchful scholars of Alexandria, . . ." but here, as elsewhere, the readings vary in different places in their writings. They were far from being "watchful," but they did enjoy "niceties" even if not consistent in the application of them.

- ix. 13 and xii. 7. Under this head may perhaps be placed *ελεος* (for *ελεον*) by **NBCD<sup>gr</sup>** 1 33 in both places (and again xxiii. 23). Note that all others oppose as well as *d* and *Clem<sup>alex</sup>* (against *Origen*). The **LXX** reading (of most of its MSS) of *ελεος* would account for *ελεος*.

For observe in this connection, and in this vicinity, Matt xii. 17/18 *ινα πληρωθη το ρηθεν δια Ησαιου* (xlii. 1/4) *του προφητου λεγοντος ιδου ο*





prefixed to the second noun) may have given rise to this. "Pairs," therefore, are always worth watching.† *Sod* has no new support for **Σ**.

<sup>Matt.</sup>

- xiv. 33. **Σ**BC<sup>2</sup>T<sup>c</sup> 1 22 892\* *min*<sup>10</sup> *ff*<sub>1</sub> *copt aeth (Orig ?) Did* omit *ελθοντες*. This is peculiarly interesting, for although 1 omits, 118–209 with 28 substitute *οντες*. The very manner of the coptics shows that they had well considered the place, and they too make a great show of *οντες*. The rest and DW all have *ελθοντες*, which represents a far more graceful act, and *syr cu sin*: "came near and." The point is this. In ver. 32 we read *και αναβαντων (εμβαντων) αυτων εις το πλοιον εκοπασεν ο ανεμος*. They had already entered the ship, and for some reason *ελθοντες* seemed out of place in ver. 33. It is true it does not read (as Tischendorf would have one suppose) *οι δε ελθοντες εν τω πλοιω . . .*, but *οι δε εν τω πλοιω ελθοντες προσεκυνησαν αυτω*. But *ελθοντες* has been *removed* and not added, I feel sure.

Another "nicety" obtains in the following verse:

- xiv. 34. *ηλθον επι την γην* **Σ**BCD<sup>gr</sup>NT<sup>c</sup>WΔΣΦ† *fam* 13 33 157 238 245 *Sod*<sup>novem</sup> *e* "ad terram" (*sah* *εγραι* *ε|πκαρ*, *boh* *ε|δοτη* *ε|πκαρι*) *syr*, *et syr cu sin diserte* *ηλθον εις την γην* *E* *rell omn latt* "in" *et d Orig*<sup>ter</sup> *et Sod txt*

This is a distinction and a "betterment." *d* opposes D and *Origen* is against the **Σ**B group, whose adherents are none too many. I consider *e* to be wrongly grouped by *Tisch* and *Horner* and to belong to the side I have put it on.

[ A touch suggested by *Origen* in xiv. 36 is rejected by **Σ**B, but not by some of their followers. He would have (*bis*) *ινα καν μονον αψωνται* with Φ 1 [*non* 118–209] *fam* 13 [*non* 124] 22 33 *al. aliq.* All the uncials have *ινα μονον αψωνται*. The *vg* and some *itala* (but not *d e* "ut tantum") have "ut *vel fimbriam* . . ." and *f* "ut tantum *vel fimbriam*." ]

- xv. 35/36. *και παραγγειλας . . . ελαβεν* **Σ**BD<sup>gr</sup> 1 *fam* 13 33 *W-H Sod* (*Orig ενθαδε δε ου κελευει αλλα παραγγελλει*)  
*και εκελευσε . . . και λαβον* *Rell Gr f l q vg*  
*αψπαραγγειλε δε . . . αψχι* *sah*  
*οτοζ αψγοηζει . . . αψδι* *boh*  
*και εκελευσε . . . και ελαβεν* *syr a b c e g<sub>1</sub> k* (*et praecepit et accepit*)  
*et cum jussisset . . . accepit* *d*

First observe that *Origen* directs this operation on the part of

† We may cite another instructive instance where **Σ** and not B is offended at a "pair" of readings and cancels the second. It is all in the same neighbourhood (see xiii. 28, under Coptic). This occurs at Matt. xii. 37. **Σ** alone prefers *εκ γαρ των λογων σου δικαιωθηση και εκ των λογων (-σου) καταδικασθηση*. *Soden* does not add one single new witness.

† *Soden* refuses *επι* (upon what principle?) against all his π family and nine new witnesses.



ΣBD<sup>gr</sup>. The comparison is with xiv. 19 where ΣZ *Orig* had *εκελευσεν* (against *κελευσας* of most, *κελευσατε* B\* *Sod*<sup>1443</sup>). Observe *sah* uses a different word here from the one in xiv. 19, transliterating in xv. 35 but not using the participle. *d* does not agree with the exact participial form of D, nor do any Latins, nor is it borne out by *syr*. As in 36 *init. Syrr* and *latt* (except *d*) maintain the *και ελαβεν* of the Greeks, it looks very much (whether *και παρηγγειλε* be correct or not), as if ΣB had inverted the construction and that *και παρηγγειλε* (or *παρηγγειλε δε* as *sah*)... *λαβων* or *και λαβων* was what was intended, and not *και παραγγειλας*... *ελαβεν*. For the question is as between "Commanding the multitude to sit down...he took the seven loaves..." or "And he commanded the multitude to sit down...and taking..."

Follows another case of probable "finessing":

Matt.

- xvi. 19. *τας κλειδας* (*pro τας κλεις*) Σ\*B\* (both corrected) LW *Sod*<sup>050</sup> *Orig* 4/5 against *τας κλεις* by all others and Σ<sup>c</sup>B<sup>c</sup> *Orig* 1/5 *Eus Chr Phot*. Doubtless *Origen* caused this.
- xvii. 4. *ποιησω* (*pro ποιησωμεν*) ΣBC\* 174 604 *b ff*<sub>1</sub> *ff*<sub>2</sub>. This is different. Because, as *ποιησωμεν* obtains in Mark and Luke (ix. 5, ix. 33), it might be thought that this *ποιησω* was the "neutral" text in Matthew. I think it is a mistake however, as both coptics are against it, as all the syriacs and *Origen* distinctly. This is a place where we may emphasise the importance of a concurrent study of the versions.

They are so often with us in whole or in part, that their absence here is very important. How come *b* and *ff*<sub>1,2</sub> of the Latins to join? In the first place *faciam* occupies the last place in the short line of *b* and a ligature for *us* may easily have disappeared or been omitted in copying *b* or the parents of *b ff*<sub>1,2</sub>. As to the parallels, D only indulges in *ποιησω* in Luke (*d facio*), but in Mark D *d* for *ποιησω* and *faciam* are joined by no Greeks but by *b i ff*<sub>2</sub>, all Latin support therefore. The point is perhaps not worth debating, but I incline to think it is an ancient Latin error which has crept into the three places. It is very curious that D, who perpetrates *ποιησω* alone among Greeks in Mark and Luke, should be absent from ΣBC in Matthew. But the other versions are check enough, without speaking of the absence of 892 and others.

A little matter of order follows however in the verse which is highly instructive. B and *e* alone write *σκηνας τρεις* for *τρεις σκηνας* of all the rest and the versions, incl. Latin. But in Luke this is the order (and of some in Mark). *Ergo*, B was looking at a parallel, and that parallel probably Luke ix. 33, and his conjunction with *e* in Matt. shows a *Latin* sympathy which may have extended to and account for *ποιησω* as well.

- xvii. 7. *και αφαμενος αυτων* for *και ηφατο αυτων και* ΣB 892 only.  
Anyone who will consult the beginning of this verse with its

Matt.

three verbs will see that there is an opening for finessing; **NB** avail of it; so does *sah*, and so do some Latins in other respects. But I expect *boh* or *syr* is nearest the truth. *Soden* follows **NB** 892 with <sup>050</sup>. See his note.

- xvii. 15. *κακως εχει* (*pro κακως πασχει*) **NBLZ**<sup>vid</sup>ΣΠ *Sod*<sup>050</sup> *cum Orig Chr*<sup>cod</sup>. This is against the versions as well as the remaining Greeks. *Soden* refuses *εχει*. Cf *Marc* ix. 17 *εχοντα π̄να αλαλον*.
20. *ολιγοπιστιαν...μεταβα...ενθεν...for απιστιαν...μεταβηθι...εντευθεν* may be considered, as the variations are so numerous. See the evidence.
- xviii. 7. *αναγκη γαρ* (—*εστιν*) **BLNΣΦΠ** *Sod*<sup>050</sup> 1 33 *al. pauc*. This seems to be an “improvement” (cf *Hebr* ix. 16 23 *etc*) and is not witnessed to by **N** *rell* nor the Latins. In the Gospels we can only compare with *Luke* xiv. 18 *εχω αναγκην*, and xxi. 23 *εσται γαρ αναγκη*, where all are agreed (+*Luke* xxiii. 17 *αναγκην δε ειχεν*). **BL** are opposed here in *Matt.* by *Origen*.
8. Here is another question of “pairs.” “If thy hand or thy foot offend thee cut *them* off.” This plural offends our super-sensitive Alexandrian ear, so *αυτον* is substituted for *αυτα* by **NBDL** 1 *fam* 13 157 243 245 *Sod*<sup>pauc</sup> with *latt sah* [*contra boh*] *syr arm aeth Lucif Hil*, and *αυτην* **U** 28. I prefer the harder and less smooth reading *αυτα* with **EFGHKMSVWXΓΔΠΣΦ** *min pl* and *boh*. Observe **X** deserts the Latins here and **W** is against **NBDL**. *W-H* and *Sod* follow Alexandria. (*Syr cu sin εκκοψον* (—*αυτον*) *και βαλε αυτον απο σου*.) Cf *Marc* ix. 43/45/47 where *χειρ*, *πους*, and *οφθαλμος* are treated separately.

Note **NB** are running with the Latin in this verse. We have the *Latin* order *κυλλον η χωλον* by **NB** 157 <sup>fscr</sup> against **D** and all the rest and *sah boh syr arm aeth Orig* for *χωλον η κυλλον*. Also *αυτον* for *αυτα*.

- xviii. 14. *εν* (*pro εις*) **NBDLM**<sup>marg</sup>**NΣΠ** 32 157 892 *al*<sup>s</sup> *e\** *vg*<sup>Z\*</sup>

As regards the two Latins, *unus* being occasionally abbreviated might have led to *unum*. As regards these few Greeks it is plainly an accommodation to and antithesis of *αὐτὸ* in verse 13 of the lost sheep, and a reference to the earlier verses 4/6. There would be no reason to change *εν* to *εις*, but some reason to change *εις* to *εν*. Hence I charge another “nicety” to **NB**. This time *Origen* opposes them with fifteen or sixteen uncials and all the other Latins.

- xviii. 25. Another question of “pairs.” ...*πραθηναι και την γυναικα και τα τεκνα* So **NB** 1 [*non fam*] 258 604 *Sod*<sup>aliq txt</sup> only, against *πραθ. και την γυναικα αυτου και τα τεκνα* of all the rest, and of *John Damascene*; the *syr* and *coptic* versions add the possessive to both *γυναικα* and *τεκνα*, so it surely belongs in *one* place. The Latins (except *h r*<sub>2</sub>) are with the mass of Greeks for “*et uxorem ejus et filios*”; only *vg*<sup>R</sup> adds *ejus* after *filios* in line with its syriac stem, and *h r*<sub>2</sub> transfer from *uxorem* to *filios*.



Matt.

xviii. 31. *οὐν* (*pro δε*) Only **SBD** 21 33 *d e W-H*, non *Sod*.

All others including *boh sah latt* have *δε*, except *aeth* (*και* as usual) and *r<sub>2</sub> arm* which omit.

The exigencies of the situation are well illustrated by Horner, who translates the *boh δε* by: "So his fellow servants..." Burkitt *syr*: "Now when his fellow servants."

xx. 21. Yet another question of "pairs." From *εἰς ἐκ δεξιῶν σου και εἰς ἐξ ευωνυμῶν σου* **SB** *Dam* wish to drop the first *σου*, against all others, including coptic and the versions. *Soden* cannot produce another MS. A reference to the parallel at Mark x. 37 shows *σου* occupying there the foremost place: *εἰς σου ἐκ δεξιῶν και εἰς σου ἐξ ευωνυμῶν* (*vel αριστερων*). There **BDWΔ** (but not **S**) with 1 2<sup>pe</sup> *Sod*<sup>1353</sup> *b c d ff<sub>2</sub> g<sub>1,2</sub> i k q* omit the second *σου*. (D and some Latins omit the second *σου* in Matt.)

34. *ομματων* for *οφθαλμων* B with **DLZ** *fam* 13 892 only and *Orig* 1/2 against **S** and the rest. *ομμα* is much more classical than *οφθαλμος* in the connection in which the word is used here; it occurs but once in N.T. at Mark viii. 23. (B varies the order alone here, placing the possessive first with coptic. *Orig* does this once but with *οφθαλμων*, and his other quotation places *αυτων* after *ομματων*.) *Sod* *ομματων txt* without new MSS.

xxi. 5. Yet another question of "pairs":

*ἐπι ονον και ἐπι πωλον* **SBLNΣ** 1 [*non fam*] 124 [*non fam*] 2<sup>pe</sup> (*Sod*) 604 *Sod*<sup>190 1260</sup> *syr sah aeth*; but om. *ἐπι sec.* with **CDW** and the mass, all latins *boh dis. arm* and *Orig*<sup>bis</sup> *Cyr* as **LXX**.

This seems to be a clear "improvement" (against *Origen*). We may be told that as the quotation of the mass agrees with the **LXX** it is the mass which elided the second *ἐπι*. The reply to this insinuation is contained in my other examples of "pairs." I will say no more except that *Sod*<sup>txt</sup> follows *Hort*.

Note. The **LXX** quotation (Zach. ix. 9) is *ἐπι υποζυγιον και πωλον νεον*. *Origen* cites five recensions [see quotation in *Tisch*] where *Aquila* has *ἐπι ονον και πωλον υιον οναδων*, *Symmachus*: *ἐπι ονον και πωλον υιον οναδος*, *Theodot*: *ἐπι ονον και πωλον υιον ονον*. In no case does a second *ἐπι* intrude. In the face of this Westcott and Hort have the temerity (there is no other word for it) to print the **LXX** quotation in capitals following B:

ΕΠΙ ΟΝΟΝ  
ΚΑΙ ΕΠΙ ΠΩΛΟΝ ΥΙΟΝ ΥΠΟΖΥΓΙΟΥ

6. The very next verse shows *συνεταξεν* (for *προσεταξεν*) borrowed from Matt. xxvi. 19, xxvii. 10 by **BCD** 33 604 *Sod*<sup>1353</sup> *Evst* 48 against **NW** and all others and *Orig*<sup>ter</sup> *Eus*<sup>bis</sup>, yet actually incorporated by *W-H* into their text without marginal alternative. The Latins differentiate with *praecepit* in xxi. 6, but *constituit* in xxvi. 19, xxvii. 10, yet the Revisers follow

Matt.

Hort in both xxi. 5 and xxi. 6, and Souter gives us no footnote evidence. Note that *d* has *praeceperat* in xxi. 6 over against *συνεταξεν*. The parallels in Mark and Luke express the matter differently, so that BCD are merely harmonizing Matthew's language later, forgetting *προσεταξεν* formerly at i. 24 and viii. 4. (*συντασσω* occurs only in the N.T. at Matt. xxvi. 19, xxvii. 10.) *Sod* refuses *συνεταξεν* here in Matt.

But Hort says (vol. i. p. 556) . . . "render it morally certain that the ancestries of B and  $\aleph$  diverged from a point near the autographs and never came into contact subsequently."

Well then, either B or  $\aleph$  is right here. The whole matter is thus confined to St. Matthew's Gospel. For B we have six witnesses, C and D<sup>gr</sup> Evan 33 604 *Sod*<sup>1353</sup> and *Evst* 48, all witnesses in such a case of rather peculiar character. For  $\aleph$  we have about 2000 witnesses of every possible shade of transmission, including W 892, plus the Latins—en bloc—distinctly, plus Origen three times and Eusebius twice. Yet Hort's and the Revisers' intuition tells them that Origen and Eusebius are wrong to back  $\aleph$ , and that B and six witnesses kept pure from the common herd "at a point near the autographs." This is criticism gone mad. If  $\aleph$  and B divided at a point "near the autographs and never came into contact subsequently" then it is  $\aleph$  here which holds the balance of power by an overwhelming majority. There is practical agreement that St. Matthew used *προσεταξεν* twice previous to the passage in xxi. 6, and *συνεταξεν* twice subsequently. The central and fifth passage is the one in dispute. By all canons of Law and Logic we declare that  $\aleph$  Origen and Eusebius here give the lie direct to BCD<sup>gr</sup> Evan 33 604 and *Sod*<sup>1353</sup> *Evst* 48, Hort and the Revisers.

xxi. 18. *πρωι* (*pro πρωιας*)  $\aleph^*$ BD x<sup>scr</sup> only (*cf copt*) W-H [*non Sod*]

This appears certainly a preference. If "Antioch" changed *πρωι* to *πρωιας* here why did they not do it elsewhere?

*πρωιας* is left alone at Matt. xxvii. 1 because it is *πρωιας δε γενομενης*, and *δε γενομενης* is probably conveyed by ellipse here at xxi. 18. But  $\aleph$ BD wish to be more precise, preferring to emphasise another "nicety" of scholarship, and write *πρωι*. Consult St. Mark, *πρωι* everywhere. *Πρωιος* is Matthaean and Johannine.

25. Almost another question of "pairs." *το βαπτισμα το Ιωαν(ν)ου*  $\aleph$ BCZ 22 33 372 *Sod*<sup>tres</sup> [*non 157*] *Evst* 48 *Orig* against *το βαπτισμα Ιωαννου* D *rell omn Cyr*. In Mark (xi. 30)  $\aleph$ ABCDLΔ *Sod*<sup>050</sup> 33 favour the second *το*, in Luke (xx. 4)  $\aleph$ DLNR favour it. (*Sod* quotes *π* but N only extant.) In Luke then B omits with the mass.



Matt.

- xxi. 46. Another probable "nicety" of *Orig.* *επει* (*pro επειδη*) **Σ**(*επει*) B D(*επει*) L *fam* 1 22 33 892 *Orig*<sup>bis</sup> *Sod*<sup>337</sup> *et txt.* All the rest have *επειδη* (except *οτι Sod*<sup>quinque</sup>). Now *επειδη* is apparently not *Matthaeian* except here. Cf *Matt.* xviii. 32, xxvii. 6, where *επει* is used. I do not care to emphasise this place for several reasons, and I may be told that D strengthens the combination. Yet observe two things, first that D is not wholly with it, because D says *επι ως* while **NBL** 1 22 *Orig*<sup>bis</sup> 2/6 say *επει εις* against the mass, and secondly because both coptics have *ζωc* thus contradicting **NBL** here. *Tisch* refers to xxi. 26 and xiv. 5 where *ώς* remains unchanged. Further note that B 604 ALONE at xiv. 5 substitute *επει* for *οτι* there, almost clearly accommodating to xxi. 46. This shows that B fully *meant* *επει* in the latter perhaps, but it also reveals consideration of the parallels. *Tisch* adds "Contra vero et. in Or duobus locis (de sex) codex praebebat *ως* pro *εις*."
- xxii. 10. This is a most important place. **NB\*L** 892 *Sod*<sup>190</sup> *Cyr* and *W-H* (against *Origen*) and *Soden text* are for forcing St. Matthew to use *νυμφων* here instead of *γαμος*, which latter is used by DW and all other Greeks, *Soden* naming but one new witness against it. Observe carefully that none of the critical cursive codices join here except 892. It is certainly a false reading, but how did it occur?

First of all let us enquire where *νυμφων* is used in the N.T., and we find it in *Matt.* ix. 15, *Mark* ii. 19, and *Luke* v. 34, and in every one of these three cases it is used in alliterative antithesis to *νυμφιος*.

"μη δυναται οι υιοι του νυμφωνος πενθειν εφ' οσον μετ αυτων εστιν ο νυμφιος." *Matt.*

"μη δυνανται οι υιοι του νυμφωνος εν ω ο νυμφιος μετ αυτων εστιν νηστευειν." *Mark.*

"μη δυνασθε τους υιους του νυμφωνος εν ω ο νυμφιος μετ αυτων εστιν (ποιησαι) νηστευειν." *Luke.*

It is used nowhere else and never in the nominative. It is a rare word anyhow; classically it is used by Pausanias, of the temple of Bacchus, Ceres and Proserpine.

Again I ask how did the three Greeks **NBL** work this into their text, or rather I should say, to be quite fair, how did they find it in their texts?

The Latin texts give no assistance, for in accord with the language they all turn *και επλησθη ο γαμος* into the plural (even *d* opposite D<sup>gr</sup>) *et repletae sunt nuptiae*. The Latin then is hardly involved. But upon consulting the Syriacs we find they say, not "*wedding-feast*," but "*locus convivii*," and this is also found in *sah* (and *aeth*) very definitely: "the place of marriage," *ܡܕܝܢܬܐ ܡܕܝܢܬܐ ܡܕܝܢܬܐ*, against *ܒܗ ܡܕܝܢܬܐ* exactly the same word as used in xxii. 2, 3 for *γαμους*.

I maintain then that this is one of the choicest places we can find

to investigate the matter of the influence of the versions on **NBL** and to ascertain *which* versions. Here we can exclude Latin and Bohairic, and we are left with *syr* and *sah*. It is quite certain that *sah* or *syr* is responsible for this direct influence on **NBL**. It is beyond dispute that *ο γαμος* and not *ο νυμφων* is the proper reading here. D is a clear witness here for *γαμος*, with *all* other Greeks and *Origen* twice and *Chrys.* I think it is criticism gone absolutely wild and mad to accept *νυμφων* here, and it is unpardonable of *Hort* to put *νυμφων* in his text without any alternative in the margin and equally wrong of *Soden*. The Revisers, to their credit be it said, eject it, but Souter will not give his reasons (as he should) in a footnote. If *Hort* could have seen (as we can now see) the original page of Codex B he would have observed that the B<sup>2</sup>, who went over the whole text, carefully refrained from inking over Ο ΝΥΜΦΩΝ (ὁ ΓΑΜΟΣ stands in the margin by his hand or that of another corrector). The Revisers by the restoration of *γαμος* now admit that *Hort* was wrong. If *νυμφων* then be *not* basic and “neutral,” my point is absolutely proved that the versions produced it and influenced **NBL**. If *νυμφων* be *not* “the true text,” then I have won my point all along the line, and the other matters treated of here fall into the regular category of “Improvements,” for the *same* influences bear directly on these matters.

I hope in future, when we observe in other places that not a single sympathising cursive stands with **N** or B or L or **NBL**, that we shall make it a canon of criticism to exclude their mal-editing of the text.

[Note, as to absence of minuscule support here, a place like xxii. 25, where *γημας* (for *γαμησας*) by **NBL** is supported by ΣΦ *fam* 1 (including 299) 6 22 33 60 75 91 124 [*non fam*] 157 604 892 *Evst* 48 *Sod*<sup>050</sup> *Origen*, and is quite on another footing. I mention it here, as I have not listed it elsewhere, and the support is of the regular flock of minuscule birds.

As regards the intimacy of *sah* and *syr* (without **NB**) observe xxii. 18 *ειπεν + αυτοις* Z<sup>prob</sup> 33 892 *sah syr cu sin* and some *pesh* and *e* and *aeth*.

Note that in xxii. 11 12 *ενδυμα γαμου* is again rendered by *sah* “the clothing of the *place* of marriage,” while *syr* omits this “locus,” nor do **NBL** repeat anything but *ενδυμα γαμου* in both places. Possibly then at xxii. 10 the matter narrows down to *syr* influence on **NBL**.

When *Cyr* on the side of **NBL** opposes *Origen* it is always suspicious of Alexandrian accommodation. See other places. Besides which, *Cyr* and *Origen* are often on both sides of a question in different parts of their writings.]

Matt.

xxii. 16. *λεγοντας* (*προ λεγοντες*) **NBLT**<sup>h</sup> 27 66 against all the rest and *Dam*. This is quite a clear case in order to refer to *αποσπελλουσιν τους μαθητας*... It would have been impossible for “Antioch” to revise here. *λεγοντας* is clearly the more natural, and *λεγοντες* (eschewed by **NBL**) the more difficult.



Matt.

Notice the lone and lorn company of the cursives 27 66 added here. The passage is *και αποστελλουσιν αυτω τους μαθητας αυτων μετα των Ηρωδιανων λεγοντας· διδασκαλε κ.τ.λ.* *Soden* misquotes 604.

- xxiii. 9. ο πατηρ ο ουρανιος [*pro* ο πατηρ ο εν (τοις) ουρανοις] **NBL** *fam* 13 [*non* 346] 33 238 892 *Bas* 1/2 *Cyr* 1/2, against the rest and *latt copt Clem Eus Nyss Bas* 1/2 *Cyr* 1/2 *Dam*. This is more important than it seems at first sight, for it appears to be a "nicety" of **NBL** to conform to supposed Matthaean usage. *Bas* 1/2 and *Cyr* 1/2 are suspicious marks. Turn to Sir John Hawkins' *Horae Synopticae*, p. 32, and there will be found the remark that *ουρανιος* is Matthaean (being only used elsewhere once in Luke ii. 13† and once in Acts xxvi. 19). He lists the Matthaean passages as v. 48, vi. 14 26 32, xv. 13, xviii. 35, xxiii. 9. This from Westcott and Hort's text.‡ Now as to the passages intervening between the first and the last, the remark is correct, but at v. 48 as here at xxiii. 9 the authorities are divided. *Clem* is on both sides at v. 48, and a considerable number witness there for *ουρανιος*, but here at xxiii. 9 it is different, and *Clem Orig Eus* the Latins and Coptics besides all other Greeks witness against **NBL** and three cursives. It is probably therefore a wish to conform to Matthaean diction here. At this rate all individuality will be lost to our synoptists and the problem thrown into confusion. See under xxi. 18 and elsewhere for the same kind of thing. [*Soden* has ο ουρανιος in text but only cites <sup>δ 371</sup> new.]
- xxv. 18. ωρυξεν γην **NB** (την γην C\* 604) L 33 *ff*<sub>1</sub> *vg*<sup>x\*</sup> *arm boh aeth* (*om ff*<sub>2</sub> γην) against ωρυξεν εν τη γη by all the rest, including D *latt sah syr Orig*<sup>int</sup>. I charge this (observe against *sah syr lat*<sup>pl</sup>) to be a deliberate improvement, greedily seized by *Westcott & Hort* and *Sod* (for they have no marginal alternative), but an improvement nevertheless. Why should "Antioch" and even 892 have revised to εν τη γη, when ωρυξεν nearly always takes the accusative? This is a deliberate Alexandrian nicety of grammar. The word occurred at *Matt* xxi. 33 "και ωρυξεν εν αυτω ληνον," and occurs once more only at *Mark* xii. 1 "και ωρυξεν υποληνιον," where there was no room for improvement, although even at *Matt*. xxi. 33 **N** saw fit to remove εν before αυτω. I do not charge this as a harmonistic improvement at all, for in the parallel in *Luke* xix. 20 the servant hides the talent in a napkin, nor did "Antioch" get

† *ουρανιον* is here used, but B\*D\*d recognizing that *ουρανιος* is not Lucan change to *ουρανον*. No others change.

‡ Which has befogged the synoptic problem.

Matt.

εν τη γη from Matt. xxv. 25 *εκρυψα το ταλαντον σου εν τη γη*.† It is simply a grammatical improvement. The company kept is merely of a sympathetic order which our other studies lead us to expect here.

- xxv. 27. *εδει σε ουν* (*pro εδει ουν σε*) **NBCL** 33 604 892 *y<sup>scr</sup> Sod<sup>705093</sup>*, against all else and against Coptics and Latins, savours of improvement.
- xxvii. 5. *ριψας τα αργυρια εις τον ναον* (*pro εν τω ναω*) **NBL** 33 *fam* 69 99 157 273 604 *Sod<sup>7050 1443</sup>* and versions, but not latin nor *l*. *Orig* and *Eus* are on the side of **NBL** for this improvement with *Sod*. Cf B alone at Matt. x. 16 *ιδου εγω αποστελλω υμας ως προβατα εις μεσον λυκων*, instead of *εν μεσω λυκων*.
42. *πιστευ. επ αυτον* **NBL** 33 42 46 238 243 273 892 *Sod<sup>quattuor</sup> Evst* 60 *r<sub>2</sub>* (*sol inter latt cum Aug*) (*syr*) *Cyr<sup>semel</sup>* (*εις αυτον Σ min<sup>4</sup>, αυτον sah boh, αυτω AD min aliq Eus Ps-Ath et latt ei, sed επ αυτω EW unc<sup>11</sup> min<sup>pl</sup>*)
44. *συνσταυρωθεντες συν αυτω* **NB** 892  
*σταυρωθεντες συν αυτω* **DL** *latt verss*  
*συνσταυρωθεντες μετ αυτου* **Θ<sup>1</sup>** 157  
 „ *αυτω* **AW** *unc<sup>12</sup> rell omn vid*

I should hesitate to class this as an improvement, but for four things, first because **Θ<sup>1</sup>** by improvising *μετ αυτου* shows that there was no *συν* in his copy or he would no doubt have used it, secondly the absence of *any* minuscules to support **NB**, but 892, thirdly the simpler reading of **DL**, and fourthly the general bad record of **NB** in such matters. *Someone* has revised here. I would be willing to accept the reading of **NB** if need be, but we should require a good number of cursives to tell us it was right, whereas neither 1 nor 13 (28 wanting) nor 2<sup>pe</sup> nor 604 come into play at all, while 157 sides with **Θ<sup>1</sup>**.

xxvii. 64. *- αυτου* Only **NB** *arm pers*, but no cursives, and *Tisch W-H txt* [*non R-V Sod*] *Soden* can find no cursives to support.

xxviii. 8. *απελθουσαι* (*pro εξελθουσαι*) **NBCL** *fam* 13 33 *Sod<sup>7050 al. 4</sup> Sod<sup>txt</sup> etc.*  
 No others do it. Neither W nor 892 nor the coptics.

Burgon points out ('Last twelve verses of St. Mark,' p. 84) that this group **NBCL** 13 33 *e* has ignorantly effected revision here, forgetting that the women were *inside* the grave (Mark xvi. 5 *και εισελθουσαι εις το μνημειον* . . . xvi. 8 *και εξελθουσαι εφυγον απο του μνημειου*; Luke xxiv. 3 *εισελθουσαι δε ουχ ευρον το σωμα* . . . 9 *και υποστρεψασαι απο του μνημειου*) and therefore that this is a purely gratuitous emendation by **NBCL** in *Matt.* because in St. Matthew's account the *entrance* into the grave is not specified. I agree with him.

This should, perhaps, come under the head of "Exchange of Prepositions."

† In verse 18 "he dug ('a hole' understood) in the ground." In verse 25 "I hid thy talent in the ground" is different.



Lastly we will adduce some of the passages where

*B and Origen are in conflict :*

Matt.

- vi. 7. υποκριται B<sup>1</sup>(= Sod<sup>8 30</sup>) *syr cu* only  
εθνικοι the rest and *Orig*

*B or **NB** and Origen in conflict.*

- xii. 36. Most serious opposition as to the Greek fundamental text :  
ὁ ἐὰν λαληλωσιν *Orig* L and most, against **NBD** (**NB** ὁ (-εαν)  
λαλησουσιν ; D ὁ (-εαν) λαλουσιν), where **NB** take the side of  
*Coptic* and partially of *Latin*, but *Latins* (except *d*) have *quod*  
and the *subjunctive*. What are *ff* and *k* doing with “*quod*  
*locuti fuerint*” if **NBD** be right (and these do not agree  
among themselves) ? Has *Origen* gone crazy here too ? Why  
should we think *Origen* wrong here now with the mass of  
Greeks including all the cursives usually otherwise sympathetic  
to the **NB** recension as against these MSS ?
- xiii. 43. **NB** *unc*<sup>14</sup> *rell* = ἐκλαμψουσιν, but D (*d* lucebunt) 124 238 *Cyr*  
*ORIGEN*<sup>ter</sup> and (*Justin*) have λαμψουσιν (*Justin* οταν οι μεν  
δικαιοι λαμψωσιν for τοτε οι δικ. λαμψουσιν). Hence if we  
want *Origen*'s text with D, it is the uncompounded word (for  
which also *syr*† *copt* and *latt rell* “*fulgebant*” may also stand)  
which we need. Not a whisper in *Westcott* and *Hort*'s text or  
margin of D *d Justin Cyr Orig*<sup>ter</sup> ! (To these add *Sod*<sup>3017</sup> *fam* φ<sup>a</sup>.)
- xiv. 22. Twice in this verse B opposes *Origen*, once specifically. B  
adds (with the versions) αυτου after τους μαθητας against *Orig*  
*diserte*, and writes πλοιον for το πλοιον against *Origen* and  
the mass.
36. +καν 1 22 33 *al.* *Origen* but μονον **NB** and the other Greeks.
- xv. 22. δεινωσ 1 [*non fam*] and *Orig* (*cf a* *sevissime*).  
κακωσ **NB** *unc omn rell minn*.
- xvi. 20. επιτιμησεν B\*D *syr cu d e* against the rest and *Orig*<sup>quater</sup>.  
διστειλατο and *Orig diserte* “ο μεν ουν μαθ. πεποιηκε κατα  
τινα των αντιγραφων το τοτε διστειλατο . . . ιστεον δε οτι τινα των  
αντιγρ. του κατα μαθ. εχει το επιτιμησεν” since he himself uses  
διστειλατο four times. *Hort* sees a necessity to put επιτιμησεν  
in his text.
- xvii. 22. συστρεφομενων δε αυτων **NB** 1 [*non fam*] 892 *W-H txt*, *Sod mg*  
*latt pl conversantibus*.  
αναστρεφομενων δε αυτων CD *rell omn et boh et re* . . . *ff*<sub>1</sub> *c e*.  
The “*neutral*” text is found in *Origen* στρεφομενων δε αυτων  
(*cf sah syr*).

† *Syr cu sin* vary ; *cu* “gleam,” *sin* “shine,” almost imperceptible difference in writing the syriac words.

Matt.

- (xviii. 10. I forbear to say anything about *Orig* and *Eus* + των εν τη εκκλησια after ορατε μη καταφρονησητε ενος των μικρων τουτων)  
 xx. 16. (See under "Coptic.")  
 xxi. 5. See under "Improvement."  
 6. See under "Improvement" συνεταξεν BCD 33 604 Evst 48 Sod<sup>1353</sup>  
 προσεταξεν **ℵ** rell omn Orig<sup>ter</sup> Eus<sup>bis</sup>  
 19. ου μηκετι BL<sup>7</sup> against  
 μηκετι **ℵ** rell and Orig<sup>bis</sup>  
 xxii. 4. ητοιμακα **ℵ**BCDLΣΖ<sup>7</sup> 1 22 33 892\* Sod<sup>1353</sup>  
 ητοιμασα rell et Orig Cyr Dam  
 10. ο νυμφων† **ℵ**BL 892 Sod<sup>190</sup> only (no other min),  
 ο γαμος rell omn et Origen bis  
 xxiii. 37. επισυναξαι Orig Eus (επισυναγειν **ℵ**, επισυναγαγειν B rell)  
 xxv. 41. οι κατηραμενοι Orig<sup>bis</sup> Hipp Const Eus Caes Bas (κατηραμενοι  
**ℵ**BLT<sup>r</sup> 33 Sod<sup>1246</sup> boh Cyr 1/2 soli)  
 xxvi. 28. της καινης διαθηκης Orig and most (της διαθηκης **ℵ**BLZ 33 Sod<sup>050</sup>  
 boh<sup>unus</sup> Cyr (Cypr) )  
 39. Of our Lord's prayer : πατερ tantum Orig<sup>sexies</sup> ois (et Celsus) et  
 Justin Iren<sup>val</sup> Eus<sup>sexies</sup> Ath<sup>ter</sup> Ps-Ath Cypr Did Cyr Bas<sup>octies</sup> a  
 δ μ vgg<sup>6</sup> et dim Orig<sup>int</sup> bis, with LΔΣ fam 1 892 al<sup>10</sup>, witness  
 against πατερ μου of **ℵ**B and the rest.  
 In Westcott and Hort's margin there is not a sign of any  
 alternative to πατερ μου, and yet surely Celsus' and the  
 Valentinians' "ω πατερ" deserves a hearing!  
 53. πλειω only **ℵ**BD (latt) against Origen πλειους with all the rest ;  
 Soden quotes Orig for πλειω.  
 δωδεκα (-η) **ℵ**BDL 604 b d against Origen η δωδεκα with all  
 the rest.

Above we have certainly two really "neutral" readings of  
*Origen*, as against **ℵ**B, xiii. 43 λαμψουσιν and xxvi. 39 πατερ.

Hort, vol i. p. 557: "On the other hand every combination of **ℵ** with  
 another primary MS presents for the most part readings which cannot be  
 finally approved..." But thereagainst note:

*Origen and ℵ against B.*

Matt.

- vi. 7. εθνικοι **ℵ** omn et Orig (contra B<sup>2</sup> syr cu υποκριται)  
 21. και η καρδια **ℵ** omn et Orig (contra B m aeth boh<sup>unum</sup> - και)  
 vii. 14 init. οτι (-δε) **ℵ**\*X m boh Orig Naass etc (οτι δε B sah 4/6)  
 x. 37. Habent και ο φιλων... μου αξιος **ℵ** plur Orig Orig<sup>int</sup> Eus  
 Cypr 2/3 (contra BD 17 243 al<sup>Sod</sup> d Cypr 1/3 om)  
 xi. 15. Habent ακουειν **ℵ** plur Docet Just Orig Orig<sup>int</sup> (contra om BD  
 32 174 604 d k syr sin)

† Cf article under "Improvement" and sah syr.



Matt.

- xi. 21. *Habent καθημενοι* **NCU** 33 *al. Orig Orig<sup>int</sup> (contra om B plur sah boh syr lat)*
- xii. 49. *χειραν* **Σ(D)** *latt pl Orig Evang<sup>Ebion</sup> (+ αυτου B plur)*
- xiii. 4. *και ηλθεν τα πετεινα και κατεφαγεν* **ΣD** *plur Orig (και ελθοντα τα πετεινα κατεφ. B fam 13 Sod<sup>050</sup> aliq et txt)*
- { xv. 32. *ημερας τρεις* **Σ** *min Orig<sup>bis</sup> (τρεις ημερας B al.)*
- { xvii. 4. *τρεις σκηνας* **Σ** *plur Orig<sup>bis</sup> (σκηνας τρεις B e)*
- xvi. 1. *επηρωτων* **Σ** *min aliq boh Orig (επηρωτησαν BCD al.)*
14. *αλλοι δε* **Σ** *plur copt lat syr Orig (οι δε B Eus)*
20. *διεστειλατο* **Σ** *plur sah boh Orig<sup>quater</sup> (επετιμησεν BD)*
- xvii. 9. *αναστη* **Σ** *plur Orig (εγερθη BD Sod<sup>1353</sup>)*
10. *— αυτου* **ΣLWZ** *Sod<sup>050</sup> al. Orig (Habent B plur)*
25. *απο τινων* **Σ** *plur Orig Cyr 2/4 (απο τινος B Sod<sup>aliq</sup> Cyr 2/4)*
- xviii. 7. *Habent εστιν* **Σ** *plur Orig (om BLΣΦ al.)*
16. *δυο η τριων μαρτυρων* **Σ** *al. Orig (δυο μαρτ. η τριων B al.)*
- xx. 17. *τους δωδεκα tantum* **ΣDLZ** *etc Orig<sup>quater</sup> (contra B et rell)*
- xxi. 6. *προσεταξεν* **Σ** *plur Orig<sup>ter</sup> (συνεταξεν BCD 33 604 Eust 48 Sod<sup>1353</sup>)*
8. *(sec loco) εστρωσαν* **ΣD<sup>gr</sup> c e ff<sub>2</sub> q boh Orig (εστρωννυον B rell)**
19. *γενοιτο (for γενηται)* **Σ** *Sod<sup>050</sup> Orig<sup>ter</sup>*

*Etc etc*, and often 892 is on the side of **Σ** in the above list.

Further note that **ΣB** when they are in sympathy with the *Evang<sup>Ebion</sup>* do not keep on the same side. At xii. 48 B is with this Gospel. At xii. 49 it is **Σ**.

But see as to **Σ** in detail Part II. where the main differences between **Σ** and B are recorded with the supporting authorities.

### CHAPTER III.

#### B IN ST. MARK'S GOSPEL.

“Überblickt man in Grossen die Ergebnisse für Markus, so sind sie der Annahme, dass in ihm die älteste Aufzeichnung vorliegt, nicht günstig. Er ist dem Judentum entfremdet. . . Ausserdem ist Markus vielfach übermalt. . .”—Merx : *Die vier kanonischen Evangelien*, etc. II. Theil, II. Hälfte, p. 173.

“And what means are there to decide such questions? As long as scholars dream of one definite primitive Gospel, in open contradiction to Luke's proem, they will both raise and answer them; but as soon as that unwarranted supposition is removed we get rid of a host of inextricable questions.”—Blass : *Philology of the Gospels*, pp. 178/179.

I would like to preface what I have to say as to St. Mark's Gospel by the remark that all I have written should be included between two very large square brackets; for the problems offered in this Gospel are utterly different from those which exist in the other three. It is true that the same features as to **NBCL** exist to some extent in St. Mark as elsewhere, but they must be considered from a different point of view. One new feature is the constant addition of  $\Delta$  in St. Mark to the **NBL** group.  $\Delta$  in St. Mark is purely **NBL**; I cannot say “Egyptian” exactly, although there is Coptic sympathy with this group, because *W* comes in here to show us an absolutely different Greek recension existing in Egypt side by side with that of **NB**. Although *DW* are close, *W e* are twin brethren from Mark i.-iv. *fin* and it seems that I was perfectly right to speak of two or three Greek recensions in St. Mark.

Consider this : iv. 1.

**NBCL** :

καθησθαι εν τη θαλασση και πας ο οχλος προς την θαλασσαν επι  
της γης ησαν

*D* :

καθησται περαν της θαλασσης και πας ο οχλος περαν της θαλασσης ην  
*d* circa mare *a d l q* circa mare

*W* :

καθησθαι παρα του αιγιαλου και πας ο οχλος εν τω αιγιαλω ην  
*b e* ad litus *b c e f ff<sub>2</sub> g<sub>1</sub>* in litore  
*c ff<sub>2</sub>* proxime litus *Orig<sup>int</sup>* secus mare in terris  
*vg* circa mare super terram

As to *ην* (*pro ησαν*) *erat* is read by *a b g<sub>2</sub> l q vg Orig<sup>int</sup>*, *erant* by *d*, *stabat* is found in *f ff<sub>2</sub> g<sub>1</sub>*, while *c* (*r*) reads *staret*, and it is left to *e* to write *sedebat*. As *W* does not conform to this last, we must suppose that *W* was not deliberately following our *e*, but something much older, and note *b* has *erat* and *d* has *erant*.

How is it that neither 2<sup>pe</sup> nor 604 have any relation to *W* and the



Latins here? All the Old Latin and Coptic elide *ἐπὶ τῆς γῆς* or include it in the expression *in litore*. It is left for W alone to graecize this.

Right after this, the common base of W *b c e* apart from the rest and apart from D *d* omit in iv. 5 *δια το μη εχειν βαθος γῆς*.

That the Greek of W is an independent *translation* is seen at iv. 20, for W alone writes *το εν* (*ter*) for *εν*.† And at iv. 21 *καιεται* for *ερχεται*, where D has *απτεται*, which can be read in two ways. Otherwise we might think that *e* obtained *damus* from the *δωμεν* of W (iv. 30, others *θωμεν* or *παραβαλωμεν*), or that *b e* got *crescit* from *αυξει* of W (iv. 32, others *αναβαινει*), instead of W obtaining this Greek via the Latin.

An interesting point is the doubling of *puella* by *e* in v. 41, but W with the rest *το κορασιον*, so that *e* obtained this *later* than the time of W, and Aphraates' remarks on this subject appear to be the merest tradition. This is helpful as to dates.

W<sup>d</sup> (which breaks in at vii. 33) seems further to be *another* independent translation.

#### MARK.

In Mark we must be exceedingly careful and avail ourselves of every scrap of new evidence. I will therefore recapitulate the position as to several important witnesses.

*k* only begins at viii. 8, but *e* is available for i. 20–vi. 9 (again only at xii. 37–xiii. 3, xiii. 24–27, 33–36) and *r*<sub>2</sub> fills in the gap between *e* and *k* from vi. 13–viii. 8.

Σ gives us all Mark to xvi. 14 middle; Φ i. 1–xiv. 62; Ψ only from ix. 6 (shortly after *k* begins) to end. Paris<sup>97</sup> and 604 and 2<sup>pe</sup> give us all St. Mark. *Syr sin* begins at i. 12/13 and gives all St. Mark to xvi. 8 except i. 44–ii. 21, iv. 18–41 and v. 26–vi. 5. Nothing of *Syr cu* survives except xvi. 17–20, which is interesting as giving part of the portion at the end after xvi. 8. Finally we have the inestimable new witness W, which gives us all St. Mark (except xv. 12–38) including xvi. 9–20 with a long addition therein.

We have also Horner's completed labours on *sah* and *boh*.

The Palestinian syriac replaces *syr cu sin* at i. 1–12 and in the ii<sup>nd</sup> and v<sup>th</sup> chapters, but not in the iv<sup>th</sup>.

The cursives Laura<sup>A 104</sup> and Paris<sup>97</sup> I continue to quote thus as Gregory's and Scrivener's numbers differ. I have also used by number 892‡ collated by Rendel Harris in 1890, as this number is the same in

† Consider also *οποταν* W alone at iv. 31 for *ος οταν* (*οταν* N\*) or *ο οτι αν* D. Note the absolute independence of W at iii. 3 *εκ του μεσου* for *εις το μεσον* (*a b d e f ff<sub>2</sub> q δ* in medium) or *εν μεσω* D<sup>gr</sup> Paris<sup>97</sup> (*c l vgKZ* in medio). Also *ειδον* W<sup>sol</sup> at ii. 12 (for *ειδομεν*) = *viderunt* of *c (b)* (*vidisse se a q*) while *e* has *vidimus*. So that here *b c W* are either basic or the reverse. Which? N seeks to improve by substituting alone *εφανη εν τω ισραηλ*.

‡ = *Sod*<sup>1016</sup>. Apparently not used by Souter, but it seems even closer to NB than Paris<sup>97</sup>.

Gregory and Scrivener-Miller, and it has much affinity with **Σ**B and is useful before chapter ix where **Ψ** begins.

*Example of Editing by B.*

Mark

xiii. 33. — *και προσευχεσθε* BD 122 *a c d k vg<sup>1\*</sup> W-H soli contra mundum.*

I wish to point out that *k* does not strengthen here because we catch *k* (alone among Latins) going with B two verses further on (xiii. 35) in a question of “pairs.” Besides, why are **Σ** and L absent; why do 604 892 and Paris<sup>97</sup> withhold their support? And where are the Coptic and the Syriac versions, which scholars tell me merely share the *base* of B? Not even 2<sup>pc</sup> joins BD here. And W abstains with 28 and 157, *fam* 1 and *fam* 13. [Von Soden adds no fresh Greeks, not even δ 30 or 050.]

*Solecisms of B.*

Mark

- i. 18. *ηκολουθουν* (*pro ηκολουθησαν*) B<sup>sol</sup> (See under Historic present)  
 26. *το ακαθαρτον* (— *το πνευμα*) B<sup>sol</sup>. Observe *e r το πνευμα* (— *το ακαθαρτον*) while W omits the whole.

36. — *οι*

B<sup>\*sol</sup>

40. *κυριε οτι*

B<sup>sol</sup> (*sah boh οτι κυριε, sed al. vel om κυριε vel οτι vel ambas lectt*)

*ibid.* *δυνη* (*pro δυνασαι*)

B<sup>sol</sup>. Why not *δυνα*? [See ix. 22, 23.]

45. — *ην*

B<sup>sol</sup> (— *ην και b e soli inter verss*)

iii. 34 *init.* — *και*

B<sup>sol</sup>

35. — *γαρ*

B *boh b e*

*ibid.* *τα θεληματα*

B<sup>sol</sup>

These three points occurring thus together after an interval of two chapters are absolutely indicative of editing. The central one shows *boh* influence and the sympathy of two Latins.

- iv. 5. *και οπου* B<sup>sol</sup> (*a*?) The others have *οπου*, or *και οτι* DW *it<sup>pl</sup>*. It looks like a kind of “conflate” here in this “neutral” text. Hort prints [*και*] *οπου*, quite disguising the real situation.

*ibid.* *βαθος της γης* (*pro βαθος γης*) B<sup>sol</sup> *cum Sod<sup>050</sup>* [*ut B<sup>sol</sup> in Matt. xiii. 5*]. D<sup>gr</sup> alone agrees to insert an article *βαθος την γην*. **Σ** and all the rest against them. [W and its faithful allies *b c e* omit the clause.] The *addition* of the article alone by BD looks like translation from Latin.

11. *εξωθεν* (*pro εξω*)

BΣΔ (*contra rell et Orig<sup>bis</sup>*)

15. *οι οταν* (*pro και οταν*)

B<sup>sol</sup> (*cf pers*)

16. *οταν* (*pro οι οταν*)

B<sup>sol</sup>

20. — *εν sec et tert*

B<sup>sol</sup> *et Δ* (*cf syr*)

22 *fin.* *φανερωθη*

B<sup>sol</sup> (*cf syr sah pers aeth*)

28. *πληρες σειτος*

B (DW *πληρης ο σειτος*)

32. *κατασκηνουν*

B



Mark

- v. 36. +τον (*ante λαλουμενον*) 'τον λογον τον λαλουμενον B<sup>sol</sup>  
 38 *fin.* πολλας (*pro* πολλα) B<sup>sol</sup> (πολλους Sod<sup>050</sup>)
- vi. 17. -την γυναικα B\* *txt sol cum* Sod<sup>1493</sup>  
 33. εγνωσαν BD *fam* 1  
 39. εν (*pro* επι) B<sup>sol</sup>  
 54 *init.* και εξελθοντων (- αυτων) B<sup>ol</sup>
- vii. 4. απερ ελαβον (*pro* α παρελαβον) B Paris<sup>97</sup> Sod<sup>1442</sup>  
 14. λεγει (*pro* ελεγεν) B 59 *sol*i (see under "Historic present")  
 15.† το κοινουν αυτον (*pro* ο δυναται αυτον κοινωσαι) B<sup>sol</sup> (*cf Aug*)  
*ibid fin.* -τον (*ante ανθρωπον*) B<sup>sol</sup> *vid* (*against sah*; this is to be noted because *boh* acts peculiarly in verse 15, and it is with *boh* [*non sah*] that **NBLΔ** omit the verse 16 following).  
 24. εκειθε (*pro* εκειθεν) B. This is a "nicety" before δε.  
 37. +ως (*post* πεποιηκεν) B. See under "Coptic."
- viii. 2. ημεραις τρισι B<sup>sol</sup> *cum* 892 (Harris, Journ. Bib. Lit. 1890, vol. ix.)  
 12. -υμιν BL, no others, no versions, not Origen.  
     But W omits both λεγω and υμιν, having only αμην.  
 32. > ο πετρος αυτον BL *a soli* W-H Sod (*sed cf sah boh*). There is no good reason for the change by BL: και προσλαβομενος ο πετρος αυτον ηρξατο instead of και προσλ. αυτον ο πετρος ηρξατο.  
 37. +ο (*ante ανθρωπος*) B<sup>sol</sup>. See under "Coptic."
- ix. 1. ωδε των εστηκοτων B(D\*), *cf c f l vg* [*contra* **N**, *contra Orig*]  
 21. εως B<sup>sol</sup> (εως ου Sod<sup>351</sup>)
- x. 30. ζων αιωνιαν (*pro* ζων αιωνιον) B<sup>sol</sup>. Here is a purist for you. No others seem to change. *Clem* turns it "ζωήν ἐστιν αἰώνιος," Q.D.S. § 25, but *Barnard* in his note to '*Clem. of Alex. Bibl. Text.*' p. 35 = ζωή ἐστιν αἰώνιος.  
 39. δυνομεθα (*pro* δυναμεθα) B<sup>sol</sup> *vid*  
 48. αυτοι πολλοι (*pro* αυτω *vel* αυτον πολλοι) B<sup>ol</sup>. *Cf Orig* αυτω οι πολλοι and sah
- xi. 1. βηδφαγη B<sup>sol</sup> (*cf sah* 1/5)  
*ibid.* το ελαιων (*pro* των ελαιων) B<sup>sol</sup> (*cf Σ et k*)  
 7, 8. εαυτων *his*† B<sup>sol</sup> *cum* 892 (*vide infra* xiii. 44) (Sod<sup>050</sup> 1279?)  
 11. -της ωρας B<sup>sol</sup> *cum* **Δ** Sod<sup>167 413 1444</sup> (*cf aeth syr sin*)
- xii. 5. αποκτεννυντες B 892 *Evst* 150  
 8. εξεβαλαν B<sup>sol</sup>  
 17. - αυτοις BD *d* [*non al.*]  
 36. -εν (*ante* τω πνευματι) B<sup>sol</sup> *cum* Sod<sup>050</sup> 273  
*ibid.* καθισον (*pro* καθου) B<sup>sol</sup>

† This hardly seems a change "guiltless of ingenuity or other untimely activity of the brain and unaffected by mental influences except of the most limited and unconscious kind" (Hort) for in vv. 13/15 B opposes **N** eight times!

‡ See page 11 as to this Alexandrian preference.

Mark

xii. 40. κατεσθοντες	B Cf <i>Luc</i> vii. 33
xiii. 3. καθιδιαν	B
7. ακουητε	B et <i>Sod</i> <sup>1337</sup>
9. ενεκα (pro ενεκεν)	B <sup>sol</sup> vid
12. επαναστησεται	B <sup>sol</sup> cum <i>Sod</i> <sup>3017</sup> k (cf BΔ <i>Matt.</i> x. 21 in loco parall.)
13. εις στελος	B <sup>ol</sup>
30. εως οτου	B <sup>sol</sup> (variant plurimum rell, vide Part II.)
32. αγγελος (pro οι αγγελοι)	B <sup>sol</sup> (et boh <sup>quinque</sup> Aug <sup>libere</sup> )
34. εαυτου pr et sec (pro αυτου)	B <sup>sol</sup> vid (vide supra xi. 7, 8)
xiv. 20 ην. +εν (inter το et τρυβλιον)	B <sup>sol</sup> (C* ??) <i>Sod</i> <sup>050</sup> 2 <sup>pe</sup> See under "Coptic."
24. - αυτοις	B <sup>sol</sup>
32. - ωδε	B <sup>sol</sup> (αυτου pro ωδε fam 1)
43. απο των αρχ. (pro παρα των αρχ.)	B <sup>ol</sup>
49. εκρατει (pro εκρατησατε)	B <sup>sol</sup> (εκρατειτε Ψ)
60. οτι (pro τι)	BWΨ soli (cf boh) (τοι 13)
63. κιωνας	B <sup>ol</sup> (ut Ⲡ alibi)
69. ειπεν (pro ηρξατο λεγειν)	B <sup>ol</sup> . See under "Coptic."
xv. 4. - ουδεν	B Paris <sup>97</sup> soli vid
12. ποιησω λεγετε (pro θελετε ποιησω ου λεγετε)	B <sup>ol</sup> et W-H [ον]
15. ποιειν (pro ποιησαι)	B <sup>ol</sup> cum Laura <sup>A104</sup>
35. εστηκοτων	B <sup>ol</sup> (A) (pro παρεστωτων ⲠDU al. pauc, παρεστηκοτων al.)
45. ιωση (pro ιωσηφ)	BW soli
xvi. 5. ελθουσai (pro εισελθουσai)	B 127 soli

### B and Latin Sympathy.

It continues to be impossible to divorce B from the Latin and to treat its text as "neutral."

Consult Mark xiv. 30 με απαρνηση (pro απαρνηση με) ⲠBDΔC (fam 13) (με αρνηση W) and latt (W-H Sod). All others and Ψ have the common order. The point being that B is supported by both the graeco-latins DΔ (L 69\* *Sod*<sup>050</sup> and k\* alone omit με, evidently seeing in their copies the two orders). In this case, by Hort's canons, L 69 *Sod*<sup>050</sup> and k would represent the "true" "neutral" shorter text against B. But this is very unlikely, as με is required in this sentence.

In xiv. 72 the same order occurs in ⲠBCLWΔΨ Old Latins and copt (W-H Sod).

As bearing on this in the immediate context note Mark xv. 1, where BDLΨ Ⲡ *Sod*<sup>050</sup> 46 2<sup>pe</sup> 892 *Sod*<sup>1337</sup> omit επι το before πρωι, agreeing exactly with the Latin mane. Again here D supports (so W-H txt, not Sod).



In the same neighbourhood, Mark xv. 32 **SB**DKLΔΠ (*W-H Sod*) omit *του* before *ισραηλ*. Here we have conjunction BΔΔ once more with the Latin. W is wanting but 28 157 604 Paris<sup>97</sup> do not omit.

Again xv. 30 for *και καταβα* of Greek and Syr we find *καταβας* by **SB**D<sup>gr</sup>ΔΨ *Sod*<sup>050</sup> and *k l n vg copt* (*W-H Sod*).

Again xv. 27 for *σταυρουσιν* of the usual text we find *εσταυρωσαν* by B 2<sup>pe</sup> agreeing with *c d ff<sub>2</sub> k n* not followed by *W-H* or *Sod*.

Incidentally we may ask why BDW and c<sup>scr</sup> *Sod*<sup>1442</sup> are found alone in conjunction at xv. 44 with *ηδη* for *παλαι*. Is this small group *really* "neutral" here against all else? If so it is a graeco-latin (*jam . . . jam*). Hort has it in his text, so that it must be "neutral" as well!

Referring to *k*'s omission in xiv. 30, we find another case at xv. 8, where there are two very different readings to choose from, *αυβας* (of **SB**D 892 *sah boh goth* (*a*) *c d ff<sub>2</sub> l r δ vg*) and *αυβουσησας* (of the great majority of Greeks, of the *syriac*, of *arm* and of *diatess<sup>arab</sup>*). *b e f i q* are wanting, but *δ* writes *ascendisset* over *αυβουσησας*. *Aeth* conflates both readings.

We know then that in *k*'s time *both* readings must have been extant—as *k* omits—and B *chose* (siding with **SD** on the *Latin* side).

It is quite noteworthy that B goes with the *Egyptian* versions here, besides the Latin, *against* the *syriacs* and the *diatessaron*, and against **S<sup>ch</sup>A** fifteen uncials and W and all the cursives including *fam* 1 *fam* 13 28 and 157 435 and 2<sup>pe</sup> 604.

This is a very remarkable place and merits more attention in these discussions than it has hitherto received. The new uncial W with Σ (Φ wanting) Ψ and the notable cursives Paris<sup>97</sup> and Laura<sup>A 104</sup> with all Soden's other codices go with the mass of Greeks for *αυβουσησας* against **SB**D 892 *latt*, while the Latin here is hopelessly opposed to the *Syriac* and to its great friend the *diatessaron*. Further observe extraordinary unanimity here among the Latins (the Latin *diatessaron vg<sup>F</sup>* is confused here and leaves out Mark xv. 8). *Sod* follows *Hort* with *αυβας*.

Jebb refers to a similar case in the Old Testament as regards *ανεβησεν* and *αυβουσησεν* 2 Kings xxiii. 9.

For further detail, observe the following :

- Mark i. 2. — *εγω* BD *Sod*<sup>050</sup> 2<sup>pe</sup> *latt*
10. *εις αυτον* (*pro επ αυτον*) BD *fam* 13 *a d l* and *vg* in ipso, *b* in eo, against all the rest and the sympathising cursives. W seems to have changed *εις* to *επ* at the time it was written. *Sod* follows *Hort* for *εις*.
- iv. 1. *οχλος πλειστος pro οχλος πολυς* **SBCL**Δ and only these *plus* W 892 *W-H Sod*. Possibly from an original *turba multa multa* (this redupl. is quite common), but cf. *Matt* xiii. 2 at the parallel where *πας ο οχλος* is used. *πλειστος* is unusual, occurring only in the Gospels at *Matt*. xi. 20 *αι πλεισται δυναμεις αυτου* and *Matt*. xxi. 8 *ο δε πλειστος οχλος*. As W joins exceptionally





Mark

xv. 44. *ηδη (pro παλαι) sec loco* BDW c<sup>cr</sup> Sod<sup>1442</sup> *solī vid.* This corresponds to the *jam... jam* of the Latins.

W goes as far as to repeat the *τεθνηκεν* in the second place for *απεθανεν* of nearly all. D says *τεθνηκει* (*syr sin* omits *παλαι*, and 2<sup>pe</sup> *n r<sub>2</sub>* omit the clause).

xvi. 2. *-τη (ante μια)* BW 1 *solī et [W-H]*. Cf *latt una vel prima*. Soden holds *της μιας*, but his notes are confusing in the extreme.

### As to Coptic.

Mark

i. 4. *κηρυσσων (- και)* B 33 73 892 W-H *sah boh<sup>duo</sup> [non al.]*

34. *τα δαιμονια λαλειν* B<sup>sol</sup> *vid cum boh (hiat sah)*. The others have *λαλειν τα δαιμονια*, but D *d latt syr sin aeth*: *αυτα λαλειν* in the order of B, but more simply.

37. *και ευρον αυτον και λεγουσιν* NBL 892 *solī et W-H cum e boh<sup>Δ108</sup> aeth*

This is a very noteworthy place. All the sympathising cursives oppose and with the bulk of the uncials and *boh<sup>pl</sup>* have *και ευροντες αυτον λεγ.*, or as D *lat syr arm goth sah και οτε ευρον αυτον λεγ.* Tisch records *b c* for “*nil nisi dicentes.*” To these two Old Latin witnesses add the new W<sup>gr</sup>, and it will be seen that NBL 892 *e* are left completely alone with *boh<sup>Δ108</sup>* and *aeth*.

To insist that these *boh* codices and *aeth* got it from NBL is to do violence to the other passages witnessing to quite the contrary course.† A curious and innate sympathy then remains here between these three *boh* codices *aeth* and NBL *e*, while W breaks loose from *e* here, and with *b c* gives us much the shortest text.

i. 39. *ηλθεν (pro ην)* NBL Sod<sup>050</sup> 892 *sah boh aeth W-H Sod* against all else and *syr latt arm goth*. The “*erat praedicans*” is not very pretty in Latin, and yet the Latins held it. I am convinced that *ηλθεν* is sheer improvement by NBL. Even 33 and Paris<sup>97</sup> desert them, and they had upheld them in two violent changes in verse 38. Why on earth should “Antioch” have substituted *ην* for *ηλθεν*? N goes further and after *ηλθεν* substitutes *κηρυσσειν* for *κηρυσσων* with *boh*.

ii. 1. *-και (ante ηκουσθη)* NBL 28 33 124 [*non fam*] 2<sup>pe</sup> 604 Paris<sup>97</sup> W-H Sod. *a c sah boh arm*.

2. *-ευθεως* NBLW 33 604 Paris<sup>97</sup> 892 W-H (*non Sod*)  
*b g<sub>2</sub> l r<sub>2</sub> vg sah boh arm aeth syr<sup>sch</sup> (contra D rell qui saepe in ch. i ευθεως om.)*

† For consider *aeth* at i. 34 where *aeth* goes with *syr sin* D *d* and all Latins; at i. 11 where it goes with *a* (*f goth*); at i. 15 with *syr pesh*; at i. 21 where it steers its own course; at i. 29 with *Σ*; at i. 38 with *syr sin*.

Mark

- ii. 4. προσενεγκαι **NBL** *Sod*<sup>050</sup> (33) 63 253 372 892 *Evst* 48 *f l vg* (offerre contra accedere it) *sah boh aeth.* This is an important place. D with the rest and *it syr* has προσεγγισαι (a few εγγισαι) and W προσελθειν. As to 28<sup>2pe</sup> 604 Paris<sup>97</sup> they contradict flatly **NBL** *copt* and have προσεγγισαι. W seems to be retranslating *accedere* of the Old Latin. *Sod* refuses προσενεγκαι. 7 *init.* οτι (*pro ti*) B *Sod*<sup>050</sup> *p<sup>scr</sup>* only. Cf οτι τι of *sah boh* with the usual introductory χε. Also *syr.* [But see ix. 11, 28.]
16. και (οι) γραμματεϊς των φαρισαιων (*pro και οι γραμ. και οι φαρ.*) read by **NBLΔW** 33 28 124 (against the rest) *b copt* (*not syr*)

The points which particularly appeal to me in such passages are the opposition in the *fam* 13 group and the absence of such controlling MSS as *fam* 1 157 2<sup>pe</sup> [*Soden* quotes 93<sup>f</sup>??] 604 892 Paris<sup>97</sup>.

Here, where Tisch. quotes *copt* ("ita certe *cop<sup>cod</sup> cop<sup>edd</sup> et dz*") we must correct from Horner. *Sah* reads και οι φαρ. (i.e. "with the pharisees") and only the *boh* MSS Δ<sub>1</sub>F\*?O are reported for των φαρ. This is important. For if while considering Egyptian or Alexandrian influence on **NB** we are likely to be held up and the point made that **NB** influenced the coptic versions instead of vice versa, we point to a passage like this where the Egyptian versions refused to be influenced; at any rate a trace remains only in two bohairic MSS and possibly in the first hand of a third.

- ii. 17. + οτι (*ante ου χρειαν*) BΔ *Sod*<sup>050</sup> δ 2<sup>pe</sup> Laura<sup>A 104</sup> *Sod*<sup>351</sup> *sah boh.* Absolutely no others yet greedily seized by *Sod*<sup>txt</sup> [*W-H*<sup>txt</sup>]. This is noteworthy for it is followed five words further by :

*ibid.* αλλα (*pro αλλ'*) BW *sol cum sah boh* (*more copt*), refused by *Sod*.

18. οι δε σοι (—μαθηται) B *sol cum* 127 2<sup>pe</sup> *boh*<sup>pl</sup>, refused by *Sod*.

This therefore establishes an absolute relationship between B and coptic (= *boh*<sup>vid</sup>) in vv. 17 and 18.

22. απολλυται και οι ασκοι B 892<sup>vid</sup> only, and so exactly *boh*. No others, but accepted by *W-H Sod*. This among a very complicated number of changes in the account of the wine and bottles is most striking, coming right after the minutiae noticed above.

- iii. 6. εδιδουν *pro* εποιουν BL *fam* 13 28 2<sup>pe</sup> 604 *Sod*<sup>243</sup> only with *boh*<sup>D<sub>1.2.4</sub>Δ<sub>1</sub>O</sup>, adopted by *W-H* and *Soden*.

This is interesting (and cannot be classed beyond under "Synonyms") because the syriac can lend itself to either interpretation and is indeterminate (rendered *ceperunt* by *syr*<sup>int</sup>). I hardly think it is fair to suggest that εδιδουν is "neutral"; rather is it a correction. Notice that **Σ** is absent, reading with CΔ *Sod*<sup>050</sup> 2<sup>pe</sup> εποιησαν. The latins and *d* use *faciebant* (*q iniebant*). Paris<sup>97</sup> εποιουν with most. D<sup>gr</sup> α ποιουντες. W *Sod*<sup>1222</sup> εποιουντο. As to the coptic, notice Δ<sub>1</sub>O again come in for εδιδουν as they did above for των φαρισαιων (ii. 16).

892\* is uncertain with εποιησαν in the margin.



Mark

- iii. 8. ποιει (*pro* εποιει) BL *W-H* (none of the sympathising cursives) and *sah boh*<sup>quinque</sup> against **ND** and the rest + **WΣΦ**.
15. —θεραπευειν τας νοσους και **NBC\*LΔ** 892 2<sup>pe</sup> *sah boh*, against all else [none of the other sympathising cursives nor Latin nor Syriac nor Arm. nor Goth] yet followed by *T Tr W-H Rev* and *Soden txt*. Observe *aeth* which evidently put the clause in after considerable research, for *aeth* adds it *after* εκβαλλειν τα δαιμονια instead of before the clause. This is not necessarily *ex Matt x. 1*.

The community of Egyptian origin for **NBLΔ** is hereby set forth, and the "neutral" text transferred bodily to Alexandria, and I claim that the "neutral" text is part of a revision by the Alexandrian School and not a survival of Apostolic days. Here **NBC\*LΔ** are supported not by a single Greek cursive [except 2<sup>pe</sup> (against 604) 892], not by any syriac or arm., not by any Latin, but by *all* the mss of the *sah* and *boh* which we know.

In *boh* I may point out that there might be confusion and exclusion from similarity of appearance between **ϣωπι**, and **ϣωπι** (*infirmus*). See Horner's note in *boh* as to addition by codd. F<sup>c</sup>G<sup>c</sup>.

The new Codex W<sup>gr</sup> does *not* omit, and adds after *δαιμονια* end of verse *και περιαγοντες κηρυσσιν το ευαγγελιον*. The place, folio 319, is worth study, for no *στιχος* space is found between *νοσους* and *και εκβαλλειν*, while there is one between *δαιμονια* and the addition.

35. —γαρ B b e *boh et W-H txt* [*non Sod*]
- iv. 21. +οτι (*ante μητι*) BL 892 *solī = copt* + **χϵ**. Accepted by *W-H*, refused by *Sod*.

*Fam* 13 and 28 add *ιδετε*. The rest all omit.

The sentence runs: *και ελεγεν αυτοις [οτι] μητι ερχεται (απτεται D latt) ο λυχνος ινα υπο τον μοδιον τεθη*.

Is it possible to imagine that BL preserve the original and that *all* others, including the other important sympathising cursives, have dropped it? More likely again BL show Egyptian or Alexandrian minds or eyes at work.

- iv. 34. *και χωρις* (*pro* χωρις δε) **BΦΔ** 604 (*solī inter gr-lat*) *cum sah syr pesh aeth boh*<sup>pl</sup> but refused by both *W-H* and *Sod*.
- v. 42. *και εξεστησαν + ευθυσ* **NBCLΔ** 33 892 [*non al. min*] *boh aeth W-H Sod txt* [*contra DW rell et latt sah syr*].
- vi. 2. +οι (*ante πολλοι*) BL *fam* 13 [*non* 124] 28 [*non W*] 892<sup>vid</sup> *sah boh*<sup>quattuor</sup> (*syr emph*) *W-H Sod txt* [*Non Paris*<sup>97</sup> *non N*].

Very strange if this *οί* should have been cut out of all other texts, including **N** [**Ψ** does not begin until ch. ix].

8. >μη αρτον μη πηραν **NBCLΔ Sod**<sup>7050 al 3</sup> 33 892 *Paris*<sup>97</sup> *boh* [*non sah*] *aeth W-H Sod* [*contra W et D et rell omn et sah et minn rell omn*].

Mark

- vi. 9. This is instantly followed by *αλλα* for *αλλ'* (before *υποδεδεμενους*, forming a hiatus) *ex more copt* by **Σ**ABCDLUN $\Sigma$  28 scr<sup>2</sup> Paris<sup>97</sup>, but W is careful to write *αλλ'* and insert an apostrophe!
11. This is again shortly afterwards followed by a pure coptic form. For observe that coptic is always precise. It does not say *ubi* or *quo* but always *in loco quo*. So here:

*ος αν τοπος μη δεξεται* **Σ**BL $\Delta$ <sup>gr</sup>W *fam* 13 28 W-H *Sod* is found in *boh* (*sah*) *aeth* *vg*<sup>L</sup>, while the others have: *ος αν μη δεξεται* C (*fam* 1) and AD and the large majority *οσοι αν μη δεξωνται*, *latt* etc. W here apparently shares the bohairic influence against the Latins, but as *e* is missing now we cannot be sure that it did not have it. A Latin trace remains in *vg*<sup>L</sup> only, *r*<sub>2</sub> is missing and only begins again at vi. 14.

20. *-και (ante συνετηρει)* B<sup>sol</sup> *cum sah* 1/3 (= *sah*<sup>74</sup>)

The previous places have all considerable importance and should be observed carefully for they lead up to:

- vi. 20. *ηπορει (pro επορει)* **Σ**BL *Sod*<sup>050</sup> (and W *ηπορειτο*) *sah boh*, against all the rest, against the friendly cursives, and against *latt syrr* and *aeth* yet willingly incorporated by W-H & *Sod* texts.

The Semitic *πολλα επορει* appears to have offended the early Alexandrian recensers of Greek and Coptic texts. But this clear coptic adherence against all else destroys "neutrality" for **Σ**BL and for W here.† See also the parallel in Luke.

Mark

- vi. 27. *ενεγκαι (pro ενεχθηναι)* **Σ**BC $\Delta$ <sup>gr</sup> 892 *copt* W-H [*non Sod*] against all else and DW as well as L and *Latt* adferri. (See under "Change of voice").  $\delta$  over  $\Delta$ <sup>gr</sup> has "adferri vel adduci."

40. *κατα bis (pro ανα bis)* **Σ**BD 21 *boh et W-H Sod txt.*

- vii. 4. *ραντισωνται (pro βαπτισωνται)* **Σ**B min<sup>8</sup> *sah Euthym.* See under "Improvement."

6. *+οτι (ante ουτος ο λαος)* **Σ**BL 372 892 Laura<sup>A 104</sup> *boh sah (syr) W-H Sod txt [non Paris<sup>97</sup>]*

16. *Om vers boh [non sah] cum* **Σ**BL $\Delta$  28 [*non W rell*] W-H, *non Sod.*

29. See under "Order."

37. *+ως post πεποιηκεν* B<sup>sol</sup> W-H<sup>mg</sup> (*boh*), *cf sah + ζωστει et boh<sup>aliq</sup>*

- viii. 2. *προσμενουσι (-μοι)* B<sup>sol</sup> *cum boh<sup>codd</sup> tribus* (Cf *latt ωδε ειςιν*)

- 3 *fin. ειςιν (pro ηκασιν vel ηκουσιν)* BL $\Delta$ <sup>gr</sup> 892 *sah* 1/5 *boh<sup>quattuor</sup>* W-H [*non Sod, non al. nec latt syr*]

4. *+οτι (ante ποθεν)* BL $\Delta$  115 892 Paris<sup>97</sup> *sah boh [non al.]* W-H & *Sod.*‡

† It is exceedingly important to distinguish and appreciate this *overlying* coptic influence on W. I have observed that soon after the beginning of ch. v. W began to drift away from *e*. Since vi. 8 *e* is missing, but we have seen above (vi. 11) the same overlying Egyptian influence on W. Probably from v. onwards W used another graeco-coptic ms.

‡ Observe *Soden's* thoroughly Alexandrian mind, adopting this but refusing the same group above.



Mark

In view of varying treatment here by others (see *Tisch* and evidence) this seems purely "Egyptian."

viii. 9 — οι φαγοντες (See under "Improvement.")

20. + αυτω (ante επτα fin) BCLΔ 892 Sod<sup>137 1089</sup> [non txt] boh sah aeth

21. νοειτε (pro συνιετε) B 372 Sod<sup>1098 1225 1341</sup> sed D<sup>gr\*</sup> συννοειτε

This is rather a curious place. At first sight it looks simply harmonistic from *Matt* xvi. 11 where νοειτε is used, but the συννοειτε of D<sup>gr</sup> may be meant for ουν νοειτε, and ουν is present in some Greeks (*fam* 13) and in *sah*, but there it is *ſe* not *oun* as it would be in *boh* if present there, where it does not find a place. The *boh* word for συνιετε is *teteteti* but in *sah* = *ntetnnoei*. It seems clear therefore that B may have seen this *nnoei* in a close parallel column and written νοειτε by mistake rather than have recollected or borrowed from St. Matthew.

Mark

viii. 23. βλέπεις (pro βλέπει) BCD<sup>gr</sup>Δ<sup>gr</sup> Sod<sup>050</sup> 372 2<sup>pe</sup> Paris<sup>97</sup> sah boh aeth (strengthened by *syr sin diatess*) but against all else.

W writes βλέπει, and 28 after hesitating (and doubtless consulting his authorities) decides to do likewise; so does Sod txt against W-H.

viii. 28. + οτι (ante ιωαννην) NB copt (ut solet) (syr) et W-H txt contra rell et latt omn. Clearly from copt yet Sod txt has [οτι].

ibid. + οτι (ante εις) NBC\*L 892 copt (ut solet) (syr) W-H Sod txt (latt pl quasi unum, ως ενα D, sed Gr<sup>pl</sup> et W ενα tantum).

35. την εαυτου ψυχην (pro την ψυχην αυτου prim) B 28 copt (ut solet) Orig W-H txt. No others.

37. + ο (ante ανθρωπος) B<sup>sol</sup> cum sah et boh. Why do W-H avoid?

x. 1. + και (ante περαν) NBC\*LΨ 892 sah boh (against περαν others and latin, and δια του περαν others, και δια του περαν Laura<sup>A104</sup>). So W-H, and Sod in square brackets. Latter omits copt.

6. — ο θεος NBCLΔ [non Ψ] Sod<sup>309</sup> c δ [non ff<sub>2</sub> male Sod.] sah boh W-H [non al. latt gr non syr arm aeth] cf *Matt* xix.

24. — τους πεποιθотας επι (τοις) χρημασιν NBWΔΨ k sah boh<sup>sex</sup> (aeth) [contra rell syr sin et Clem<sup>dis</sup>] Cf *Merx ad loc.* p. 122 seq.

26. λεγοντες προς αυτον (pro λεγ. προς εαυτους) NBCΔΨ 892 Sod<sup>1341</sup> δ sah boh W-H, non Sod [contra rell et W et latt syr aeth arm goth (om πρ. αυτ. Clem ut *Matt Luc*)]

As *Tisch* says "at nusquam apud Mc λεγειν προς τινα." He accordingly retains προς εαυτους in his text. Not so W-H, who of course follow the little "Egyptian" (not "neutral") group. Souter's *R-V* also leaves αυτον in the text, but places εαυτους in the sub-margin.

x. 29. > η μητερα η πατερα BCD et WΦ [non Ψ] Sod<sup>050</sup>, 61 106 2<sup>pe</sup> 604 Sod<sup>quinque</sup> only of minuscules, c f q only of Latins, with sah boh order against the rest and Orig<sup>dis</sup>, but followed by Sod txt.

35. οι δυο υιοι (pro υιοι vel οι υιοι) BC Paris<sup>97</sup> soli cum sah boh aeth.

This is against **ND** *rell omn vid* and **WΦΨ** and *Orig* with *syr lat arm*. It is a clear improvisation from the account in Matthew (xx. 20 *seq*) where the mother comes, but it does not say there "with her two sons" † but in verse 21 only does she ask "that her two sons..." B is convicted here of running with a coptic error against **N** and *Orig*. How many more instances of this kind must I adduce before the worshippers of B and the obsequious slaves of Hort will allow that I am right? *Coptic* and BC no more got this from a common original with coptic than B obtained his *αιωνιαν* in verse 30 from an original. ‡ B and coptic conspired to add *δυο*, and B wanted to exhibit the real gender of *ζωην* in verse 30. Because the unfortunate and erring MS C supports B here in verse 35, Hort places *δυο* in his text in square brackets. Can any system be more vicious? Not even L or Ψ is found to support BC *copt*, and even Δ pulls away from the harmonising consortium of BC. ΔΨ really belong to the base **NBL**, so that their defection here is absolutely conclusive. Nor is the notable cursive 892 recorded by Harris nor Soden's other mss for this + *δυο*.

Mark

- x. 37. > σου εκ δεξιων (*pro* εκ δεξιων σου) **NBC\*LΔΨ** 892 *boh* [*non sah*] δ. In the second clause *boh* repeats σου εξ αριστερων L<sup>sr</sup>, σου εξ ευωνυμων **N**<sup>sr</sup>, against most εξ ευωνυμων σου, but BΔΔ and WΨ1 1 [*non fam*] 2<sup>pe</sup> Sod<sup>1353</sup> omit the second σου with *b c d ff<sub>2</sub> g<sub>2</sub> i k (om bis) q δ vg<sup>G</sup> bis vg<sup>Q</sup>*. It may be worth while to exhibit here *boh* and *sah*, which differ, as *boh* goes with **NBC\*LΔΨ** in the first place:
- boh* ρινα πτε οτα ρεεσι ατεκοτιπαε οτορ οτα  
 εεον ατεκχαδη δεν πεκωο
- sah* χεκαε ερε οτα εεον ρεεοο ρι οταεε εεοκ  
 ατω οτα ρι ρβορ εεοκ ρε πεοορ πτεκεπ-  
 τερο.
46. προσαιτης (*pro* προσαιτων *vel* επαιτων) (**N**)BLΔΨ 892 *k* and *boh* Sod *txt* (*contra* Merx p. 130) but against the rest and against *sah*.
47. εστιν (*post* ιησους) B 273 Paris<sup>97</sup> Sod<sup>1493</sup> *sah* (*et syr*), *contra* **N** *rell omn et boh latt<sup>omn</sup>*.
49. ειπεν · φωνησατε αυτον (*pro* ειπεν αυτον φωνηθηναι) **NBCLΔΨ** 7 892 Sod<sup>tres</sup> *k δ* and *boh* only *W-H* Sod *txt*, against the rest and *sah* specifically and *Origen*. Here in two places within three verses we see B with *sah* and then with *boh*, as so often. Instead of a B text governing the joint base of *boh sah*, it would appear that B consulted *both* coptic versions, and possibly if we had the third coptic version we should see other points of sympathy there.
- xi. 1. βηδφαγη B Cf. *sah* 1/5 ρηηφδκη (*sah* 4/5 ρηθφδγφ)
- xii. 19. > και μη αφη τεκνον **NBCLΔΨ** 33 892 Paris<sup>97</sup> Sod<sup>1443</sup> *ff<sub>2</sub> sah*

† But μετα των υιων αυτης. Only U *r<sub>2</sub>* add *δυο* there.

‡ See under "Change of Gender."



Mark

[*non boh*] (*syr sin*). See remarks above. This order opposes everything else, and is refused by *Soden* text. But why?

- xii. 27. “πολυ πλανασθε” **NBCLWΔΨ** 892\* *Sod*<sup>1354 1443</sup> *k sah boh* against everything else including 33 and Paris<sup>97</sup> and *verss*: “*υμεις ουν πολυ πλανασθε.*” Here *Sod* encloses *υμεις ουν* in square brackets.

38. Out of three deliberate and distinct recensions **NBLΔΨ** 892 (*και εν τη διδαχη αυτου ελεγεν*) follow *boh* (against *sah*). So also *Sod txt.* See under “Two or more recensions in Mark.”

- xiii. 7. *δει* (—*γαρ*) **N\*BWΨ** *solī vid.*, *sah boh syr pesh*<sup>aliq</sup> against all else and Paris<sup>97</sup> and *syr sin pesh*<sup>rel</sup>. *Sod* [*γαρ*]. No new evidence.

Why should we attribute this to coptic influence and not to a common base? Because at:

8. (**N**)BL(W)Ψ (28) elide both copulas *εσονται σεισμοι...εσονται λιμοι*, which is simply the coptic manner. It appeals to *Soden*.
15. —*εις την οικιαν* **NBLΨ** 245 892 *Sod*<sup>duo</sup> *c k sah boh syr pesh* [*non sin*]. See under “Improvement.” (This does not appeal to *Soden*).
32. *αγγελος* (*pro oi αγγελοι vel oi αγγελοι οι*) *B*<sup>sol</sup> *et W-H*<sup>mg</sup>. This is a very pretty place and one of the few where we can swear that *B* saw the coptic and was influenced by it. In the first place observe that **SDKLUW<sup>b</sup>Σ** and some twenty-five minuscules write *οι αγγελοι*. In the second place note that *all* the rest, *i.e.* twelve uncials plus *WΦΨ* and *minn*, with *sah*, write *οι αγγελοι οι*. *B* then did not get this from *sah* although both *sahidic* and *bohairic* plurals do not change their termination, and in *sah* we read *οϣδε παγγελος ετϣπ τπε'οϣδε πϣηρε etc.* *B* could not have been copying *sah* or he would have seen the *ετ* in *ετϣπ* following, which corresponds to the *οι* following *αγγελοι* in most Greeks. What was *B* doing? Well it may be that *sah* influenced *boh* for a singular, for *boh*, instead of *sah*'s *οϣδε παγγελος etc.*, has simply *οϣδε αγγελος* *δεν τφε*. At any rate *B* agrees with five or six codices of the *bohairic* alone here (with *Aug libere*). Whatever may be said of our other examples I pray the gentle critic and benevolent reader to ponder this very specially. Nor can it be said to me that these *bohairic* codices were following *B*. I deny it utterly. For in the very next verse *B* omits *και προσευχεσθε*, which no coptic mss do. And *B* is alone here with *D a c d k* against all else but one poor little cursive 122 which stands out thus like a lost sheep, apart from 1 13 28 157 2<sup>pe</sup> 604 892 Paris<sup>97</sup> Laura<sup>A 104</sup> which with *Ψ* and *W* go against *BD* here, Yet *W-H* om. *και προσευχεσθε*, and have *αγγελος* in margin,

Consult xiv. 18 beyond as to coptic methods by *B*.

35. (See under “Improvement.”)

Mark

xiv. 3. συντριψασα (-και) **NBLΨ** boh. All the rest have the copula. Even D 2<sup>pe</sup> with και θραυσασα, and *syr* pesh et aperuit, and *sah* 2E, yet *Sod txt* [no new mss] omits και as well as *W-H*.

7. +παντοτε *in sec loco* **BLN<sup>c</sup>Ψ** 892 Laura<sup>A104</sup> soli cum sah boh.

10. ὁ εἰς (*pro εἰς*) **NBC\*LMΨ** 892 = boh πιοϣΔι against sah (οϣΔ) (But immediately before **N\*BC\*DW?** 13 28 440 Laura<sup>A104</sup> *Orig* omit ο before ισκαριωτης with *Latt* against sah and boh.)

18 *fin.* των εσθιοντων μετ εμου (*pro ο εσθιων μετ εμου*) **B<sup>sol</sup>** cum sah boh. [*Von Soden* omits boh, but adduces no new Greek evidence].

This, coupled with the places at viii. 37, xiii. 32, noticed above, is absolutely conclusive that B saw the Coptics. They alone have the matter thus in the plural. Not one Latin even, as far as I can see, has manducāt. All have the verb in the singular. And all Greeks, including W and the friendly Ψ, make no change.

20. -εκ **NBCL** et **WΨ** min<sup>aliqua</sup> et 892 [*non* 28 *non* Paris<sup>97</sup>] sah boh. The presence of W here (against 28) may be due to coptic. The other seventeen uncials with all *latt* (which have to render εκ) and *syr* oppose with εκ.

*ibid fin.* Observe the strange (but for possible support of C\*? *Sod*<sup>050</sup> 2<sup>pe</sup>) ΕΙCΤΟΕΝΤΡΥΒΛΙΟΝ for εις το τρυβλιον by B. *Tisch* says "εις το εν τρυβλιον (sive εντρ.)" but there is no such word as εντρυβλιον. The hand which went over B has added a smooth breathing over ΕΝ, but Westcott and Hort read it as εν, and actually place this in the text in square brackets. May it not be due to an error oculi from the coptic column 𐩮𐩣𐩀𐩬 𐩤𐩭𐩪 the ΕΝ coming directly before το τρυβλιον there?

21. We cannot neglect the possibility of the previous point, when we see immediately following at the head of this verse the introductory coptic 𐩤𐩬 followed by **NBLΨ** 892 Paris<sup>97</sup> only seized again by *Soden's* Alexandrian mind. (W does not have it, yet it conflates υπαγει and παραδιδοται immediately afterwards).

24. το εκχυννομενον υπερ πολλων **NBCL** et **Ψ** 892 (*sol. inter minn*) sah boh aeth *W-H* & *Sod txt.*

το υπερ (*vel* περι) πολλων εκχυννομενον **D** unc<sup>15</sup> et **WΣΦ** minn omn vid. *latt syr.*

35. επιπτεν (*pro επεσεν*) **NBLΨ** 892 boh [*non sah*] *W-H* & *Sod txt.* See under "Historic present" (imperfect).

40. > αυτων οι οφθαλμοι (*pro οι οφθ. αυτων*) **NBCLΔ** et **ΦΨ** *Sod*<sup>050</sup> 108 115 127 238 e<sup>scr</sup> 892 Paris<sup>97</sup> Laura<sup>A104</sup> *Sod*<sup>pauc</sup> sah boh (*more copt, non "ex more Marci" ut Tisch*). Against them are all the rest and W and the Latins and Syriac. (See below xiv. 65).

50. For και αφεντες αυτον παντες εφυγον of D, most Greeks (*syr*) sah and latt (as Matthew), the order is changed by **NBCLΔΨ**



Mark

61 258 435 892 Paris<sup>97</sup> Laura<sup>A 104</sup> Z<sup>scr</sup> H<sup>scr</sup> Sod<sup>aliq</sup> goth boh to και αφεντες αυτου εφυγον παντες, adopted by Sod.

It is noteworthy as exhibiting this well-known group of uncials hanging together with *boh* against *sah*.

(For the variations see Horner's note in *sah*.) The new MS W is with D and the mass and *sah* against *boh*.

xiv. 60. οτι (*pro τι*) BWΨ *solī et W-H<sup>mg</sup>* (*cf. boh xe*)

61. ουκ απεκρινατο ουδεν NBCLΨ 33 892 Laura<sup>A 104</sup> *sah both aeth Orig 1/2 W-H Sod*, against ουδεν απεκρ. of the rest and W *Orig 1/2*.

65. >αυτου το προσωπον NBCLUΔΨ 33 108 127 892 Paris<sup>97</sup> Sod<sup>quinque</sup> *copt* (See above xiv. 40) Sod follows both here and above.

68 *fin. Om.* NBLWΨ 892 Paris<sup>97</sup> *Evst 17 c boh sah syr sin [non Sod]*. See under "Harmonistic."

69. ειπεν (*pro ηρξατο λεγειν*) Only B and *sah boh aeth W-H<sup>mg</sup>*. Nothing else. Take a cross reference from this (in *Matt. xxvi. 71 λεγει*) and see under "Harmonistic," and if it does not give my readers a startling picture of a coptic conspiracy with B I shall be surprised. In these other places B has some little support. Here however B is in solitary grandeur with *sah boh aeth* and these alone. N deserts him, CLΔΨ desert, W avoids it, D and all Latins contradict absolutely, and so do both syriacs. (*Soden* neglects to chronicle *boh* and *aeth*. This is careless for *boh* agrees absolutely, and this must be considered with xv. 15 below.)

xv. 12. -θελετε See under "Harmonistic."

15. παρεδωκεν δε τον ιν φραγ. B Sod<sup>1354</sup> and *boh* alone. See under "N and B differences" in Part II for the three varying orders.

23. -πιειν NBC\*LΔΨ 604 Sod<sup>tres</sup> *n boh arm syr sin Cyr<sup>hier</sup>* (against the rest and *sah*, all other Latins extant and *syr* and *aeth*).

36. -και (*ante γεμισας*) BLΨ [*non minn vid*] c (ff<sub>2</sub> i) *vg<sup>GM</sup> boh (sah)*

39. -κραξας NBL et Ψ 892 *copt W-H Sod txt.* (See "Improvement.")

40. +η (*ante ιωσ. μητηρ*) BΨ 131? *solī et (sah boh)*

### Latin and Coptic.

i. 2. -εγω BD Sod<sup>050</sup> 2<sup>pe</sup> *latt sah 3/4*

24. λεγων (-εα) NBDWA Sod<sup>050</sup> 28\* 157 372 2<sup>pe</sup> *latt syr aeth boh (hiat sah)* [*Habent 604 Paris<sup>97</sup> rell unc et ΣΦ Orig Eus<sup>ter</sup> Cyr*]

ii. 22. ρηξει (*pro ρησσει*) NBCDL Sod<sup>050</sup> 33 892 2<sup>pe</sup> *latt aliq et sah [non boh] W-H txt [non Sod]* Cf *Luc v. 37*

*Tisch* asks if other cursives besides 33 give the future. Apparently

only 2<sup>pe</sup> and 892. The rest all have the present, and W gives the passive, retaining the present tense *διαρρησονται οι ασκοι*.

Mark

- iii. 9. *πλοιαρια* (*pro πλοιαριον*) B<sup>sol</sup> *cum sah*. [*Sod* omits *sah*]. I place this here under Coptic and Latin, because the Latin “ut navicula (most omit *in*) deseruiet” may be responsible.
- iii. 18. *τον καναναιον* **NBCDLA** 33 372 2<sup>pe</sup> Paris<sup>97</sup> *Sod*<sup>351</sup> et *txt latt* (*ο κανανεος* W = *boh* **ΠΙΚΔΠΔΠΕΟC**) *contra κανανιτης sah et Gr rell et Sod*<sup>050</sup> 28 157 604 892 *etc. arm goth*.
- v. 6. See under “Latin.”
9. *λεγ. ονομα μοι + εστιν* B (D) *fam* 13 238 372 *latt*<sup>pl</sup> *sah boh*
- viii. 2. *προσμενουσι (-μοι)* B<sup>sol</sup> *cum boh*<sup>tribus</sup> Cf D *ωδε εισιν et d ex quo hic sunt*.
33. *-τω (ante πετρω)* **NBDL** 21 only (*non al. minn vid*) W-H & *Sod*.
- ix. 8. *μετα εαυτων post ειδον* (instead of *fin*) B 33 Paris<sup>97</sup> *c f* and *sah* (*syr sin*) W-H, *non Sod*.

As it does not appear in Matt. xvii. 8 (except that 33 inserts there) it may have been early deleted from Mark and then added in the margin whence B copied into the wrong place, or else may mean sympathy with *sahidic* order, but *boh* keeps the usual order.

- x. 28. *ηκολουθηκαμεν* (*pro ηκολουθησαμεν*) BCDW *Sod*<sup>1043</sup> (*Sod*<sup>mg</sup>) *lat copt*

This follows *αφηκαμεν* and is probably alliterative as well. If *ηκολουθηκαμεν* be “neutral” then all the rest of the Greeks have fallen into a curious error! Even *Soden* recognises this.

- x. 43. (*pr loco*) *εστιν* (*pro εσται*) **NBC\*DLΔWΨ** *Sod*<sup>1354</sup> *it*<sup>pl</sup> *copt*
- xi. 17. *πεποιηκατε* (*pro εποιησατε*) BLΔΨ *Orig* only W-H & *Sod txt*
- xiv. 40. *παλιν ελθων ευρεν αυτους* **NBLΨ** 892 *copt q* [*non Sod*] }  
*και ελθων ευρεν αυτους* D a c d *ff<sub>2</sub> k* }
- against *υποστρεψας ευρεν αυτους παλιν* W *rell pl*.

- †xv. 1. *πρωι* **NBCDL et Ψ** *Sod*<sup>050</sup> 46 892 *Sod*<sup>1337</sup> 2<sup>pe</sup> *latt boh Orig* [for *επι το πρωι q A unc*<sup>13</sup> et WΣ *minn et* 604 Paris<sup>97</sup> *syr arm goth W-H & Sod* (*k\* e mane*)]  
*Sah aeth* and *e* = *cum autem mane factum esset*

8. *αυθας* **NBD** 892 *latt copt goth*, against *αυθονσας* of the rest and even Δ<sup>gr</sup>LW and Ψ all *minn* (but 892), *syr arm* and *diatess*, while *k* omits, and *aeth* conflates.

### Traces of Syriac.

- iii. 17. *ονομα* (*pro ονοματα*) BD<sup>gr</sup> 28 225 271 *syr* (*boh*<sup>unus</sup>) W-H [*non Sod*] ‡
- iv. 20. *-εν sec et tert* B<sup>sol</sup> *cum* 1 (Cf *syr pesh, hiat sin*)  
 22 *fin. φανερωθη* B<sup>sol</sup> et (*sah syr pesh*)
- v. 2. *-ευθως* BW *Sod*<sup>1385</sup> [*non ND d rell*] *sed syr*<sup>pesh sin</sup> *pers* 1/2 et *b c e ff<sub>2</sub> i vg<sup>R</sup>*

† Tisch omits the evidence of 2<sup>pe</sup>.

‡ Cf. *Merx*, pp. 40, 41.



Mark

- x. 47. *εστιν trsfert post ιησους* B<sup>sol</sup> *cum* 273 Sod<sup>1493</sup> Paris<sup>97</sup> *syr pesh*  
*syr sin (et sah)*
- xv. 40. *μαριαμ η μαγδ.* BCWΨ *fam* 1 *syr W-H* [non Sod].

## Form.

Mark

- i. 38. *εξηλθον* NBCL Sod<sup>050</sup> 33 179 Paris<sup>97</sup> Sod<sup>1098</sup> *et Sod txt.* Al.  
*et D<sup>gr</sup> εξεληλυθα, vel εληλυθα* WΔΘ<sup>f</sup> 28 892 *al. et latt et d.*
39. This is followed by *ηλθεν pro ην* by NBL Sod<sup>050</sup> 892 [not even 33 or Paris<sup>97</sup>] *sah boh aeth* against all else and the other *syr arm goth* versions, which are solid for *ην*. To show that this is coptic *reaction* consider the unique *κηρυσσιν* of N following (for *κηρυσσων*) = *boh*. But *Soden* swallows *ηλθεν* as *W-H*.
40. *δυνη (pro δυνασαι)* B. This presupposes that every other Greek has changed *δυνη* or *δυνα* to *δυνασαι*. *Soden's* sympathetic Sinai mss do not join. See below, ix. 22/23.
- iii. 25. *στηναι (pro σταθηναι)* BL 892 Paris<sup>97</sup> and so *W-H Sod txt*, but apparently no other support.
26. *στηναι* NBCL Sod<sup>050</sup> 213 892 and *W-H Sod (om claus στηναι ... στηναι Paris<sup>97</sup> ex homoiotel.)*
- vi. 41. *παραιθωσιν* N\*BLM\*WΔΠ Sod<sup>sex</sup> *et txt, παρθωσιν* D *rell.*
- vii. 9. *τηρητε* B *Eust* 15 (*pro τηρησητε*); *στησητε* D *aliqu.*
24. *ηδυνασθη* NB only with Sod<sup>94</sup> for *ηδυνηθη*.
- viii. 6. *παραιθωσι* NBCLMΔ 372 892 *al<sup>pc</sup> Sod txt (rell παρθωσι)*
- ix. 18. *ειπα* NBFLWΨ 2<sup>pc</sup> *W-H & Sod (ειπον rell et Paris<sup>97</sup>)*
- 22/23. *δυνη pro δυνασαι bis* See under "Change of Mood."
- x. 39. *δυνομεθα* B
- xii. 40. *κατεσθοντες* B (*Cf Luc vii. 33*)
- xiv. 46. *επεβαλαν* NB
- xv. 21. *εγγαρευουσιν (pro αγγαρευουσιν)* N\*B\* scr<sup>P</sup> [non *W-H Sod*] (D has *ανγαρ...* here). This is almost purely a N.T. word. Only N at Matt. v. 41 changes to *ενγαρ*. At Matt. xxvii. 32 *ηγγαρευσαν* is used by all (including NB) except D *ηνγαρ...*, L *ηγαρ.*, and some *min ηγκαρ*. It does not occur outside of these three passages.

## Synonyms.

Mark

- ii. 12. *εμπροσθεν (pro εναντιον)* NBLW 187 *mg* 604 892 Paris<sup>97</sup> only, while *ενωπιον* is read by Θ<sup>f</sup>Φ Sod<sup>050</sup> *al.* 3 28 33 511 *Eust* 29 Laura<sup>A 104</sup>, and *εναντιον* by the mass and D. (*εμπροσθεν εναντιον Sod<sup>1441</sup>*).

If the original Latin *coram* is primitive and antecedent it will account for this more clearly than any "provincial" preferences.

Here *coram* is absolutely constant in all Latins. But observe

elsewhere what happens when the Greek is paramount (this list is quite imperfect):

Luke v. 19.	Gr. <i>εμπροσθεν</i>	ante <i>latt<sup>pl</sup> et vg</i> , coram <i>δ</i> , in conspectu <i>a d</i>
xii. 8.	<i>εμπροσθεν</i>	coram <i>latt<sup>pl</sup> et vg</i> , in conspectu <i>d</i>
	9. <i>ενωπιον vel εμπροσθεν</i> D <i>al.</i>	coram <i>latt</i> , in conspectu <i>d</i>
xiv. 2.	<i>εμπροσθεν αυτου</i>	ante illum; <i>latt<sup>pl</sup></i> , apud ipsum <i>e</i> , presente illo <i>δ</i> , in conspectu ejus <i>d</i>
xix. 4.	<i>εις το εμπροσθεν</i>	Variant plur <i>latt</i>
	27. <i>εμπροσθεν μου</i>	ante me <i>latt<sup>pl</sup> et vg</i> , coram me <i>e</i> , in conspectu meo <i>a d</i>
xxi. 36.	<i>εμπροσθεν του υιου του αυου</i>	ante fil. hom. <i>latt<sup>pl</sup> vg</i> , in conspectu fili hom. <i>d f</i>
Jo. x. 4.	<i>εμπροσθεν αυτων πορευεται</i>	ante eas vadit <i>latt<sup>pl</sup> et vg</i> , coram eas vadit <i>δ</i> , praecedit eas <i>r</i>
xii. 37.	<i>εμπροσθεν αυτων</i>	coram eis <i>latt<sup>pl</sup> et vg</i> , in conspectu eorum <i>d f (r)</i>
Luke i. 6.	<i>εναντιον (vel ενωπιον)</i>	ante <i>latt<sup>pl</sup> et vg</i> , ante faciem <i>e</i> , in conspectu <i>d f Hier</i>
xxiv. 19.	<i>εναντιον (ενωπιον D)</i>	coram <i>latt<sup>pl</sup> et vg</i> , in conspectu <i>c d e Aug</i>
Act vii. 10.	<i>εναντιον (vel εναντι)</i>	in conspectu <i>latt<sup>pl</sup> et vg</i> , ante <i>gig</i> , coram <i>d</i>
viii. 32.	<i>εναντιον</i>	coram <i>latt<sup>pl</sup> et vg</i> , ante <i>Iren 1/2 Tert</i> , in conspectu <i>Iren 1/2</i>
Luke i. 15.	<i>ενωπιον</i>	coram <i>latt<sup>pl</sup> et vg</i> , in conspectu <i>a d Iren</i>
	17. <i>ενωπιον</i>	ante <i>latt<sup>pl</sup> et vg</i> , in conspectu, <i>a d Iren Ambr</i> , coram <i>Tert</i>
	19. <i>ενωπιον</i>	ante <i>latt<sup>pl</sup> et vg</i> , in conspectu <i>a d f</i> , <i>om ff.</i>

This will be sufficient without going further to show what I mean. But I do not know whether I have made the matter clear. The point is that an original Latin *coram* in Mark ii. 12 may have given rise to the two Greek readings, while *coram* is constant among the Latins. But in the other Gospels and Acts the Greek rarely varies whereas two or three varieties are to be observed among the Latins throughout.

Note also:

Mark xii. 41.	<i>απεναντι</i> BUΨ 33 Paris <sup>97</sup> <i>Sod<sup>aliq</sup></i>	<i>κατεναντι</i> <b>ND</b> <i>unc<sup>13</sup> et WΣΦ</i> ( <i>κατενωπιον</i> 13-346-556.)
and ver. 36.	<i>υποκατω (pro υποποδιον)</i> BD <sup>gr</sup> T <sup>d</sup> WΨ 28 <i>Sod<sup>1337</sup></i>	<i>sah boh syr sin</i> <b>ℵ</b> <i>rell et it et d et rell verss et LXX.</i>

This is quite an important place. For B makes several other changes in this verse. It omits *εν* before *τω πνευματι*, omits *ο* before *κυριος*, and substitutes alone *καθισον* for *καθου*. Hort makes a positive caricature of the LXX quotation, following B even to the placing of B's unique *καθισον* in his margin.









also Luke xix. 15. *γνοι* (*pro γνω*) **NBDL** 33 (against *Origen*). It should be observed that in this same verse **NBDL** 1-131 25 157 employ *δεδωκει* for *εδωκε* and *Origen* *εδεδωκει*, as if grammatical consideration had obtained here.† This is further emphasised by a complete change from *τις τι διεπραγματευσατο* to *τι διεπραγματευσαντο* by **NB(D)L(R)2** 157 *d e copt aeth (syr)* in the same verse.†

Mark  
(ix. 22. *ει τι δυνη* **NBDILΔWΨ** *Sod*<sup>050</sup> *fam* 1 273 [*non* 28 *hoc loco. Errat Tisch*] *pro ει τι δυνασαι* *rell omn.*

23. *το ει δυνη* **N\*BD**(- *το D Sod*<sup>050</sup>)**NΔW** (*τουτο pro το ut copt*)  
**Σ** *Sod*<sup>050</sup> *fam* 1 28(- *το* 28) 892 *pro το ει δυνασαι* *rell omn et Ψ*  
[*om το ΚΥΠΦ*)]

But this *δυνη* may be merely a change of "form" of the indicative, and not the subjunctive.

Anyway **Ψ** shows consideration by having *δυνη* *ver* 22 with the minority, but not in verse 23,‡ while *Paris*<sup>97</sup> retains *δυνασαι* in both places and is unfaithful here to **NB**. *Fam* 13 also holds *δυνασαι* in both places.

We cannot judge of singular places like this without a correct tabulation. For instance *Tischendorf* makes no cross-reference here to *Mark* i. 40, but if we turn back there we find **B** indulging in *δυνη* for *δυνασαι* at that place and quite alone! Comment is unnecessary. With **B** it is simply a preference.

### Change of Tense.

Mark  
i. 32. *εδυσεν* (*pro εδυ*) **BD** 28 *Sod*<sup>fam φa</sup> [*non Sod*<sup>050</sup>] *W-H*. 1st  
aorist for 2nd aor.

ii. 5. *αφιενται* (*pro αφεωνται*) **B** 28 33 2<sup>pe</sup> [*non* 604 *Paris*<sup>97</sup>] *it*<sup>pl</sup> *syr*  
*goth sah boh* against the rest and **WΣΦ** *rell* and *b f q*.

9. *αφιενται* **NB** 28 2<sup>pe</sup> *boh* (*remittuntur a c e f g<sub>2</sub> ff q*) against *αφεωνται* of the rest and *b* (*remissa sunt*). *Cf sah* "Thy sins will be forgiven thee," showing Egyptian consideration of this passage. *W-H* and *Soden* follow **NB**.

22. *ρηξει* (*pro ρησσει*) See under "Latin and Coptic."

iv. 1. *συναγεται* (*pro συνηχθη*) **NBCLΔ** *fam* 13 28 604 892 *Sod*<sup>1341</sup>  
(*fam* 1 *συνερχεται*) against *συνηχθη* of the mass (and *συνηχθησαν* *A etc.*) and the versions. *W-H* and *Soden* print *συναγεται*.

vi. 22. *ηρεσεν* (*pro και απεσαςης*) **NBC\*L(Δ)** 33 *c ff<sub>2</sub> copt*. This should probably come under "Coptic." It is rejected by *Soden*<sup>txt</sup>.

viii. 25. *εβεβλεπεν* (*pro εβεβλεψεν*) **N<sup>c</sup>BL** 28 273 (*WΔ fam* 13 244 440  
*syr*<sup>int</sup>).

Here we get an expressive imperfect (Alexandrian? Note **N\*** was corrected to it) and very unlikely to be dropped by the mass if it stood originally in the text. *Soden* accepts it.

† So *Soden*<sup>txt</sup>; while neglecting *γνοι* and all previous optatives. Is it consistent?

‡ Thus reversing the attitude of 28, which latter would seem the more correct.

*Change of Tense in participles.*

Mark

iv. 18. ακουσαντες (*pro ακουντες*) **ℵBCDLΔ** *Sod*<sup>050</sup> 1 10 *fam* 13 28 71 240 244 892 2<sup>pe</sup> *Laura*<sup>A104</sup> [*non Paris*<sup>97</sup>] *Sod*<sup>1094 1098</sup> *syr*<sup>sch</sup> *pes*<sup>h</sup> *copt*, against *rest* and *Latin arm* and *aeth.* As regards possible Egyptian influence there is very little difference in the writing of the two forms. *Soden* accepts ακουσαντες.

[x. 17. γονυπετων D 28 *fam* 13, geniculans *latt* (*praeter a* = genibus prostratus)

γονυπετησας *Rell et W* (*et W-H Sod*).]

Thus *W*<sup>sol</sup> at ix. 8 περιβλεπομενοι (*circumspicientes latt*<sup>pl</sup> for περιβλεψαμενοι *rell* and *circumspexerunt k*).

*Imperative.*

Mark ii. 9. εγειρον BL *Sod*<sup>050</sup> 28 372, εγειρε **ℵD** *plur* and *W* (*εγειραι al.*)

(In. ii. 11. εγειρε **ℵBW** *Sod*<sup>050</sup> *plur*, εγειραι *some*, and εγειρον *K*)

(Consult also: vi. 22. αιτησον B *plur*, but αιτησαι **ℵ** 2<sup>pe</sup> *Eust* 54 and αιτησε **NΣ**, ετησαι *W*).

xii. 36. καθισον (*pro καθου*) B alone. In this connection observe the other changes in this verse by B, not only slavishly followed by Hort against the usual LXX text, but καθισον placed in Hort's margin.

*Infinitive for the εαν construction.*

viii. 36. "τι γαρ ωφελήσει (ωφελει) ανθρωπον εαν κερδηση (κερδησει) τον κοσμον ολον και ζημιωθη την ψυχην αυτου."

Here Tischendorf, Westcott-Hort and the Eng. Revision substitute the infinitive κερδησαι (with **ℵB** 892, L κερδησας) for εαν κερδ., and ζημιωθηναι (with **ℵBL** 892) for ζημιωθη. *Soden* refuses this change.

Winer is silent. I ask can it be possible that **ℵBL** (against *DW*, the rest of the uncials and all the minuscules, against the Coptic and the Syriac, against the Gothic and all Latins) are really here the purveyors of a "pre-syrian" text? Or is it not an Alexandrian Greek preference and not even "neutral"?

Note that it is immediately following this (Mark viii. 37) that **ℵ\*B** alone use δοι for δώσει (**ℵ<sup>c</sup>L** δω). [See above under "Optative."]

Note that the new witness *W*, in close agreement with *B* on both sides of this passage, yet knows nothing of these infinitives.

As a matter of fact **ℵ** goes quite wrong here for he has already substituted ανθρωπος (for ανθρωπον) previously with *coptic*, making it the subject of ωφελει and not dependent on it. Thus: τι γαρ ωφελει ανθρωπος



κερδῆσαι is clearly not good. τι γὰρ ὠφελεῖ ἀνθρώπον κερδῆσαι of BL will stand, but since coptic says τι γὰρ ἀνθρώπος ὠφελῆσει it follows with the εαν construction.

Let us examine further now Grammatical forms: *Change of case.*

*Genitive Absolute for Dative.*

Mark v. 2. ἐξελθοντος αὐτοῦ (*pro* ἐξελθοντι αὐτῷ of the mass) **NBCLΔ**  
*Sod*<sup>050</sup> some twenty cursives of the same type and 892 Paris<sup>97</sup>.

This seems to aim at improvement, but D is absent writing ἐξελθοντων αὐτων with *c d e ff* and *W*<sup>sr</sup>. *Soden* follows **NBCLΔ**.

That B had considered this matter is seen elsewhere, for at vi. 54 B alone cancels αὐτων in καὶ ἐξελθοντων αὐτων (not approved by *Hort*).

*Genitive Absolute for Accus. Abs.*

Mark ix. 28. εἰσελθοντος αὐτοῦ (*pro* εἰσελθοντα αὐτον) with **NBCDLΔWΨ**  
*Sod*<sup>050</sup> *fam* 1 *fam* 13 28 2<sup>pe</sup> 604 892 [*non* 33 Paris<sup>97</sup>] *W-H & Sod*  
*(it vg cum intrasset)*

Here again this seems grammatical preference, and very questionable at that, seeing that it is a question of motion:† καὶ εἰσελθοντα αὐτον εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατιδίαν ἐπηρωτῶν αὐτον.

These cases in Mark must however be treated differently from those in the other Gospels. If it be a case of translation from Latin, it would not be "Egypt" or "Antioch" preferring genitive or accusative absolute, and changing an existing foundation Greek text, as much as two separate lines of translation appearing. (See remarks under this head in St. Luke.)

*Change of Case.*

Mark vi. 3. ἰωσητος (*pro* ἰωση) **BDLΔ** *Sod*<sup>050</sup> *fam* 13 33 2<sup>pe</sup> 604 Paris<sup>97</sup>  
*a d boh W-H & Sod*<sup>txt</sup> [*non sah*].

The sentence runs οὐχ οὗτος ἐστὶν ὁ τεκτων ὁ υἱὸς (ὃς ὁ τοῦ τεκτονόυ υἱὸς) [τῆς] μαρίας καὶ ἀδελφὸς ἰακώβου καὶ ἰωσητος καὶ ἰουδα καὶ σιμωνος;

This has a double significance. If it is a genitive for the apparent indeclinable ἰωση (or ἰωσηφ, as **Σ** 121, many latins, *vg* and *aeth* have it) it is a grammatical improvement to agree with ἰακώβου and σιμωνος, but while *sah* has 𐤒𐤏𐤍 ἰωσח, *boh* writes 𐤏𐤕𐤁𐤏 ἰωσחꞑ "with (and) Iosetos," as if *boh* had copied a text similar to that of **BDLΔ**, or they in turn had wandered to the *boh* and thought it a good idea seeing ἰωσחꞑ to decline ἰωση and make a genitive of it. Anyhow I do not believe ἰωσητος to be "neutral," but to stand at the opposite pole. **Σ**, very

† But St. Luke adopts the gen. abs. for this at ii. 42 καὶ ὅτε ἐγένετο ἐτῶν δώδεκα ἀναβαίνοντων αὐτῶν κατὰ τὸ ἔθος τῆς ἐορτῆς.

useful as a control in this and many places, disagrees as above, while 892 writes *ωση*.

### *Change of Number.*

Mark i. 36. *κατεδιωξεν* (*pro κατεδιωξαν*) **SBMU** *Sod*<sup>050</sup> 28 273 2<sup>pe</sup> 604 *al*<sup>10</sup> † *g*<sub>2</sub> *l* *r*<sub>2</sub> *vg* and *δ*, as to “*αυτον Σιμων και οι μετ’ αυτου.*” To this **W** does not agree but, with **ΣΦD** and all the rest of the uncials and Paris<sup>97</sup> *syr*, gives us *κατεδιωξαν*, as also all other Old Latins and *vg*<sup>GM</sup>. These are not really vulgates, but Old Latin in Mark as well as in Matthew.

St. Jerome followed the **SB** reading, no doubt for the same preference. *Soden* retains *κατεδιωξαν*.

iv. 1 *fin.* *ησαν* (*pro ην*) **SBCLΔ**<sup>gr</sup> 7<sup>10</sup> 7 892 *Sod*<sup>duo</sup> *d* [*contra δ erat et D*<sup>gr</sup> *ην*]. This not only seems a pure “Egyptian” preference after *πας ο οχλος*, but is opposed by all other Greeks and **W** and all the Latins but *d*, which is here aberrant since the other Latin company deserts it exceptionally in this place. *Soden* reverses his position and adopts *ησαν*.

v. 13. *εισηλθεν* (*pro εισηλθον*) of *τα πνευματα τα ακαθαρτα* **B** against the rest, and exceptional on the part of **B**. (**W** is emphatic against **B** with the contemporary form *εισηλθαν*.)

Particular use :

Mark xiii. 3. *επηρωτα* (*pro επηρωτων*) **NBLW** 4 13–69–346–556 [*non* 124] 28 33 49 229 348 892 Paris<sup>97</sup> *Sod*<sup>1206 1250</sup> (*επηρωτησεν*<sup>351</sup>) (*boh*<sup>aliq</sup> *sah*<sup>aliq</sup>)

This makes Peter the spokesman, and looks very like revision [see above on i. 36]. The sentence is: *και καθημενου αυτου εις το ορος των ελαιων κατεναντι του ιερου επηρωτων (επηρωτα NBLW) αυτον κατιδιαν πετρος και ιακωβος και ιωαννης και ανδρεας ειπε ημιν...*

The Latins and *syr arm aeth* all oppose **NBLW**, the Coptic mss are divided and this small Greek group seems to be forcing the matter on Peter, because in the parallels there is absolutely no trace of this. Matt. xxiv. 3 is *καθημενου δε αυτου επι του ορους των ελαιων προσηλθον αυτω οι μαθηται κατιδιαν λεγοντες ειπε ημιν...* and Luke xxi. 7 *επηρωτησαν δε αυτον λεγοντες διδασκαλε ποτε ουν ταυτα εσται...*

*Soden* follows *Hort* however and accepts *επηρωτα* here in Mark.

### *Plural for Singular.*

Mark iii. 35. *τα θεληματα* **B** quite alone (and *W-H mg*) for *το θελημα* of apparently *all* others. Can it be supposed for a moment that **B** represents the foundation text here against all else? “*τα θεληματα του θεου*” grates very harshly on the ear. (Here again in a graeco-sah the change of the letter π to π)



makes the difference of the plural without change of the noun's termination). *Sod* cannot find a single witness for B.

Σ at Matt. vii. 21 has the plural alone against B and the rest.

In the whole range of N.T. writings το θελημα is essentially Matthaean Marcan Lucan Pauline Petrine and Johannine as well as being the expression of our Lord. The singular occurs 58 times. Only once a plural form (Acts xiii. 22, being an O.T. quotation of David).

Mark vii. 28. εσθιουσιν (*pro* εσθιει) following κυναρια. So ΣBDLWΔ *Sod*<sup>050</sup> and some cursives and 892 Paris<sup>97</sup> against the rest.

(At another place like Mark xiv. 27 following προβατα the uncials are more evenly divided, but the same group as above less W and +ACFGKN adopt the plural.)

Mark ix. 15. ιδοντες (*pro* ιδων) } ΣBC(D)ILWΔΨ1132833892  
εξεθαμβηθησαν (*pro* εξεθαμβηθη) } Paris<sup>97</sup> *Sod*<sup>a1</sup> *syr goth a b c d ff i*  
following πας ὁ ὄχλος.

The question is Who made the change? *Soden* follows *Hort*.

*Plural for Singular.* [Not grammatical in the previous sense.]

Mark viii. 22. ερχονται (*pro* ερχεται) Σ<sup>c</sup>BCDLWΔ *Sod*<sup>050</sup> a few cursives  
*copt aeth arm goth it vg*, changing the sense against Σ\*  
the rest of *Greeks* and *syr diatess*.

The sentence is :

και ερχεται (or ερχονται) εις βηθσαιδαν και φερουσιν αυτω  
τυφλον και παρακαλουν αυτον...

Does it not seem that the "neutral" text (as opposed by Σ\* and *syr*) is in danger of being accused of harmonising ερχονται with φερουσιν, for which there can be no adequate reason.

Why should the *Syr* oppose the *Latins* here? There is a curious method in these things. *Soden* adopts ερχονται.

Again

Mark ix. 14. ελθοντες *pro* ελθων } ΣBLWΔΨ 892 *k arm*. *Soden* rejects this.  
ειδον ,, ιδεν }

33. ηλθον (*pro* ηλθεν) ΣB(D)W11 etc 2<sup>vs</sup> *Sod*<sup>sex</sup> *it syr pesh diatess*  
*sah* (not *syr sin boh* which go with the large majority)

Here ηλθον is the harder reading, for the sentence is :

και ηλθον εις καφαρναουμ και εν τη οικια γενομενος επηρωτα  
αυτους.

Possibly here ΣBDW are right (but *Soden* rejects). They have the support of *lat* and *syr vg diatess sah*, so that *syr sin* and *boh* may be wrong here.

In Evan 28 the text is ηλθεν, but in the margin the chapter inserter has written τω καιρω εκεινω ηλθεν ο ιησους και οι μαθηται αυτου εις καπερναουμ.

Therefore the Church lesson may on the other hand have given rise to ηλθον.

*Change of Gender.*

Mark x. 30. Ζωνη αιωνια (pro ζωνη αιωνιον) B<sup>sol</sup>

This is not exactly a *change* of gender, but merely the emphatic form of the feminine. I have been curious enough to go through every other passage where αιωνιος is involved. The result is that in the Gospels nowhere else does B change αιωνιον to αιωνιαν, not even with κολασις at Matt. xxv. 46, nor does B modify “τας αιωνιους σκηνας” at Luke xvi. 9. In the rest of the New Testament, of the many places involving ζωνη αιωνιον, B changes to αιωνιαν only at Acts xiii. 48 and at 1 Jo. ii. 25 την ζωνη την αιωνιαν [not at 1 Jo. i. 2, iii. 15, v. 11, 13].

For the rest, at 2 Thess. ii. 16 παρακλησιω αιωνιαν is read by all except FG αιωνιον.

At 2 Pet. i. 11 C\* 42 read εις την αιωνιαν βασιλειαν, but B and the rest αιωνιον.

At 2 Cor. v. 1 all hold αιωνιον although following two feminine nouns: οικοδομην...οικιαν αχειροποιητον αιωνιον.

So that there is no rule guiding B or the others, only an occasional preference.

At Hebrews ix. 12 αιωνιαν λυτρωσιν seems to be read by all, but αιωνιον is not modified elsewhere in Hebrews, while at 1 Peter v. 10 εις την αιωνιον αυτου δοξαν is read by all and not αιωνιαν as we might expect of B.

Mk. xiv. 3. Common text and GMWΦ *min το αλαβαστρον* (*in sec loco*); **Σ**\*ADEFHKSUVW<sup>b</sup>XY<sup>Greg</sup>ΓΔΣΠ<sup>2</sup> τον αλαβ. but BL**Σ**<sup>c</sup>CD**Ψ** Paris<sup>97</sup> την αλαβ.

The Greeks made alabaster *masc.* or *fem.* (Liddell and Scott), Herodotus using the *masc.* and Plato the *fem.* article. Perhaps there was a difference in the use to which the word was put. In the parallels and above in this verse no article is used. It certainly looks as if B and companions had wished to show their grammatical instinct and had made a *change* here, for **Σ** has τον, and only **Σ**<sup>c</sup> brings his text into conformity with B. As to W, it with Φ (and GM reported by Tisch.) has το. W does not even agree with 28, the latter having τον.

*Change of Order.*

*As to Order consult*

Matt. v. 4/5, where for μακαριοι οι πραεις, to come before μακαριοι οι πενθουντες, D 33 a c ff<sub>1</sub> g<sub>1,2</sub> h k l vg syr cu witness with Clem Origen (specifically, see Treg ‘Printed Text,’ p. 187) Nyss Bas



*Hil* and the Eusebian canons, while **SB** and the rest, with *b f q syr sin pesh copt arm aeth* and *Tert*, followed by *W-H*, put *πενθουντες* first. [*Sod* errs as to  $\Delta$  and 604.]

The question is whether this is scientific. If *W-H* want *Origen's* text, he is a witness here *against* them and supported by the section authority of *Eus Am*. This passage was omitted from consideration in its proper place. Now as to St. Mark observe:

Mark ii. 10. *αφιεσαι αμαρτιας επι της γης* **BΦ Sod**<sup>050</sup> 142 157 273 *al*<sup>5</sup> *aeth W-H*

against *αφ. επι της γης αμ.* **A etc.** (*et Sod txt*)

*επι της γης αφ. αμ.* **SD** *mult et verss*

and *- επι της γης* **W b q**

Probably B omitted and found *επι της γης* in his margin, adding afterwards. At any rate W points this way, as that Greek MS now comes to join the Latin *b-q* for omission of *επι της γης*.

An exceedingly useful commentary on this supposition is offered in the very next verse but one. Instead of *και ηγερθη ευθως και απας τον κραβ.* of most MSS and versions, **SBCL**\*L 33 and four *boh* MSS (*arm*?) say *και ηγερθη και ευθως απας τον κραβ.* which is not the same thing at all. Now *ευθως* is omitted outright by *b c e ff q*, and the new Greek MS W not only comes to join them but gives the Greek in the Latin form of *b q* as *ille autem surgens tulit* by writing: *ο δε εγερθεις και απας...* Probably again here **SB** took *ευθως* from the margin of their exemplar and slipped it in the wrong place. *W-H* and *Soden* follow **SBCL**.

Mark v. 25. *δωδεκα ετη* (*pro ετη δωδεκα*) **SBCLΔW** *fam* 1 [*non* 118] 28 *fam* 13 Paris<sup>97</sup> 892 *al. perpauc* and *Coptic W-H & Sod txt*, not *syr* nor *lat*.

This needs no comment.

vi. 2. *> διδασκειν εν τη συναγωγη* **SBCLDLΔ** *Sod*<sup>050</sup> *al*<sup>2</sup> 33 892 7<sup>pe</sup> Paris<sup>97</sup> *d f ff<sub>2</sub> (r) sah boh aeth syr arm.* *Contra rell omn et W et latt et goth.*

I am convinced that the change of order is an improvement and wrong, although D *d f ff<sub>2</sub>* join **SB** here for it. The other Latins (which from v. 40 to v. 43 hung absolutely together) oppose and have the support of W plus eleven uncials and **ΣΦ** and 1 13 28 2<sup>pe</sup> 604. Besides *goth* opposes and neutralises *f* here, as W *e* neutralise D *d*. It is doubtless the Egyptian order to which D *d* have been accommodated in this place. *Sod* rejects, and most unscientifically, having followed the group at v. 25.

Mk. vi. 26. *> αθετησαι αυτην* **SBCLNΔΣ** *Sod*<sup>050</sup> 179 *Sod*<sup>351 1441</sup> 892 against DW and all the rest and the *Latin* order *αυτην αθετησαι* (*om αυτην* 69 265 *Sod*<sup>1444</sup> *c syr sin*) *Sod* again stultifies his method by following **SB etc.**

49. *> επι της θαλ. περιπατουντα* **NBLΔ** *Sod*<sup>050 351</sup> 33 892 Paris<sup>97</sup> *c<sup>scr</sup> syr sin* (*cf Matt. xiv. 26*) *W-H & Sod* against DW and all the rest and against the order of the versions, including *Coptic*.

It might be thought that **NBLΔ** were original and "neutral" here (*obs. syr sin*), but *why* should all the rest change? Further, observe that

immediately following, the *same* group **NBLΔ** 33 892 Paris<sup>97</sup> (without 2<sup>pe</sup> 604 *al.*) change *φαντασμα ειναι* to *οτι φαντασμα εστιν* with *copt* † (*cf syr*). Both changes cannot be right. The latter (if not the former) seems a clear theft from Matthew. It is rejected by *Soden*.

Mk. vii. 5. > ου περιπατουσιν οι μαθηται σου **NBLΔ** 33 179 892 Paris<sup>97</sup> *Sod*<sup>1216</sup> *Evst* 49 *boh aeth*, against *sah* all the other Greeks and DW and *latt syr arm goth*. There can be no question here but that the same vicious little group is wrong, yet *Soden* follows. Not only does *sah* oppose, but all the Latins and DW and the other important minuscules. *Tisch* merely quotes “*copt*” for the change. We know now that it is *boh* and not *sah*.

27. > τοις κυναριοις βαλειν **NB** *Sod*<sup>050</sup> *fam* 1 28 [*non W*] 892 *Sod*<sup>1443 δ 371</sup> *Evst* 49 150 *q* against > βαλ. τοις κυν. everything else and D and W and all *latt* (but *q*) and *copt syr*. Even Paris<sup>97</sup> opposes **NB** here. It is nothing but an “improvement” on their part yet *Soden* follows!

Here there is not agreement with Coptic or Latin order (except *q*) so that there must be another reason for it. The fact that the Latins and copts put the *βαλειν* ahead of *τοις κυναριοις* does not lend colour to a “neutral” order here. It would seem like an Alexandrian preference and rounds out the sentence better. Besides when W and 28 oppose each other it is always wise to go carefully. Here the younger codex goes with **NB** against the one which is a contemporary of **NB**.

- vii. 29. > εκ της θυγατρος σου το δαιμονιον **NBLΔ** *Sod*<sup>050</sup> 892 *Laura*<sup>A 104</sup> *Sod*<sup>1443</sup> *boh et W-H Sod txt* (*contra sah et rell omn et DW verss*).

- ix. 1. A small matter. Practically all Greek authorities write: *οτι εισι τινες των ωδε εστηκοτων* while B(D\*) says *οτι εισι τινες ωδε των εστηκοτων*, refusing to separate the article from *εστηκοτων*. *W-H* follow this without marginal comment, so that it evidently commended itself strongly to them. So do *Tisch Treg* (*cf. latt*) not *Soden*. But why should all other Greeks oppose B if B be right here? Is it not more like the grammatical preference of a purist?

- xii. 19. See under “Coptic.”

- xiii. 10. > πρωτον δει (*pro δει πρωτον*) **NBD<sup>gr</sup>Ψ** 28 299 892 *Laura*<sup>A 104</sup> *Sod*<sup>duo</sup> *Evst* 53 *al. pauc. a n l vg W-H & Sod txt*.

and πρωτον δε δει **W** *Sod*<sup>050</sup> 108 115 124 [*non* 157 *errat Birch*] 2<sup>pe</sup> *al. pauc. c d ff<sub>2</sub> g<sub>2</sub> i (k) r sah*.

This is bound up with a matter of punctuation as to whether the first part of verse 10 belongs to verse 9. It has led to *sah* and *syr pesh* [not *sin*] transferring *εις παντα τα εθνη* to the end of verse 10, and to a very curious conflation in D *d ff<sub>2</sub> g<sub>2</sub>*, where holding *και εις παντα εθνη* at the beginning they add *εν πασι τοις εθνεσιν* at the end.

That *a n* do not do this proves once more that this happened in D *d*

† Which *Tisch* omits.



after the old base (which *a n* used) had been modified. Observe W here has a space before *πρωτον δε δει* (W alone now comes to join a very small group) definitely reporting back *και εις παντα τα εθνη* to verse 9. As 28 only has *πρωτον δει* with **NBDΨ** it looks as if the 28 base were older than W and that the parent of W had inserted *δε* in order to make this matter of punctuation secure, after the **NBD** type had changed *δει πρωτον* to *πρωτον δει*.

Birch has erred as to 157 reading *πρωτον δε δει*. Correct Tischendorf and Horner. 157 reads *δει πρωτον*.

**N\*** really reads *πρωτον* (or *πρωτος*) *λαον δει* which *Tisch* does not refer to in his edition of the N.T. [Paris<sup>97</sup> has *δει πρωτον*.]

xiv. 64. *αυτον ενοχον ειναι* (*pro αυτον ειναι ενοχον*) **NBCLΔΨ** 33 892 Paris<sup>97</sup> *Sod*<sup>tr:is</sup> *et Sod*<sup>txt</sup> *l q*. This seems to be in the nature of improvement. D *d ff*<sub>2</sub> omit *ειναι*; Laura<sup>A 104</sup> places it last. W goes with the majority of Greeks and Latins for *ειναι ενοχον*.

65. This is followed by *> αυτου το προσωπον* **NBCLUΔΨ** 33 108 127 892 Paris<sup>97</sup> *Sod*<sup>tr:is</sup> *et Sod*<sup>txt</sup> bringing the possessive first as *Coptic*. The usual conspirators remain well together here, only joined by U 108 127; W and the rest are against it. Observe 108 127 do the same at xiv. 40.

67. See under "Differences between **N** and B" no less than *seven* differing orders. Of these **BCLΨ** *Sod*<sup>050</sup> 892 alone cling together for *μετα του ναζ. ησθα του ιησου*, which, instead of being neutral and basic (as *Hort & Soden* would have us believe by using this order in their texts without marginal comment), is opposed by all others, thus: 33 remaining alone with *sah boh*, **N** alone with both *syriacs*, W with *fam* 1, 2<sup>pe</sup> and 604, while the large groups are represented by DΔ and all Latins, and AN *unc*<sup>12</sup> on the other hand. But in this division *none* place *του ιησου* last! *Eusebius* is extant and he goes with Paris<sup>97</sup> and DΔ *latt* practically, although having *ης* with W *fam* 1 2<sup>pe</sup> 604. It must be an "improvement" by **BCLΨ** 892.

### *Historic Present.*

See lists in Hawkins, '*Horae Syn.*' p. 144/149. There is a difficult place in

Mark xi. 7 where **N\*** CW *Sod*<sup>050</sup> *fam* 1 including 91-299 *fam* 13 28 *Sod*<sup>1337</sup> substitute *αγουσιν* for the *ηγαγον* of most (= Matt. Luke), while **BN<sup>c</sup>LΔ** 892 Laura<sup>A 104</sup> *Orig.*, holding the present, substitute *φερουσιν* as W-H *Sod* *txt*. [D = *ηγαγον*.]

These groups come together in the same verse (+D) for *επιβαλλουσιν* instead of *επεβαλον*.

Are these authorities forcing an historic present on Mark, or do they represent the real "neutral" text here? The only commentary offered

is at the close of the verse, where *καθίζει* is substituted for *εκαθισεν* but only by D<sup>sr</sup> (*d sedebat*) W *fam* 1 28 91 241 2<sup>pe</sup> (*Cronin*) 604.

Here W 28 conspire to indicate a completer revision, while D remains composite: *ηγαγον... επιβαλλουσιν... καθίζει*.

At the close of the verse **SB CDLΔ** *Sod*<sup>750</sup> *min*<sup>12</sup> *W-H Sod* substitute *επ αυτον* for *επ αυτω* of all the rest (including W and 28). While in the next verse WD 28 and two of the cursives (2<sup>pe</sup> 604) which wrote *επ' αυτον* conspire to substitute with the Latins *εστρωννον* for *εστρωσαν*. In this verse 8 **SB LΔ** 892 *l W-H Sod txt* write *κοψαντες* for *εκοπτον*. There are other clear indications of revision hereabouts. By whom is the question.

The apparent Alexandrine preference for the imperfect over the aorist, a kind of historic present or imperfect,† is seen in some other places as Mark ix. 38. *εκωλυομεν* (for *εκωλυσαμεν*) by **SB D<sup>sr</sup> LΔ** *Sod*<sup>730</sup> *fam* 1 *W-H Sod*, and it is noteworthy because repeated in Luke ix. 49 by **SB LΞ** 157 Paris<sup>97</sup> *a b e l W-H Sod* against the mass in both places.

See also

Mk. viii. 25. *ενεβλεπεν* for *ενεβλεψεν* **SB L** 28 273 (WΔ *fam* 13 244 440 *syr*) *W-H Sod*.

That the historic present was revived can be seen in other MSS as C\* alone at Luke x. 30 *καταβαινει* for *κατεβαινεν*. Cf. *Orig* 2/3 Matt. xiv. 19 *κελευει*.

B is absolutely alone at Mark i. 18 using *ηκολουθουν* for *ηκολουθησαν* against all Greeks and versions.

Mark ii. 8. *λεγει* (*pro ειπεν*) **SB L W** 33 892 [*non min al. magni momenti*] *e f g<sub>2</sub> vg W-H & Sod txt*.

16. *pr loco οτι εσθiei* (*pro οτι ησθien* **SB L** *Sod*<sup>txt</sup>) **B** 33 2<sup>pe</sup> Paris<sup>97</sup> *b d* [*sed D<sup>sr</sup> ησθien*] *ff r syr boh arm aeth W-H* (*αυτον εσθιοντα A plur a f q goth*). *W e sec loco (pr. om) εσθiei et manducat*.

iii. 8. *ποιει* (*pro εποιει*) **B L** only *W-H txt* [*non Sod*] against **SD** and all the rest + **WΣΦ** and cursives. Only *sah* and *boh*<sup>5</sup> support **B L**.

iv. 1. *συναγεται* **SB CL Δ<sup>sr</sup>** *fam* 13 28 604 892 *Sod*<sup>1341</sup> *et txt*, (*fam* 1 see below), against *συνηχθη* DW *unc*<sup>9</sup> and **ΣΦ** all Latin and *δ* and versions, and *συνηχθησαν* A 2<sup>pe</sup> *al. pauc.* and some *verss*, as *Matt*, while the 1 *fam* is hopelessly divided, 1–209 reading *συνερχεται*, 131 *συνερχονται* and 118 *συνηχθη*.

vi. 1. *ερχεται* (*pro ηλθεν*) **SB CL Δ** 892 *W-H & Sod txt*, *sed confuse Sod in notul.* (*a? venit, al. aliter: abiit ut D καπηλθεν sic*) No *minn* except 892 join and this would seem a purely arbitrary change. Note that W elides *εκειθεν και ηλθεν* and has only *και εξηλθεν εις την πατριδα αυτου*. (*Obs. ερχεται* i. 40, v. 22, vi. 48, x. 1, xiv. 17, 37, 41, 66 by all *ex lat? VENIT.*)

The reading of the group **SB CL Δ** is absolutely opposed by *Origen*: “*και ο μαρκος δε φησιν και ηλθεν εις την . . .*”

† Observe W alone at i. 26 *ανεκραγεν* for *φωνησαν* of **SB L** 33 Paris<sup>97</sup> *Orig W-H Sod* and *κραξας* of D and *κραξαν* of the rest.



[A place of great conflict. I lay no emphasis upon it because tenses are all mixed up in this chapter :

Mark vi. 16.  $\epsilon\lambda\epsilon\gamma\epsilon\nu$   $\epsilon\iota\pi\epsilon\nu$   $\text{\textbf{NBCL}}\Delta^{\text{gr}} 33\ 892\ f\ boh\ |\ ait\ \delta\ d\ et\ b\ g_{1.2}\ i\ l\ q\ r\ vg$   
 $AD^{\text{gr}} 33\ unc^{10}\ et\ W\ a\ c\ ff_2\ sah\ goth\ syr\ Sod^{\text{txt}}$

vii. 14. λεγει B 59 only (against ελεγεν **SDW** *rell omn et latt*  
*et ειπεν Sod<sup>050</sup> 2<sup>pe</sup> a n syr copt*)

viii. 6. παραγγελλει **NBD<sup>a</sup>L 892** *l vg<sup>5</sup> IV-H Sod txt* (praecipit, non  
al. latt et d = praecepit et c ff<sub>2</sub> jussit)

παραγγειλας Sod<sup>7050</sup> 2<sup>re</sup>

παρηγγειλε *Rell et W et* επεταξε *vid Orig* (και ο Μαρκος.

· ἐπεταξε φησιν αυτοῖς πάντας ἀνακλιναι· ἐνθαδὲ δὲ οὐ κελεύει  
ἀλλὰ παραγγέλλει τῷ ὄχλῳ ἀνακλιθῆναι. *Hinc perperam (?)*  
παράγγελλει **8BD<sup>gr</sup>L**.

To these add perhaps of the man cured of the Legion of Devils:

v. 18. *να μετ αυτου ην* (*pro η*) B\* Δ<sup>gr</sup> only. The copts stopped to consider this passage, for instead of *eset* of the Latins, they have "follow" or "remain with," or "go with" as *aeth*, but all in indirect discourse.

viii. 36. *ωφελει* (*pro* *ωφελησει*)      SBL and W<sup>vid</sup> 892 *a n q Aug*  
*W-H Sod txt* against all the rest (and against 33 Paris<sup>97</sup>  
*ωφεληθησεται cf syr*) and against *sah boh Orig.* Correct *Tisch*,  
for *sah boh* are clear.

[illegible]

*ἠθελήσαν*      A unc rell<sup>12</sup> WΣΦ minn et Paris<sup>97</sup> latt [Male Sod]  
et d voluerunt sah.

x. 10. *επηρωτων*    **SBLΔΨ** *Sod*<sup>1050</sup> *min pauc et Paris*<sup>97</sup> *Laura*<sup>A 104</sup> 892  
*W-H & Sod txt*

επηρεάζουν  $C$   $C^{scr}$

ἐπηρώτησαν D *rell omn et* WΣΦ *minn longe pl.latt copt syr goth.*

[In ver. 13 **NBCLΔΨ** reverse this† and write the aorist against the imperfect, but in Mark these matters are very much involved.]

xiv. 35. *επιπτεν* (*pro επεσεν*)    **ΝΒΛΨ**<sup>712</sup> (*επιπιπτεν*) 892 [*non Paris*<sup>97</sup>]  
*boh W-H Sod, contra sah et latt*<sup>omn</sup>. This is nothing but a crib  
from *boh* [not *sah*, observe] and notice the manner of *boh* in  
expressing it. (*Cf. D Clem sol. αναπιπτε pro αναπεσε Luc xiv. 10*)

49. κρατει B *sic*, sed κρατειτε  $\Psi^{\text{sol}}$  (*pro κρατησατε rell*). Until Mr. Lake published the text of  $\Psi$ , B stood alone; not even 892 has κρατειτε.

x. 43. (*pr loco*)  $\epsilon\sigma\tau\iota\nu$  (*pro εσται*)     $\mathbf{NBC^*DL\Delta}$  *et WΨ Sod<sup>1050</sup> it<sup>p1</sup> vg*  
*copt W-H Sod txt (contra rell).*

Observe in xii. 41 where **§** 273 use *θεωρει* (only *c* vidit) against *εθεωρει* *Gr* *rell* and *latt boh* ‘aspiciebat’ or ‘videbat,’ *Origen* once uses *θεωρει* and once *εθεωρει*.

† *Soden* amusingly abandons *W.H* and the group here, for he loves the imperfect.

And, as bearing on Alexandrian custom, exhibited elsewhere, observe the preference for the imperfect even over the present at

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- vi. 35. *ελεγον* **ΣBLΔ**<sup>gr</sup> *Sod*<sup>050</sup> 33 892 Paris<sup>97</sup> *boh W-H Sod* (quite a characteristic group) against *λεγουσιν* of nearly everything else and DW, while *it*<sup>pl</sup> say *dicentes* as *sah*.  
 vii. 27. *ελεγεν* **ΣBLΔ** *Sod*<sup>050 1443</sup> 33 892 Paris<sup>97</sup> *boh W-H Sod* (*λεγει* D<sup>gr</sup> 604 *a q, Rell W et latt*<sup>pl</sup> *et d sah ειπεν*)  
 x. 23. *ελεγεν* **Σ\*C** *Sod*<sup>1443</sup> (against *λεγει* of B *plur*)

And observe *Clement* when quoting x. 17 avoids both *γονυπετων* of D 28 *fam* 13 (*geniculans latt*<sup>pl</sup>) and *γονυπετησας* Gr<sup>pl</sup> (*genibus prostratus a, et cum prodisset genibus k*) and says *εγονυπέτει*.

But the treatment of this matter generally in St. Mark by the **ΣB** family is quite different from that exhibited in the other Gospels. Frequently they render an aorist for an imperfect. They were so bent on having their own way that I infer from this that if they were translating from Latin they often supposed the Latin imperfect would be better rendered by an aorist, but this subject is extremely complicated in Mark as in everything else in the Gospel. Take vi. 56 for instance. There are five imperfects in this verse; <sup>(1)</sup>*introibat*, <sup>(2)</sup>*ponebant*, <sup>(3)</sup>*deprecabantur*, <sup>(4)</sup>*tangebant*, and <sup>(5)</sup>*salvi fiebant*. The first and third are agreed to by all, but **ΣBLΔ** *W-H Sod* and five lectionaries prefer *ετιθεσαν* to *ετιθουν*, **ΣBD**<sup>gr</sup> (against *d latin tangebant*) **LΔ** *min*<sup>s</sup> *a ff*<sub>2</sub> and *W-H* prefer *ηψαντο* to *ηπτοντο*, and while nearly all are agreed as to *εσωζοντο* (*διεσωζοντο* N *min aliq*), 33 2<sup>pe</sup> Paris<sup>97</sup> want *εσωθησαν* with *a*, and **Δ** *διεσωθησαν*.

#### HARMONISTIC.

##### Omissions.

- ix. 38. — *ος ουκ ακολουθει ημιν* (*vel μεθ ημων* D *a d k*) **ΣBCLΔΨ** *Sod*<sup>050</sup> 10 115 346 ?? 892 Paris<sup>97</sup> Laura<sup>A 104</sup> *Sod*<sup>1094 1093</sup> [*non txt*] *Evst* 44 *f* [*non goth*] *boh syr pers aeth*. The character of this group makes it probable that they all consulted Luke and found the clause absent and so excised it from Mark. Why should nearly all the rest of the Greeks be so pleonastic if not genuine: *ος ουκ ακολουθει ημιν και εκωλυομεν αυτον οτι ουκ ηκολουθει ημιν?* But *DXW latt* complicate matters with *Soden* by leaving out the *οτι ουκ ηκολουθει ημιν* at the end.  
 x. 6. — *ο θεος* by only **ΣBCLΔ** *Sod*<sup>309</sup> [*non Sod*<sup>txt</sup>] *c δ sah boh*. Not even **Ψ** omits, and all others and *syr, rell latt, aeth arm goth* have it. The passage here must be influenced from Matt.  
 \* xix. 4 where it is absent.  
 19. Here again **BKΔΠWΣΨ** invite us to throw out St. Mark's *μη αποστερησης* witnessed to by all Latins, by *syr pesh sah boh aeth*, by **Σ** and **D** and most Greeks, as well as by **CL** and *c k* which were with **B** at x. 13 *fin* (see above), which seems to be simply because the words are absent in the parallel



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accounts of St. Matthew and St. Luke. In  $\Delta$  there is a big space showing the writer was aware of his strange recension. *Syr sin* and *arm* support B &c. and one lorn *vg<sup>L</sup>*. But the rest and the coptics are all against this excision nor do *W-H Sod* accept it.

- xiv. 68 *fin. και (ευθεως) αλεκτωρ εφωνησεν*. This is omitted by  $\Sigma$ BL and W [non 28]  $\Psi$  892 Paris<sup>97</sup> *Evst* 17 *c syr sin sah boh* [non *aeth*] *W-H* [non *Sod*] but by these only, and no doubt because not found in Matthew and Luke. The whole chapter has been a tissue of harmonies (in which Origen and D have played a part) and I do not refer to many of them. The presence of W here, absent for the most part from the  $\Sigma$ B combinations in this chapter, is probably due to coptic influence, for both versions of the coptic omit here. But the Latins speak with no uncertain sound including *k*, and with *syr pesh* and the rest of the Greeks including D and C $\Delta$  (otherwise generally with  $\Sigma$ BL $\Psi$ ) oppose *c*, which here shows its frequent critical Egyptian tendency.

Observe B in the next verse omitting *παλιν* alone with M Paris<sup>97</sup> coptics and W. Practically all oppose, including the friendly 892 and  $\Sigma$ CL $\Delta$  and  $\Psi$ , only varying the position.

- xv. 10. — *οι αρχιερεις* B 1 [non *fam*] Paris<sup>97</sup> [non 892] *Sod<sup>pauc</sup> Evst* 13 17 *boh* [non *sah*] *syr sin* [non *pesh*]

*Cf. Matt xxvii. 18* where the words are absent, but we can give B the credit of omitting from homoioteleuton in Mark as the next words in xv. 11 are a repetition “*οι δε αρχιερεις*.” If I concede this, I would like my critics to allow me to date *boh* here quite as early as B, and not relegate poor *boh* to the VII<sup>th</sup> century.

12. — *θελετε (ante ποιησω)*  $\Sigma$ BC $\Delta$  et W $\Psi$  1 [non *fam*] 13–69 [non 124–346] 33 291 892 *Sod<sup>1093</sup> sah boh* (*ut Matt xxvii. 22*) *contra rell omn et* Paris<sup>97</sup> *latt syr aeth arm*. *Soden* accepts the omission.

Again here the presence of W is accounted for from coptic sympathy.

#### Additions.

- i. 34. + *χῦ̄ ειναι post οτι ηδεισαν αυτον* by BLW $\Sigma$  892 and CGM *al.* (*του χῦ̄*) *aeth* and *boh* (*ex Luc iv. 41*) but absolutely contradicted by  $\Sigma$ D and the rest and even Paris<sup>97</sup> [against 28 2<sup>pe</sup> 604 *etc.*] with *syr goth pers* and *Vict<sup>ant</sup> diserte*. *Soden* excludes.
38. + *αλλαχου*  $\Sigma$ BC\*L 33 Paris<sup>97</sup> *sah boh arm aeth*, but against all others and W as well as 28 2<sup>pe</sup> 604 and *latt syr* (*ex Luc iv. 43* “*και ετεραις πολεσιν ευαγγ. με δει*”...). *Soden* excludes.
- [This combination here of  $\Sigma$ BCL 33 Paris<sup>97</sup> against the rest is only *one* recension, for at the end of the same verse they

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have ἐξηλθον together against *all* the rest again, who have ἐξεληλυθα or ἐληλυθα.]

- i. 40. + κυριε BCLWΣ Paris<sup>97</sup> al<sup>aliqua</sup> copt arm aeth c e ff vg<sup>6</sup> (ex Luc v. 12 et Matt viii. 2) Not received by Soden.
- iii. 14. + ους και αποστολους ωνομασεν NBC<sup>\*vid</sup> WΔ fam 13 28 238 Sod<sup>1132</sup> [non Sod<sup>t.t.</sup>] δ only with boh sah aeth (ex Luc vi. 13). This is opposed by all the rest and D and latt arm and goth and syr. Hort unfortunately takes it into his text without marginal comment but R-V and Soden cast it out as Tischendorf had done before them. W is errant here writing και εποιησεν ιβ μαθητας ινα ωσιν μετ αυτου ους και απστολους ωνομασεν, for W adds μαθητας first and interposes ινα ωσιν μετ αυτου before making the addition. D and the Latins control the situation.
- vi. 20. (= Luke ix. 7) ηπορει for ποιει. See under "Coptic."
49. οτι φαντασμα εστιν (pro φαντασμα ειναι) NBLΔ 33 892 Paris<sup>97</sup> W-H [non Sod] = Matt xiv. 26.

Observe in the same verse the order επι της θαλασσης περιπατουντα, of NBLΔ Sod<sup>750 351</sup> 33 c<sup>scr</sup> 892. Paris<sup>97</sup> syr sin only, is the order of Matthew, accepted by W-H and by Soden.

### Changes.

- ( viii. 21. νοειτε (pro συνιετε) B<sup>sol</sup> (D) Vide sub "Coptic."
- I prefer not to regard this as harmonistic from Matt xvi. 11 because of the presence of ουν in some copies and of σε in sah, and because the sah word is almost νοειτε transliterated. )
- ix. 14. ελθοντες...ειδον (pro ελθων...ειδεν) NBLWΔΨ 892 k sah arm Cf Matt. and Luke. See remarks elsewhere as to opposition to the rule of preferring the harder reading. Rejected by Soden.
- x. 13 fin. αυτοις NBCLΔΨ Paris<sup>97</sup> 892 c k boh sah<sup>unus</sup> 1/2 W-H τοις προσφερουσιν practically all others and WΣΦ minn omn vid and the other versions and all other Latins.

This is simply accommodation by NB etc to the Matthaean and Lucan accounts and about as vicious a matter as we can find. There are only two sah codices here extant and they oppose each other. Westcott and Hort have the temerity to place αυτοις in their text without a word in the margin. And—would it be believed?—R-V ed. 1910 follows suit, with no footnote. It had corrected the harmonising blunder above of the same authorities, who wrote ινα αυτων αφηται instead of ινα αφηται αυτων against Origen's specific information, and yet here Souter's edition perpetuates a fourth-century harmony, in very bad taste then as it is now. Soden avoids this. (Souter even restores επιτιμων for επιτιμησαν of the same blundering authorities and W-H.)



Mark

I suppose the Revisers thought *c k* strengthen the **SB** combination here for *αυτοῖς*, but what of all the others? The Latin side is the important one and all but *c k* are with *D d* for *τοῖς προσφέρουσιν*. How we can expect to proceed on any such unscientific lines I fail to see. Souter's text corrects two trumpety mistakes in this verse of the same Greek group, one of order and one of tense, and then leaves the worst one in the text and the editor gives no authorities below. We shall *never* advance at this rate. Did they not realize when they accused **SB** of bad faith in taking the Lucan *order* for *ὡς αὐτῶν ἀφηται* that **SB** were looking at the parallels, and hence the further blunder?

I hope to show elsewhere that the Latin of *b d* is the important thing in Mark. And here we throw away the testimony of *DW* and sixteen other uncials, practically all cursives, all Latins but *c k*, the syriacs including *sin*, *goth*, *arm*, and *aeth* in favour of the usual coterie of blind guides. They are only *one*, an entity, and that a critical recension. *Not* the neutral text.

I merely make suggestions elsewhere, but I make free here to demand of the next revisers that *τοῖς προσφέρουσιν* be restored to Mark x. 13. Even *Soden's* text holds it.

(xiv. 69.) Finally here *B* alone adopts the *ειπεν* of *sah boh aeth* for *ἡρξάτο λεγειν* of absolutely everything else. All *B's* friends desert him and leave him self-accusant of coptic conspiracy. This *ειπεν* in *copt* is the same here as at Matt. xxvi. 71 (where the Greek is *λεγει*). Horner has spoiled my picture in *sah* by quoting *B* for *ἡρξάτο λεγειν* in error.

xv. 46. *ἐνείλησεν τῇ σινδονὶ καὶ ἐθήκεν (pro κατέθηκεν) αὐτὸν ἐν μνηματι.* **SB**C<sup>2</sup>DLWΣΠ<sup>12</sup> 2<sup>pe</sup> 892 *Sod*<sup>pauc</sup> [*non* Paris<sup>97</sup>] *W-H* prefer *ἐθήκεν* to *κατέθηκεν*. *ἐθήκεν* is found to be the expression in St. Matthew (xxvii. 60) and St. Luke (xxiii. 53) and this may be classed as harmonistic on the part of **SB**C<sup>2</sup>DL, but it is worse; for why should they deny free speech to St. Mark when the very catacombs at Rome re-echo *κατέθηκεν*! For this expression is found on some early sepulchral tablets in the Christian catacombs, and doubtless St. Mark if writing in Greek wrote *κατέθηκεν* and not *ἐθήκεν*. [*A* = *καθήκεν*; *Soden* and *Tisch* retain *κατέθηκεν*.]

#### *Improvement.*

i. 7. *ἐρχεται ὁ ἰσχυροτερος μου ὀπισω* (—*μου seq*) only *B* and *Orig* 1/2 against all others and against *Origen* close by distinctly *μου ὀπισω μου*. Hort places this second *μου* in square brackets, but it is quite against the weight of evidence.

Mark

The only others to vary are *b l q* which elide the first *μου*, and  $\Delta$  273  $\delta$  *ff*<sub>2</sub> *t* which leave the first *μου* and elide *οπισω μου*.

- i. 27. *ωστε συνζητειν αυτους* (*pro ωστε συνζ. προς εαυτους rell*) **NB** only *W-H* (*cf. b e ff q - αυτους*) against Paris<sup>97</sup> and the rest.

*Sod* has no new witness. *W* has *και συνεζητουν προς εαυτους*, *cf syr*.

- ii. 18. A question of "pairs" as in Matthew, or rather of triplets. *διατι οι μαθ. Ιωαννου και οι μαθ. των φαρ. νηστεουνσιν οι δε σοι (-μαθηται) ου νηστ.* *B* elides the third *μαθηται* (fourth in the verse) with only two cursives (127 and 2<sup>pe</sup>) and most mss of the *bohairic*; so [*W-H*]. *Tisch* does not record this for *boh* and *Horner* forgets to put it in his *sah* apparatus.

23. *οδοποιειν* (*pro οδον ποιειν*) *BGH* 1 372 892 *Sod*<sup>pauc</sup> (*Om W, habens τιλλειν pro τιλλοντες*).

- iii. 6. *συμβουλιον εδιδουν* (*pro συμβ. εποιουν vel εποιησαν*) *BL fam* 13 28 2<sup>pe</sup> 604 *boh*<sup>tres</sup> *Sod*<sup>243</sup> *et txt*, against Paris<sup>97</sup> and *d* *εποιουν* with the mass, against *εποιουντο W Sod*<sup>1222</sup>, against *εποιησαν NCΔ Sod*<sup>050</sup> *boh*<sup>pl</sup> *sah*, and against *D<sup>gr</sup>* and *a ποιουντες*.

33. *-μου fin* *BD<sup>gr</sup>* *arm?* *W-H* only [*contra d rell omn et verss*] This is another question of "pairs" where we have so often found *B* guilty before. It is quite natural. The phrase is *τις εστιν η μητηρ μου και οι αδελφοι μου*, witnessed to by all other Greeks (but *W*, see below), all Latins and *syr copt aeth*. *Ambrose* 1/2 and *Aug* agree (*libere*) with *BD<sup>gr</sup>*, and *W* goes further and elides *μου* after *μητηρ* retaining it after *αδελφοι*, thus giving the lie direct to *BD<sup>gr</sup>*, although not as usual wholly supporting the Latins. *Westcott* and *Hort* adopt the omission of *BD<sup>gr</sup>* just because *B* and *D<sup>gr</sup>* happen to agree. It is wholly unscientific, because small *d* is supported by all others. *Soden* avoids this.

- iv. 28. *ειτεν* (*pro ειτα*) *bis* *BLΔ W-H*. Ionic form. **N** has *ειτεν sec.* (but omits *ειτα σταχυν* altogether). **N<sup>c</sup>** inserts *ειτα σταχυν* but allows *ειτεν πλ.* following to stand.

38. For "*και ην αυτος επι τη πρυμνη επι το προσκεφαλαιον καθενδων*" **NABCDLΔW** *fam* 1 *fam* 13 17 28 53 61 77 116 273 604 892 *Laura*<sup>A 104</sup> *Sod*<sup>3015</sup> *Evst* 48 222 *semel it vg etc.* would substitute *εν* for the first *επι*: "in puppi." But can we conceive that a revision would put in this *επι*? Rather is it the hand of revision which removes this *επι* so as to have but one *επι* in the sentence, and substitutes *εν* for the first. This seems logical. I assume here a *Greek* original. If we assume a *Latin* original, then the matter simply is a question of two recensions or translations. *Soden* prints *έν* as *W-H*.

The *sah* here is a little picturesquely amplified, while *boh* expresses *επι* (or *εν*) *τη πρυμνη* by one word *ζιφδροϋ* "behind," "retro."



Mark

See Wetstein *ad loc.* quoting Hom. Od. "...επ' ικριοφιν γλαφυρης ινα νηγρετον ενδοι πυρμνης." Cf Liddell and Scott under *ικρια* and Homer Od. iii. 353.

- v. 27. ακουσασα τα περι του ιυ **Σ**\*BC\*Δ *Evst* 33 *W-H* [*non Sod*]. Either due to retranslation, improvement, or from ΑΚΟΥCΑCΑΠΕΡΙ.  
 36. παρακουσας (*pro ακουσας*) **Σ**\* et *cb* BLΔ<sup>gr</sup> et *W* 892\* ? *e* (*contra rell omn et latt rell omn copt syr*). This must be a "nicety," as rendered by *e* "Ih̄s autem *neglexit* sermonem," referring to the previous verse where the messengers report that the daughter is dead and add "Why dost thou trouble the Teacher?" *Sod* follows *Hort* and *Tisch*, but adds 2<sup>pe</sup> [*contra Cronin*].

All Latins oppose with D, but *e* joining W and **ΣBLΔ** shows the hand of revision.

As Dr. Scrivener comments on this in his 'Plain Introduction' I will add here the other two examples in St. Mark which he discusses:

- x. 16. κατευλογει **ΣBCΔ** *Sod*<sup>050</sup> 892, κατηυλογει LNΨ Paris<sup>97</sup> y<sup>scr</sup> P<sup>scr</sup> (*pro ευλογει* (ηυλογει ΓΣΦ 28 *al.*) ADEHK\*MSUVXΠ et *W minn*, ευλογησεν FGK<sup>2</sup> e<sup>scr</sup> u<sup>scr</sup> z<sup>scr</sup> *Sod*<sup>aliqu</sup>) I give the evidence in full. Scrivener did not know of NWΣΦΨ or Paris<sup>97</sup>. (*Latt* = benedicebat). *Soden* prints κατευλογει.  
 xii. 17. εξεθαυμαζον **ΣBΨ** *b W-H Sod*, εθαυμαζον D<sup>2</sup>LΔ *Sod*<sup>050</sup> *al.* 2 2<sup>pe</sup> Laura<sup>A 104</sup> 892 *latt boh* (εθαυμαζοντο D\*), εθαυμασαν ACNXΓΠ *al. unc*<sup>9</sup> et WΣΦ *al. pl. k sah*. I add here the evidence of WΣΦ and Ψ unknown to Dr. Scrivener. 604 and Paris<sup>97</sup> read εθαυμασαν.

Now hear Dr. Scrivener:

"παρακουσας, 'overhearing,' instead of ακουσας, may be deemed probable on the evidence of **Σ**\*BLΔ and the Latin *e*, which must have had the reading, though it mistranslated *neglexit*." (A note to this observes that Lucian certainly gives the word this meaning.) "We gladly credit the same group (**ΣBCLΔ** 473† *Evst* 150 259) with another rare compound κατευλογει in x. 16 whose intensive force is very excellent. In xii. 17 a similar compound εξεθαυμαζον is too feebly vouched for by **ΣB** alone."

Thus Dr. Scrivener. I cannot agree with him. This is very old-fashioned criticism and neglects the force of the grouping. As a matter of fact the last illustration is rather better attested than the others in a way, because an independent enters in, in the person of the Latin ms *b*, which by adding *vehementer* to *mirabantur*, alone among Latins, provides the force of εξεθαυμαζον. The Latins also give us the imperfect. If I am correct as to *b* being the most important base key of the whole Old Latin in St. Mark, this is a most serious place, as showing (if *b* has not been revised here on an Old Greek like **ΣB**) that **ΣBΨ** got εξεθαυμαζον when translating a Latin like *b*, or using a Greek base the counterpart of *b*.†

† But 473 (2<sup>pe</sup>) is wrong.

‡ *c ff*<sub>2</sub> use *admirabantur*, *k admirati sunt*, but the others *mirabantur*.

Now as to the other two places. Dr. Scrivener favours παρακουσας supported by  $\aleph^{*et\ c^b}$  BL $\Delta^{gr}$  and W *e*, and κατευλογει supported by  $\aleph$ BC $\Delta$  (LN $\Psi$  Paris<sup>97</sup> y<sup>scr</sup> P<sup>scr</sup>). I believe, on the contrary, that this is either pure revision ("improvement") or is to be accounted for by translating into Greek, at any rate in the second place "*benedicebat*." The reason is this. Why should "Antioch" or any other revision have sought to displace παρακουσας and κατευλογει if they were such good expressions that they commend themselves to the critic as having intensive force? Is it reasonable, is it probable, is it possible that all the other recensions and documents *cast out* these good intensive expressions? Where are the 1 family, the 13 family, and 28 and 33 and 157, 2<sup>pe</sup> and 604 and others usually so friendly? To support the theory of παρακουσας and κατευλογει being original and basic, we must do this: we must accuse 33 of having come to this place† and having deliberately rejected these good readings. We must similarly accuse *fam* 1 *fam* 13 in their entirety of the same course. We must accuse 28 (sister of W) of having seen παρακουσας and κατευλογει and of having rejected them. Similarly we must accuse 2<sup>pe</sup> and 604 of the same proceeding. I wish to state this matter thus, once for all. It has not been put to us thus before, but daily and hourly for years I have been confronted with this proposition, and it is this which causes me to write this whole essay on  $\aleph$ B.

Cursive mss, most friendly otherwise, desert the revisers of Egypt just when they should be expected to support them in "good" "plausible" or "improving" readings. And it is this which causes me to believe that the boot is entirely on the other foot and that what we have been taught were revisions at Antioch or elsewhere are nothing of the sort, but that it is the beloved group  $\aleph$ BCL, + $\Delta$  in St. Mark and  $\Psi$ , which come from the same parent-revisor of the "true" text. They sought to improve.

It was old-fashioned and unscientific of Dr. Scrivener to welcome *e* as strengthening the cause of the small group (which is simply an integer recopied) for παρακουσας, although W<sup>gr</sup> now upholds, because, as I have shown, W *e* are simply *one*, and because *e* is away from all other Latin support here. Similarly κατευλογει is not strengthened by  $\Psi$  Paris<sup>97</sup> particularly. It merely indicates that these mss found this in their exemplars (of the same stem exactly as  $\aleph$ B) and if they found this here *why should they not also be truthfully copying* when they do *not* reproduce other doubtful things which we find in  $\aleph$ B? That is the question. And that is why the mss junior to  $\aleph$ B in years, but of the same parentage, should be useful to us in checking the traditional text, and not by casting away their check when it displeases us, lead to the perpetuation of erroneous readings or renderings in  $\aleph$ B.

† 33 is wanting at x. 16, but extant at xii. 17.



*As to Paris<sup>97</sup>.*

Thus Paris<sup>97</sup> does *not* read *παρακουσας* in v. 36. I subjoin a comparison of some readings of Paris<sup>97</sup> in this same chapter (verses 1/13) to show exactly how Paris<sup>97</sup> stands compared to **N** and B.

Mark

v. i. γεργεσηνων	Paris <sup>97</sup>	LUΔ <i>etc</i>	(γερασσηνων <b>NBD</b> )
2. ἐξελθοντος αυτου	„	<b>NBCLΔ</b> 892	
υπηνητησεν	„	<b>NBCDGLΔ</b>	
3. μνημασιν	„	<b>NB plur</b>	(μνημειοις DH <i>al.</i> )
αλυσεισιν	„	<b>N plur</b>	(αλυσει BCLW)
ουκετι ουδεις	„	<b>NBCDLΔ</b> 892	
4. δια το αυτον πολλ.	„	B <i>plur</i>	(δι αυτον πολλ. <b>N</b> , δια το πολλ. W, οτι πολλ. αυτον D)
6. και ιδων	„	<b>NBCLΔ</b> 892	
προσεκ. αυτω	„	<b>ND plur</b>	(πρ. αυτον BACLΔ)
8. ελεγεν γαρ	„	B <i>plur</i>	(και ελεγεν <b>N</b> )
9. ονομα μοι	„	<b>N plur</b>	(+εστιν B)
10. αποστειλη αυτους	„	AM <i>al.</i>	(αυτους απ. D <sup>sr</sup> EFGHSU, αυτα αποστ. BCΔ, αυτον αποστ. <b>NL</b> , αποστ. αυτον KΠ, - αυτους 892)
13. εισηλθον	„	<b>N plur</b>	(εισηλθεν B <sup>710</sup> Sod <sup>tres</sup> )
ησαν δε ως δισχιλ	„	A <i>unc</i> <sup>12</sup>	(om ησαν δε <b>NBCDLΔ</b> 892)
and so it runs to			
36. ακουσας	Paris <sup>97</sup>	<i>plur et</i> 892 <i>ex emend</i>	(παρακουσας <b>NBLWΔ e</b> )

*Improvement (continued).*

Mk. vi. 24. του βαπτιζοντος **NBLΔ<sup>sr</sup>** Sod<sup>050</sup> 2<sup>pe</sup> W-H Sod against all the rest (and 28, Scholz misled Tisch as to 28) του βαπτιστου and W as *copt* and *latt*.

It is difficult in Mark to know where to class this. It may be due to retranslation. If “foundation” on the part of **NBLΔ<sup>sr</sup>** then how did all the rest get του βαπτιστου? But if the Latin *baptistae* was original, then we can see **NBLΔ<sup>sr</sup>** translating independently of DW and the rest.

25 *fin.* Of course the Latin remains constant here with *baptistae*. L repeats του βαπτιζοντος, but **NBΔ** 2<sup>pe</sup> here go with the rest for του βαπτιστου while it is 604 and 892 which go alone to join L here.

51 *fin.* εξισταντο (*pro* εξισταντο και εθαυμαζον) **NBLΔΛ\*** (*fam* 1) 28 [*non* 604 *non* Paris<sup>97</sup>] 892 *copt c ff<sub>2</sub> i l δ vg syr sin W-H Sod*.

This is seeking to remove a conflation and is a very interesting example. Various proof offers as to this. In the first place both D and W with the rest hold the double expression.

Mark

*d* is strengthened by *b q f r syr<sup>pesh</sup> arm aeth* (*a* adds *cum admiratione*). Further the 1 family substitute *ἐξεπλησσοντο* for *ἐξίσταντο* while cancelling *καὶ θαυμάζον*, showing what they were driving at, and, may I ask, *why* should all other Greeks conflate including Paris<sup>97</sup>? This ms has been consistently following the fortunes of **SB** in this chapter (against D 2<sup>pe</sup> *rell*) but now deliberately says that this is *not* a conflation, but is original. Nor is it imported in any way from St. Matthew. The “conflation” was undone by **NBLΔ** in my opinion as an “improvement,” and upon reference to John vi. 19 where *καὶ ἐφοβήθησαν* is the expression. Finally note that 2<sup>pe</sup>, like the 1 family, was exercised here, and while omitting *λιαν* earlier in the verse, finishes thus: *ἐξίσταντο καὶ θαυμάζον λιαν ἐν εαυτοῖς*.

- vii. 4. *ραντισσονται* **SB** 40 53 71 86 179 237 240 244 259 *sah Euthym W-H* instead of *βαπτισσονται* D *rell* and W with the important minuscules and *latt*. In *Apoc* xix. 13 **S\*** and **S<sup>c</sup>** with P favour “sprinkling” as against *βεβαμμενον* of most, but there *Hipp* and the Latins are with them. Here in Mark the character of the cursives suggests distinctly that the change was made by **SB**, and not by the others. Not only do DW *rell* oppose, but *fam* 1 13 28 157 2<sup>pe</sup> 604 892 and even Paris<sup>97</sup> have *βαπτισσονται*. This is the more important as to the latter because immediately following *Sod*<sup>1442</sup> Paris<sup>97</sup> alone with B write *ἀπερ ἐλαβον* for *α παρὲλαβον* showing the B base in this detail and contradicting *ραντισσονται*. Cf. Merx, p. 70, *ad loc.* ‘deren schlimmste und sachlich ganz verkehrte in **SB**.’

15. — *ἐκεῖνα* **NBLΔ** *Sod*<sup>050</sup> *φ<sup>a</sup>* 2<sup>pe</sup> Paris<sup>97</sup> *Evst* 48 49 *boh* (against *sah* and the rest of Greeks and all Latins). This seems a distinct effort to remove a superfluous word, which no doubt from the testimony of DW *etc.* is basic. Cf. Paris<sup>97</sup> which goes further and elides *ἐστιν*, writing “*τα κοινουντα του ανθρωπου*” (almost the antithesis of B’s unique *το κοινουν αυτον* above, which Paris<sup>97</sup> does not adopt). *Soden* omits *ἐκεῖνα*.

- viii. 9. — *οι φαγοντες* **NBLΔ** *Sod*<sup>φ<sup>a</sup> exc 1454 f</sup> 33 892 Paris<sup>97</sup> *Evst*<sup>a</sup> 18 19 49 150 *sah*<sup>unus?</sup> *boh*<sup>tres</sup>. The same group approximately as above, although a whole chapter further on. There is no particular reason for adding *οι φαγοντες* (which all the rest and DW have) but there is a possible “nicety” involved in removing the words as unnecessary. *Sod*<sup>txt</sup> omits.

25. *ἐθηκεν τας χειρας ἐπι*, for *ἐπεθηκεν τας χειρας ἐπι* only by BL 892 *Sod*<sup>1443</sup> against all else (if we except *syr copt*) and all Latins *inposuit* (or *inponens* as *a* with D<sup>gr</sup> 2<sup>pe</sup> 604 *ἐπιθεις*). This seems to be from a desire to avoid the double *ἐπι*. If *ἐθηκεν . . . ἐπι* were original, *why* should a revision strive for pleonasm by changing *ἐθηκεν* to *ἐπεθηκεν*? *Soden* refuses *ἐθηκεν*.



Mark

- ix. 29. — και νηστεια **SB** *k Clem W-H* [*non Sod*] against everything else as well as the new **WΣΦ** and even **Ψ** and Paris<sup>97</sup> and 892. Cf. Merx, pp. 103/4.

[*k* has “in orationibus.” not “in oratione” for *εν προσευχη*, but so have *b q* and *r d* (*contra D<sup>sr</sup>*) “in orationibus et jejuniis,” and *i vg<sup>t</sup>* “in orationibus et jejunio.”]

The syriacs (with *boh<sup>r</sup>* arm *aeth*) give “fasting” the place of honour, reading *εν νηστεια και προσευχη*.

41. *εν ονοματι μου οτι χριστου εστε*. No less than **ABC<sup>\*</sup>KLNP<sup>\*</sup>** and **ΣΦΨΔ** 1 [*non fam*] 892 Paris<sup>97</sup> Laura<sup>A104</sup> and eight other cursives + five of *Sod* remove this *μου*. Tischendorf says “*vdtr propter pleonasmum omissum esse; si quis intulisset μου, eiecisset opinor οτι χυ εστε*.” He found that **Σ** not only held *μου*, but substituted *εμον* for *χριστου* afterwards, reading “*εν ονοματι μου οτι εμον εσται*,” hence he was trying to account for the absence of *μου* in **B**. His explanation is quite possible, for all Latins have *meo* and *quia χρι estis* (only *ff<sub>2</sub>* substitutes *Dñi* for *χρι* and *k* suppresses *estis*) and if we regard the Latin as a whole to be basic we must come to the same conclusion. In other words it is a smoothing away of a supposed difficulty.

- xi. 17. *και επιδασκεν και ελεγεν* **SBCLΔΨ** 6 *fam* 13 *k δ boh* (*aeth*)  
(*syr*) *Orig W-H & Sod txt.*

This I believe to be another clear case of improvement by “pairs.”† For sixteen verses we have had much disagreement, but the Latins have been more or less divided. Here they rise in a body and with *sah* (against *boh*) they contradict the group **SBCLΔΨ Orig W-H Sod**, and have with all other Greeks, including **WΣΦ** 2<sup>pe</sup> 604 Paris<sup>97</sup> and Laura<sup>A104</sup>, *και επιδασκεν λεγων*.

In xi. 1–16 *Orig* and **SB** have been much divided but here they conspire together.

- ibid.* This is followed closely by *πεποιηκατε* by **BLΔΨ Orig W-H Sod** only. The LXX quotation, as pointed out in the notes on Matthew, does not lend itself to any particular form of the verb. But nearly all Greeks use *εποιησατε* here, including the Latinisers 2<sup>pe</sup> and 604 and the friends of **SB**, viz *Sod*<sup>750</sup> 892 Paris<sup>97</sup> and Laura<sup>A104</sup>, and if *πεποιηκατε* had been basic why should all change, for the aorist is hardly an improvement here?

24. Within seven verses we here get another illustration of improvement by “pairs.”

*οσα προσευχεσθε και αιτεισθε* **SBCLΔΨ** 892 Paris<sup>97</sup>

Laura<sup>A104</sup> [*non al. Sod*] *a c d ff<sub>2</sub> k syr Cypr W-H & Sod txt.*

*οσα προσευχομενοι αιτεισθε* **A unc rell<sup>12</sup> et WΣΦ minn**  
*rell omn vid b et latt rell.*

† As a matter of fact Δ repeats the performance in verse 18, writing *και ηκουουν . . . και εζητουν* for *και ηκουσαν . . . και εζητουν*.

Mark

The three cursives seem to be the only supporters of the five uncials with **NB**. *D d* of course lend support, but in view of the other arguments against such "pairs" *D d* may have followed the "improvement" here, which *W<sup>sr</sup>* and *b*, two equally good witnesses, take pains to contradict. Besides, if *προσευχεσθε και αιτεισθε* were fundamental, *why* should a revision change to *προσευχόμενοι αιτεισθε*? Whenever a copula has to be added to make such a change it is suspicious. (*Sah boh* here do not help to recover the original reading). If I submitted this without the one at xi. 17, the correctness of the inference might well be impugned. Kindly consider the two matters *together* and then the addition of *D d* may not be considered so weighty in the second place. (*Sod*<sup>050</sup> abstains.)

Besides, consider *Origen*<sup>lib 3.650</sup> *εαν στηκητε προσευχόμενοι πιστευετε οτι λαμβανετε και ληψεσθε*, thus merging 24/25 but implying a probable antagonism to **NB**.

xii. 24 *init.* *εφη αυτοις ο ιησους* **NBCLΔΨ** 33 892 Paris<sup>97</sup> *Sod*<sup>1443</sup> *et Sod*<sup>txt</sup> *sah boh syr pesh* [*contra syr sin*]

This is the "shorter" text. Such introductions have occurred several times already in this Gospel (and see below xii. 29). I have hesitated to brand them as "improvements" in deference to the shorter text. But here *Origen*<sup>3.825</sup> (with the rest of the Greeks and all the Latins) comes to say that *αποκριθεις ο ιησους ειπεν (αυτοις)* is the *Marcan* text. Therefore the previous passages involving this "cutting" (generally with *copt*) must be viewed with suspicion. The group itself is plainly self-accusant of a special line of work, and as it would appear editorial, some time back in the third century. Consider xii. 27 *fin* again the "shorter" text "*πολυ πλανάσθε*" **NBCLWΔΨ** 892\* *Sod*<sup>1354 1443</sup> *k sah boh* against all others (even 33 and Paris<sup>97</sup> oppose) and we see the same group at work. For the others including *syr pesh* have the longer expression.

37. Out of six varying orders **BLT**<sup>d</sup> 2<sup>pe</sup> 892 *Sod*<sup>050 1443</sup> *et txt* elect to use *αυτου εστιν υιος*. Cf remarks on "Genitive before the noun" in Luke. Here in Mark the possessive precedes the noun according to coptic usage but the verb comes last: *αυτου υιος εστιν* by *sah boh* and 179 7<sup>pe</sup> *goth*, so that (taking into consideration *υιος αυτου εστιν* of **N** *rell pl.* and *b*, and *εστιν υιος αυτου* of *D d it*<sup>pl</sup>, and *εστιν αυτου υιος* of **Δ k δ**) the order of **BLT**<sup>d</sup> seems to be a grammatical preference combined with coptic.

xiii. 15. *-εις την οικιαν* **NBLΨ** 245 *Sod*<sup>337 3015</sup> *c k sah boh* [*non aeth*] *syr pesh* [*non sin*] *W-H* [*non Sod*]

This I think is a clear case of improvement. It is opposed by *D* and all the rest, including not only *W* 28 and the minuscules (2<sup>pe</sup> only has the shortened clause "*και ο επι του*



δωματος μη καταβατω εις την οικιαν αυτου") but by 892 Paris<sup>97</sup> and Laura<sup>A104</sup> *syr sin* and all the other non-Egyptian Latins, *arm* and *aeth.* The reason is to avoid Mark's characteristic pleonastic touch, for he undoubtedly wrote: ο δε (or και ο D *it*<sup>pl</sup>) επι του δωματος μη καταβατω εις την οικιαν μηδε εισελθατω αραι τι εκ της οικιας αυτου. The compiler of the **NBLΨ** recension seems to have forgotten Mark's method. See below again at xiv. 19. This will be a good place to exhibit it.

*Mark's Diction.*

I take the liberty of extracting from Sir John Hawkins' list some of the longer expressions in St. Mark's synoptic diction.† They are very interesting as showing on the one hand semitic pleonasm (and no doubt more true to life than the shortened forms in St. Matthew <sup>and</sup> or St. Luke) and on the other a kind of *Roman rhetoric* which Mark may have imbibed amid Roman surroundings.

Mark

- i. 32. οψιας δε γενομενης οτε εδν (εδυσεν) ο ηλιος
- 42. απηλθεν απ αυτου η λεπρα και εκαθερισθη
- 45. κηρυσσειν πολλα και διαφημιζειν τον λογον
- ii. 20. τοτε νηστεουσιν εν εκεινη τη ημερα
- 25. χρειαν εσχεν και επεινασεν
- iii. 26. ου δυναται σταθηναι αλλα τελος εχει
- iv. 5. επι το πετρωδες (vel επι τα πετρωδη) και ουκ ειχεν γην πολλην
- 8. καρπον αναβαινοντα και αυξανοντα (vel αυξανομενοι)
- 21. υπο τον μοδιον τεθη η υπο την κλινην
- 39. εκοπασεν ο ανεμος και εγενετο γαληνη μεγαλη
- v. 19. εις τον οικον σου προς τους σους
- ibid.* οσα ο κυριος σοι πεποιηκεν και ηλεησεν σε
- 23. ινα σωθη και ζηση
- 26. και μηδεν ωφεληθαισα αλλα μαλλον εις το χειρον ελθουσα
- 33. φοβηθαισα και τρεμουσα
- 39. τι θορυβεισθε και (τι) κλαιετε
- vi. 4. και εν τοις συγγενουσιν αυτου και εν τη οικια αυτου
- vii. 21. εσωθεν. .εκ της καρδιας
- viii. 17. ουπω νοειτε ουδε συνιετε
- ix. 2. κατιδιαν μονους
- 12. ινα πολλα παθη και εξουθενωθη
- 35. εσται παντων εσχατος και παντων διακονος
- x. 22. στυγνασας. .λυπουμενος
- 30. νυν εν τω καιρω τουτω

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† Pp. 139/141. I have modified some passages slightly to embrace some ms evidence, and excluded others where the mss vary.

Mark

- xii. 44. *παντα οσα ειχεν . . ολον τον βιον*  
 xiii. 28. *απαλος γενηται και εκφυη τα φυλλα*  
     29. *εγγυς εστιν επι θυραις* (and Matthew, not Luke)  
 xiv. 1. *το πασχα και τα αζυμα* (Compare Luke)  
     6. *αφετε αυτην · τι αυτη κοπους παρεχετε*  
     15. *εστρωμενον ετοιμον* (Some Latins and *Orig* expand further.)  
     30. *σημερον ταυτη τη νυκτι*  
     61. *εσιωπα και ουκ απεκρινατο ουδεν* (*vel και ουδεν απεκρ.*)†  
 xv. 21. *παραγοντα . . ερχομενον απ' αγρου*  
     32. *ινα ιδωμεν και πιστευσωμεν* (*αυτω*)  
     42. *επει ην παρασκευη ο εστιν προσαββατον* (*vel προς σαββ. vel πριν σαββ.*)  
 xvi. 2. (*λιαν*) *πρωι . . (ετι) ανατειλαντος του ηλιου*  
     [Add xiii. 15, xiv. 19.]

*Improvement (continued).*

Mark

- xiii. 35. *ἡ οψε ἡ μεσ.* (*pro οψε η μεσ.*) **NBCLΔ<sup>8r</sup>Ψ** 892 *Sod*<sup>7050 309 fam φα</sup>  
     *et Sod*<sup>txt</sup> *k ? sah boh aeth*

The first ἡ is an addition by these authorities to make the double "pair" ‡ against all else, and WΣΦ *Origen*<sup>3.339</sup> and *Orig*<sup>int 3.877</sup>.

In this we cannot tell whether the *sahidic* got it from these six Greeks or the Greeks from the *sahidic*, as in *sah* the expression is literally the same: **Η . . Η**; in *boh* it is **ΕΙ . . ΕΙ**.

To xiii. 15 now add xiv. 19 *fin.* where *και αλλος μητι εγω* is omitted by **NBCLPΔ et W** [*non* 28] **Ψ** *min aliq g<sub>2</sub> l δ vg sah boh syr aeth.* This looks like a strong combination, but for the clause are ranged **DAW<sup>b</sup>XΓΠ unc<sup>8</sup> et ΣΦ**, all the important *minn* including *fam* 1 *fam* 13 (both in their entirety) 28 [*hiat* 33] 157 2<sup>ve</sup> 604 892 *Laura*<sup>A 104</sup> *etc* (and *Paris*<sup>97</sup>, the latter apparently having *και ο αλλος* without *μητι εγω sec*) § *a (mut b) d f (mut goth) ff<sub>2</sub> i k q (mut r) Orig*, and *it is decidedly in Mark's manner*. Absent in Matthew it may well have been thought redundant here and early removed. As Sir John Hawkins' book is based on Westcott and Hort's text he naturally does not have on his list this place or xiii. 15. The full context here at xiv. 19 is: "(και *vel οι δε*) *ηρξαντο λυπεισθαι και λεγειν αυτω εις κατα (vel καθ) εις μητι εγω και αλλος μητι εγω.*" It is this *και αλλος μητι εγω* which the *itala* supports with **D unc<sup>15</sup> minn longe pl** and *Origen* against the Egyptian coterie of uncials plus a few scattering

† *απεκριθη* of **D** is a form no doubt later than the second century. See Moulton's review of Thackeray's *Grammar of Old Testament Greek* in J.T.S. January 1910, pp. 299/300.

‡ "η οψε η μεσ., η αλεκτρ. η πρωι" instead of "οψε η μεσ. η αλεκτρ. η πρωι."

§ Cf *c* in peculiar manner inverting: "nunquid ego aut alius hoc singuli coeperunt dicere."



cursives (see below) and *sah boh syr aeth* [not arm apparently]. To the previous evidence for omission we have now to add W, but given its Egyptian environment this witness has not here a very grave importance, and 28, its sister, contradicts it. It seems almost incredible that this very pleonastic clause should have been *added*, but very natural that it should have been subtracted as quite *redundant*. We are however doing violence to Mark's own distinct method (as exhibited above) if we elide the words, and *Origen* is a witness here *for* the words <sup>4436</sup> distinctly Marcan (ο δε μαρκος οτι ηρξαντο λυπεισθαι και λεγειν αυτω εις καθ ενα....) but *Origen* is here put out of court by the critics because he fails to uphold the doctrine of codices otherwise sympathetic. Thus we are up against a wall of prejudice which has forced the critics to follow certain rules involving the impeccability of certain witnesses. The addition here is absolutely Mark-like and I believe in D and the *itala* with *Origen* against the other versions and **NBW** etc. This is practically a key place as to how much force such a strong grouping for omission should exercise. And we cannot consider it apart from Mark's habitual manner. *Soden* does not omit, although retention stultifies his other readings with the same group.

*Tisch* claims *min*<sup>20</sup> for omission, but I doubt if there be as many. Among them are 17 106 131? 218 s<sup>scr</sup> *Evst* 7 9 10 12 14 17 36. Thus none of Matthaei's codices and only one of Scrivener's. *Soden* adds five.

Finally consider the Latin expressions for εις καθ' εις (εις κατα εις **NBLΔ** [non W] Ψ 892; Beza εις κα̇τα [= και ειτα] εις; εις εκαστος C; εις παρ εις 244; εις καθ' ενα *Orig*) for there is quite a difference between *singillatim* of *vg g<sub>2</sub> l*, and *singuli* of the principal *vett*. The *singuli* allows of *numquid ego* with the addition *et alius numquid ego*, while *singillatim* assumes the stop after *numquid ego* without further addition as if when Jerome was translating his Greek he adopted this on purpose, not proposing to amplify the clause.

*k* indeed transfers *singulis* to the end after the double clause, thus: "Illi autem coeperunt contristari et dicunt illi numquid ego alius numquit ego singulis." Observe *c*, cited above.

Mark

xiv. 29. Indeed it is a question whether Mark's pleonastic manner has not been pruned at this place also. For *ει και παντες σκανδαλισθησονται αλλ ουκ εγω* there is added by D *d ff<sub>2</sub> q r? vg<sup>G</sup> ου σκανδαλισθησομαι*. And to this witness now add (*teste Buchanan*) *b*: *nunquam scandalizabor*, exactly as (*teste Horner*) the *sah ms*<sup>m1</sup>.

36 *fin*. Or at this place, where to: *αλλ ου τι εγω θελω* (or *αλλ ουχ ο εγω θελω* D) *αλλα τι συ* (or *αλλ ο συ* D) there is found the addition of *θελεις* in D *Sod*<sup>050</sup> 2<sup>pe</sup> † c<sup>scr</sup> *a b c d f ff<sub>2</sub>* (*hiat i*)

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*g<sub>2</sub> q (r ?) vg<sup>LR</sup> sah boh arm aeth.* It is rather curious that the coptics add, but not **SB** *rell gr* nor *W*. Buchanan now adds *b* to all these other Latins.

xv. 46 *init.* Or indeed here, where all Latins have *ο δε ιωσηφ* (following *τω ιωσηφ ver 45 fin*) with **DΣ** [*hiant* **NΦ**] *Sod*<sup>050</sup> 2<sup>pe</sup> and a very few cursives against all Greek uncials and *W*. It is quite possible that the first Latin draft of Mark contained this, and that it was removed in the first Greek as rather unnecessary and *και* substituted. At any rate it is very peculiar to find such a clash of arms as occurs here when all Greeks and *W* are for *και* against all Latins and **DΣ** *Sod*<sup>050</sup> 38 106 435 2<sup>pe</sup> *Sod*<sup>1222 δ 398</sup> for *ο δε ιωσηφ* (*n syr<sup>pesh</sup> hier B* *και ιωσηφ*) especially as in the previous verse *W* is with **D** 1 124 2<sup>pe</sup> *Sod*<sup>1337</sup> substituting *παρα του κεντυριωνος* for *απο του κεντυριωνος*, and yet here opposes. And in verse 46 again goes with **D d** (2<sup>pe</sup>) alone for *εις την σινδονα* (*pro τη σινδονι*).

Consider also xi. 11 *οψιας ουσης* (—*της ωρας*) by **B** alone. Cf. John xx. 19 *ουσης ουν οψιας* and Thucyd. (i. 50) *ηδη δε ην οψε*.

And Mark xiv. 3 of the contents of the alabaster box :

*κατεχεεν αυτου κατα της κεφαλης.* This *κατα* is removed by **SB** **CWΔ** δ 1 [*non* 118–209] 28 435 892 *Sod*<sup>duob:</sup> *et Sod*<sup>txt</sup> (*k: et perfudit eum a capite*). *επι* is substituted by **D** *Evst* 20 *sah boh* (*syr*) *it*, but *Arrian* (quoted by *Wetstein*) supports the N.T. use: “*βαλε ελαδιον παιδαριον εις το βαλανειον, εβαλον αυγαριον, και απελθων κατα της κεφαλης αυτου κατεχεον.*”

xiv. 38. “*προσευχεσθε ινα μη εισελθητε εις πειρασμον.*” **S\*** **B** 13–346–556 *Sod*<sup>1033</sup> and *q* are for making it *πρ. ινα μη ελθητε εις πειρασμον* to remove the double *εις*. *Sod* follows **SB** and *W-H* here.

The other 21 Greek uncials, including **CDLΔ** and **Ψ7<sup>12</sup>** and *W* as well as the great cursives and 892 Paris<sup>97</sup> Laura<sup>A 104</sup>, are all against **SB**, while 69–124 give the lie to 13–346–556 of this family. When the **SBCLΔΨ** family (for it is a family of uncials in Mark just as much as *fam* 13 of cursives) is divided, and only two of its members, **SB**, go apart, and **CLΔΨ**, four of its members, join the great majority, why should we favour **SB**? Consider for a moment, if *ελθητε* were original, why change to *εισελθητε* and invite the pleonasm? The answer would be that all these 21 Greek uncials have been accommodated to Matthew and Luke, where we read *εισελθητε εις πειρασμον*! I think the charge here is rather ridiculous, for if so it is a conspiracy of *W* (the contemporary of **SB**) as well as of 20 other uncials and 1,000 cursives. Rather is it that the Greek recension of Mark, as I am trying to point out, is a thing apart and must be reckoned



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with as such, and that here **NB** were merely "improving" *εισελθῆτε εἰς* and do not hold the neutral base against all else.

I have excluded, as a rule, passages which were liable to reaction from synoptic parallels, and only adduce this with some hesitation. See below for confirmation at xvi. 5.

- xv. 36. *τις* (*pro εἰς*) **NBLΔΨ** 892 Paris<sup>97</sup> *δ* (*arm*) against all else, all Latins (but *δ*), *sah boh aeth*, and *syr* (although it will bear both interpretations). The above little group is simply an entity deriving from one revising parent. I do not cite it as a special case of improvement, for **εἰς** may have been simply misread as **τις**, but in order to emphasise the basic entity of this group as a whole. Not a "neutral" entity however, as Hort the Revisers and Soden [against all other mss] indicate by placing *τις* in their texts, because *all* the Latins oppose, except *δ* over **Δ**<sup>gr</sup> of the group.
39. More grave is the omission of *κραξας* here by **NBLΨ** 892 and *copt*. No others. *W*, which has a lacuna xv. 12-38, begins again just before this, and has *κραξας* with all the rest. See my 'Genesis of the Versions,' vol. i. p. 403 *seq* for the explanation. **Δ** avoided this in the eighth century. Hort revived the error in the nineteenth, and *R-V* followed suit, and Souter's edition of 1910 maintains it and Soden also omits. As to *k* that ms merely substitutes *exclamavit* for *εξεπνευσεν*.
40. -*ην* **NBL** [*non ΔΨ*] p<sup>scr</sup> 892 *vg* 1/2 *W-H & Sod txt*.  
 +*ην* all the rest and **WΣΨ** Paris<sup>97</sup>, **DΔ** and all Old Latin extant and *vgg*<sup>11+</sup> *boh* (*sah εστι*). As to the Latin Wordsworth remarks "*emendatio Hieronymiana ut videtur ex graeco*" for Amiatinus and ten vulgates omit against the Old Latin.  
 (The *syriacs* and *aeth* omit *εν αις ην*).
- xvi. 5. *ελθουσαι* (*pro εισελθουσαι*) Only *B* 127 against all the other Greeks friendly to *B*. This is another case of real "improvement" on account of the *εἰς* following: "*και εισελθουσαι εἰς το μνημειον*." See *B* in the other Gospels. Hort places *ελθουσαι* in his margin, obviously liking *B*'s method.

### *Change without Improvement.*

Among many we fasten at once upon xvi. 4. Here we are on firm ground before the famous dispute as to what follows xvi. 8.

- xvi. 4. *ανακεκυλισται* (*pro αποκεκυλισται*) **NBL** *W-H R.V. Sod*. This is of the stone, and appears to represent a mistaken view of the way in which the stone was placed in Jewish burial places. Neither **Δ** nor **Ψ** join **NBL** here, nor *any* minuscules, not even 892 or Paris<sup>97</sup>, while the *itala* mss with *D* (*αποκεκυλισμενον*) all have *revolutum* except *n* = *amotum*. The question is of

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rolling *away*, rolling *away from*, not lifting or rolling *up*. To think **NBL** (as Hort and *R.V.*, *Sod* text) represent a "neutral" text because *αποκεκ.* is the expression in Matthew and Luke is to do violence to the whole synoptic problem. The mass of authorities did not accommodate to Matthew and Luke here (against **NBL**) for  $\Psi$  witnesses against its friends with the rest, but it only proves once more that the textual situation in St. Mark is quite different from that in the other Gospels as regards **NBL**, and the matter of retranslation here in St. Mark *must* be taken into account. Observe the *amotum* of *n*. Under *ανακυλινδεω* or *ανακυλιω* in the Lexicon the significant and only remark is *Alex. κυβερν.* i. 7. Thayer gives also Alexis in Athenag. Lcian. Dion Hal. Plut., but under *αποκυλ.* Josephus and the LXX three times. [See Postscript in Part II. *Tisch* has misreported **N**].

- iv. 8. *αυξανομενα* (*pro αυξανοντα* ΠΣΦ *unc*<sup>9</sup> *vel αυξανομενον* ACDLΔW) by **NB** Laura<sup>A 104</sup> only. Even 892 has *αυξανομενον* and Paris<sup>97</sup> *αυξανοντα*. *Om.* 2<sup>pe</sup>.

**NB** would have "*και εδιδου καρπον αναβαινοντα και αυξανομενα*" which seems simply to be a mistake (even if it does refer to *ἄλλα init.*) which however both Hort and Souter follow. Wiser are Tischendorf and Soden with *αυξανομενον*.

*ἄλλα init.* is read by **NBCLW** 28 33 124 892. Even with *ἄλλα* (*pro αλλο init.*) CLW 28 33 124 892 still give us *αυξανομενον* or *αυξανοντα*.

*Opposition to the Rule "Proclivi lectioni praestat ardua."*

- viii. 16. *εχουσιν pro εχομεν*. This is distinctly the *easier* reading.  
 "και διελογιζοντο προς αλληλους (λεγοντες) οτι αρτους ουκ εχουσιν." **NBDW** *fam* 1 28 2<sup>pe</sup> 604 *it*<sup>11</sup> (*non syr*) omit *λεγοντες*. *εχουσιν* is read by **BW** *fam* 1 28 2<sup>pe</sup> 604 *c g<sub>2</sub> k* (D *ειχαν*), *a b d i q r* non haberent, *ff<sub>2</sub>* haberent *εχομεν* by the rest (*ελαβομεν* Paris<sup>97</sup>) with the Vulgate, while  
*copt* = (dicentes) nullus panis iis,  
*syr* = panis non est (nobis).

The matter turns on the omission of the word *λεγοντες* and the original Aramaic expression for "have." But when *λεγοντες* is dropped *εχομεν* becomes more difficult. Hence apparently B writes *εχουσιν* (followed by *W-H & Sod*) while **N** holds *εχομεν* with the mass, although it omits *λεγοντες* with *sah*, which *boh* and *syr* retain.

- ix. 14. *ελθοντες (pro ελθων)* } **NBLΔWΨ** 892 *k sah arm W-H* [*non Sod!*]  
*ειδον (pro ιδεν)* }



There is a difficulty here, and apparently overcome by the "neutral" text, and hence opposed to the above rule of preferring the harder reading. In the previous verses our Lord discourses with the apostles who had been present at his transfiguration. Then in verse 14 the majority of witnesses read: *και ελθων προς τους μαθητας ιδεν οχλον πολλον περι αυτους*... "He came to the *disciples*." As verse 13 said "*αλλα λεγω υμιν*" etc, some scribes perhaps jumped to the conclusion that our Lord was speaking to the body of disciples (while the record is of Peter, James and John) and thought *ελθων προς τους μαθητας* should be *ελθοντες*.

As a matter of fact *syr sin*† says "When *he* came to his disciples *they* saw"...using half of the change of **ΣBLΔWΨ** 892 *k sah arm*, and showing that the difficulty was known and ancient probably before B's day.

The matter may be merely harmonistic (*cf* *Matt* xvii. 14, *Luc* ix. 37).

Other passages bearing on this rule may be found under "Improvement." See ix. 41 etc.

### *Origen and B in conflict.*

To complete the picture of an already composite text in B we must consult *Origen* closely.

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i. 15. *οτι* **Σ c vg<sup>M</sup> Orig syr sin**  
*και λεγων οτι* B etc (Others *λεγων οτι* as AD *unc*<sup>9</sup> *sah goth*,  
 so that B here has the longest text of all with *a b boh*)

35. *εννυχα* **ΣBCDLΘ<sup>1</sup>W min aliq 28 372 892 etc. W-H &**  
*Sod txt.*

*εννυχον* A *unc*<sup>11</sup> et ΣΦ et Orig et 2<sup>pe</sup> 604, et *εννυχιον* Paris<sup>97</sup>  
*al. aliq.*

iv. 11. *εξωθεν* BΣΔ *solī*  
*εξω* Orig<sup>bis</sup> et *rell*

12. *μη βλεπωσι* Orig et *gr pauc.* [*negl. Orig von Sod*]  
*βλεπωσι* **ΣB** *rell pl* (W — *βλεπωσι και*. Cf. *syr sin*)

30. *τινι* (*pr loco*) Origen plur., sed πως **ΣBCLWΔ 7 28 179** *Sod*<sup>txt</sup>  
*ibid.* *εν τινι* (*sec loco*) Origen et **ΣBCLWΔ 7 28** et *Sod*<sup>txt</sup>.

This seems to be a question of "pairs" again, for D *al.* change in the second case to *εν ποια*, having *τινι primo loco*. Origen's quotation seems quite important here. *W-H* naturally follow the apparently strong group against Origen.

† Recte vid Burkitt et Merx. Male Lewis Horner.

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- iv. 34 *fin.* *επελυνεν αυτας* DW *eff<sub>2</sub> i q r* and *Origen* (*Om.* **ΤΗΡΟΥ** *sah* 1/2)  
*επελυνεν παντα* **NB** *rell et rell latt, sah boh, syr aeth*
- vi. 1. *ηλθεν* *Plur et Origen<sup>dis</sup>* against historic present *ερχεται*  
 by **NBCLΔ** *Sod<sup>050</sup> et txt* [*non minn*] (*om εκειθεν και ηλθεν* W)  
 40. *κατα* **NBD** 21 *W-H Sod<sup>txt</sup>*, but *ava Rell gr Orig.*  
*ανδρες ρ̄ (pro ava εκατον)* W
45. *προαγειν* **NB** *gr plur*  
*προαγειν αυτον* **DNΣΦ** *min aliq latt et verss et Orig*
- ibid.* *προς βηθσ.* **NBDW** *plur*  
*εις βηθσ.* *Sod<sup>050</sup> fam 1 28 2<sup>pe</sup> 604 Orig*
- vii. 24. — *και σιδωνος* *Orig<sup>dis</sup> et DLΔW Sod<sup>050</sup> 28 2<sup>pe</sup> a b ff<sub>2</sub> i n syr sin hier*  
 (Correct Merx p. 75 by adding W *Sod<sup>050</sup> 28 syr hier*, and make  
*Orig: Orig<sup>bis dis</sup>*).  
*Habent NB* *rell et W-H Sod txt.*  
 Who is right? *Orig<sup>di erte bis</sup>* and DW 28 *b etc. syr<sup>sin hier</sup>*, or **NB** ?
- ibid.* *εις την οικιαν* *Orig et DWΦ Sod<sup>050</sup> 71 179 2<sup>pe</sup> s<sup>scr</sup> al.*  
*εις οικιαν* **NB** *plur.*
- (Following this observe *ηθελησεν* **NΔ** 2<sup>pe</sup> *al<sup>5</sup> Orig* and *ηθελε*  
**BDW** *rell.* *Origen* stops at *γνωναι*, but **NB** *Sod<sup>94</sup>* (alone)  
 write *ηδυνασθη* for *ηδυνηθη*).
- viii. 6. An interesting matter occurs here referred to also under  
 "Historic present." While **NBD<sup>gr</sup>L** 892 *W-H Sod* have  
*παραγγελλει* the rest have *παρηγγειλε* (*παραγγειλας Sod<sup>050</sup> 2<sup>pe</sup>*).  
 Now *Orig<sup>3.510</sup>* says *κακει μεν κελευει τους οχλους ανακλιθηναι η*  
*αναπεσειν επι του χορτου· και γαρ ο λουκας· κατακλινατε αυτους*  
*ανεγραψε, και ο μαρκος· επεταξε, φησιν, αυτοις παντας ανακ-*  
*λιναι· ενθαδε δε ου κελευει αλλα παραγγελλει τω οχλω*  
*ανακλιθηναι...*
- From this it would appear that *Orig* did not say Mark used  
*παραγγελλει*. He merely uses two historic presents to  
 explain the matter. If **NBL** followed this we have a good  
 key as to the responsibility of *Origen* for much that has been  
 attributed to the "neutral" base of **NBL**. [Observe I leave  
**D<sup>gr</sup>** out, because he is contradicted here by all Latins but *l*  
 and five vulgates.] Apparently then *επεταξε* is St. Mark's word  
 according to *Origen*. This makes a further complication in  
 our troubles as to a Latin or Graeco-latin original for Mark.  
*c* and *ff<sub>2</sub>* use *jussit* here, but elsewhere in Mark vi. 27, 39,  
 ix. 25, they use *praecipio* with the rest of the Latins for  
*επιτασσω*. At i. 27 on the other hand *inperat* is generally used.  
 At any rate we find **NB** and *Origen* disagreed here at viii. 6.
12. *σημειον επιζητει* *Orig* and many with W, against *ζητει σημειον*  
 of **NBCDLΔ**.
36. *ωφελει* **NBLW** 892 *a n q W-H Sod txt*  
*ωφελησει* All the rest and *Orig* (*ωφεληθησεται* 33 Paris<sup>97</sup>, *cf syr*)





Mark

πολλοι for αυτω or αυτον πολλοι. *Sod* does not quote *Orig* or *Clem*.

*Cf Clem<sup>alex</sup> lib* αμελει και των επιβοωμενων τον κυριον αυτον οι μιν πολλοι...

- x. 49. αυτον φωνηθηναι *Orig<sup>dis</sup> cum plur et W, contra* **SBCLΔΨ** 7 892 *Sod<sup>tres</sup> et Sod<sup>txt</sup> φωνησατε αυτον cum boh.*
- xi. 1/12. See remarks elsewhere (pp. 4/5) about *Origen's* double text here.
- xi. 3. αποστέλλει **SB**D<sup>gr</sup> *mult et syr b c l W-H Sod, sed αποστέλει ubique Orig (ter vol iii, et vol iv) cum GUΠ et WΦΨ [non Σ] a d [contra D<sup>gr</sup>] f ff<sub>2</sub> g<sub>2</sub> q r δ vg sah boh arm aeth.*
11. -της ωρας **B**<sup>sol</sup> *cum* **I**<sup>fam exc 1454</sup> (*Habet Orig rell*)
13. **SB** and *Orig* at variance here also.
14. φαγοι **SB** etc.  
φαγη **DW** etc *Orig<sup>bis</sup>*
- xii. 1. ανθρωπος τις εφυτευσεν αμπελωνα *Orig et W fam 13 2<sup>pe</sup> Sod<sup>1337</sup> c syr pesh aeth al. pauc.*  
αμπελωνα ανθρωπος εφυτευσεν **SB**C(L)ΔΦΨ etc.  
(*Cf. rell sub "Two or more recensions."*)
24. *Origen* is specific as to αποκριθεις ειπεν for Mark against εφη of **SBCLΔΨ** 33 892 Paris<sup>97</sup> *Sod<sup>1443</sup> & Sod<sup>txt</sup> copt*, that thoroughly representative group, all hanging together for this (as on several previous occasions) an apparent improvement. *Syr pesh* joins this group here, but is opposed by *syr sin* which takes the side of the Latins and other Greeks and *Origen*.
- ibid.* D *Orig* μη γεινωσκοντες pro μη ειδοτες of the rest and W. This seems to be a clear case of retranslation by *Origen*. See p. 159. In Matthew (xxii. 29) ειδοτες is used.
41. εστως *Orig diserte bis (κατα μαρκον) cum W Sod<sup>050</sup> fam 1 fam 13 28 2<sup>pe</sup> Sod<sup>1337</sup> arm syr sin, contra καθισας* **SB**D *et rell omn et latt copt syr pesh diatess (ex Marco) Hiat goth.*
- I would like to point out here that *syr pesh* and *diatess arab* keep with **SB** and the mass against *syr sin* and *Origen*. One should remember this place when praising *syr sin* elsewhere if it supports **SB** and contradicts *syr pesh*. The matter here is of course irreconcilable.
- Mr. Sanders does not record this place as to W in his notes on p. 80 owing to his self-imposed limitations (see p. 74).
- xii. 41. κατεναντι *Orig<sup>bis</sup> with* **S** and most, but απεναντι **BUΨ** 33 71 179 280 348 *Sod<sup>quinque</sup> [non Sod<sup>txt</sup>] Paris<sup>97</sup> only.*
43. η χηρα η πτωχη αυτη *Orig<sup>bis</sup> et DΣΦ Sod<sup>050</sup> 7 604 2<sup>pe</sup> Evst<sup>quinque</sup> Sod<sup>551 1216</sup> a b d i q*  
(*contra η χηρα αυτη η πτωχη* **SB** *rell et WΨ*)  
αυτη η χηρα η πτωχη 28 *Cf syr, et 21 k (-πτωχη)*
- xiii. 8. +και παραχαι *Orig<sup>int dis</sup> ("Marcus addit et turbelas") contra* **SB**DLΨ *Sod<sup>1337</sup> it (praeter q) boh.* This is a square division, with *sah* on *Origen's* side and most Greeks, but practically



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all Latins go with **ΣBDL** against him. W however comes to his rescue and has it ("εσονται σισμοι κατα τοπους λιμοι παραχαι") as also **ΣΦ** *Sod*<sup>7050</sup>.

- xiii. 11. *Orig* here goes with W 28 *fam* 13 91 299 2<sup>pe</sup> *Sod*<sup>1337</sup> *k* for *εκεινο*, against *τουτο* of **ΣB** and most, and *αυτο* of D<sup>gr</sup> *c*. Unfortunately *b* is here mutilated. Small as is the place, the fact that *Origen* with W 28 contradicts **ΣB** *plur* shows a possible foreign base † (with D<sup>gr</sup> *c* opposed to *d*) and *b*'s testimony would have been most useful for control. As to 91–299 they are really part of the 1 family, but 1–118–209 apparently have *τουτο*, so that this family is divided amongst itself, but *fam* 13 holds together. Compare this place with xii. 24 above.

12. *Orig* and all *επαναστησονται*, but B *Sod*<sup>3017</sup> *επαναστησεται* (as BΔ 28 *Sod*<sup>1443</sup> at Matt x. 21) with *k* *exsurgebit*.

22. *ποιησουσιν* D *Sod*<sup>7050</sup> 2<sup>pe</sup> *min*<sup>aliq</sup> *a d et Orig*<sup>bis</sup> (*ποιησει. . . ποιει*) *contra* **ΣB** *rell* *δωσουσιν*

35. + *η* (*ante οψε*) **ΣBCLΔΨ** 892 *Sod*<sup>7050 309</sup> *fam* *φ<sup>a</sup>* *et Sod*<sup>txt</sup> *k?* *sah* *boh aeth* against all the rest and *Origen*.

- ibid.* *μεσονυκτιω* *Origen* with *Hipp?* **Σ** 238 511 604 *c*<sup>scr</sup> *Sod*<sup>1337</sup> and *latt* *media nocte*, against varying forms in the rest.

- xiv. 10. *ο εις* (*pro εις*) **ΣBC\*LMΨ** 892 *Sod*<sup>tres et txt</sup> *boh* against *sah* the rest and *Origen* (who was with them just above in dropping *ο* before *ισκαριωτης* with *latt*).

- ibid.* Neglect *προσηλθε* here of *Origen* alone for *απηλθεν* of the rest (*ηλθεν* L) as the *προς* following no doubt accounts for *Orig* (*libere*).

- 19 *fin.* *Habet Origen και αλλος μητι εγω cum* D *unc*<sup>13</sup> **ΣΦ** *minn*<sup>p1</sup> *Sod*<sup>7050</sup> *it*<sup>p1</sup> *contra* **ΣBCLPΔWΨ** *copt syr aeth*.

63. + *ευθυς* W 124 2<sup>pe</sup> 604 *a sah arm Orig* (*syr sin*) against the rest.

- xv. 1. *εποιησαν* *Orig* D **Σ** *Sod*<sup>7050</sup> 245 2<sup>pe</sup> *Sod*<sup>309 1337 1442</sup> *et latt* (*contra* B *plur* *ποιησαντες*, *et* **ΣCL** 892 *solī cum Sod*<sup>txt</sup> *ετοιμασαντες*).

- ibid.* *απηγαγον* *Orig* CDGNW**Σ** [*Hiat Φ*] *al. pauc.* (*latt*) [*contra απηνεγκαν* **ΣB** *plur*].

† See below, xiii. 35 *μεσονυκτιω*.

## CHAPTER IV.

### CONCERNING THE GENESIS OF THE LATIN VERSION OF ST. MARK'S GOSPEL.

*"This (Western) text was translated into Latin before the time of Tatian, and the primitive bilingual in which the translation stood is a document of patriarchal dignity and largely capable of restoration."*—Harris, 'Codex Bezae,' p. 177.

*"But, beyond this, when translations were made into Syriac and Latin (the former certainly, the latter probably, as early as the middle of the second century) the attention of scholars was necessarily directed to the difficulties in interpretation of the text, with its occasional archaic expressions, obscure words, and harsh constructions; and the practical usefulness of a simplified and modernised text was suggested."*—Ramsay, 'St. Paul the traveller and the Roman citizen,' p. 25.

To put the matter into as few words as possible, before the new Greek MS W was discovered my studies had already led me to consider that the ancients were probably right when they said that St. Mark had both preached and *written* his Gospel in the Latin tongue [see subscriptions to the Syriac vulgate and to some of our Greek manuscripts]. But this MS W in St. Mark is a perfect mine of wonderful information on this subject.

My impressions to-day are that the Gospel of Mark was written originally in Latin and in Greek, *and circulated separately*—that the Latin went to Latin Africa—thence to Greek Egypt, where it was *translated into Greek*. [But see the quotation further on from St. Jerome in connection with the testimony of Clement of Alexandria.] Hence a double Greek recension visible all along the line. This matter appealed to Blass, for he says ('Philology of the Gospels,' pp. 203 and 205), "To use a simile: reading Mark (with due attention given to the variants) reminds one of walking on quicksand . . . for the difference of readings mainly rests in the expressions and does not affect the sense. But, nevertheless, we feel unsafe and wonder in what way such a condition of the text may have been produced . . . But one of the authors seems to be Luke. Well, and then? Did Luke perhaps interpolate or revise Mark? No, but he translated it, as the original Mark was in Aramaic, or had it translated for his own use, and then revised the translation. At a later time Luke's copy got into circulation and was again copied, and those copies went side by side with copies containing a translation made by somebody else . . ."

Thus Blass. I do not think there is much which points to an Aramaic original. The whole matter can be understood if to St. Peter's Semitic background we apply Mark's Latin surroundings when he wrote, but Blass clearly apprehended the double Greek recension and was striving to account for it.



*As to D<sup>gr</sup>, a and d.*

At first it seemed as if *d* were the king, but there are certain independent features in D<sup>gr</sup> which stamp it as of almost equal importance. † For instance in Sir John Hawkins' list of words peculiar to St. Mark's Greek, we find among them (p. 200) *επιραπτω* and *επισυντρεχω*, but in D<sup>gr</sup> for *επιραπτει* (ii. 21) that MS has *επισυνραπτει* and W<sup>gr</sup> *επισυναπτει*. So that this form *επισυν* applies to another word in the Marcan Gospel as well as *επισυντρεχω*. *Επισυνραπτει* stands opposite *adsuit* (the Latins hardly vary here at all) and *adsuit* can scarcely have influenced *επισυνραπτει* or *επισυναπτει*. Excepting *επισυναγω* (Matt., Mark, Luke) no other verb in the New Testament is compounded with *επισυν-*, besides *επισυντρεχω* above mentioned, peculiar to Mark's Greek text at ix. 25. For this the Vulgate and most Latins have *concurrentem*, but *a* = *conclisissit*, while *b d i* = *concurreret*, *f ff<sub>2</sub>* = *concurrit*, *k* = *concurrunt*, *q* = *concurrent*, and *δ* = *concurrerebat*. [*ραπτει* 71 only in ii. 21.]

Of course D<sup>gr</sup> of to-day is not the exact original of D<sup>gr</sup> foundation text. We have a splendid illustration of this at xii. 38 in one verse. D<sup>gr</sup> (against *d*) adds *αμα*. This *a* (alone ‡ of Latins) maintains with the addition of *simul*. But two lines below D<sup>gr</sup> goes wild (against *d*'s Latin *et qui volunt*) by writing *και των τελωνων* (for *των θελοντων*). This *a* opposes, having *qui volunt*. The addition of *et* in *d* is due to some curious reaction § which, however, did not conform *d* to D<sup>gr</sup> or D<sup>gr</sup> to *d*, so that we have the opportunity to observe a process at work which is quite interesting. This is followed in the same verse by another illustration which seems helpful. For D<sup>gr</sup> 2<sup>pc</sup> add *ποιεισθαι* at the end of the verse as *d* *facitis*, so that D<sup>gr</sup> *d* hold together. How do the Latins stand? The Greek expression is : *και ασπασμους εν ταις αγοραις* dependent on the original *των θελοντων*. A few cursives only add *φιλοντων* before *ασπασμους* (borrowed from Luke) as do *syr pesh* and *syr sin*, while *sah* repeats *των θελοντων* (אזו עוֹרָעוּ) as *arm* and *c* : "qui volunt salutari" but *c* abandons *ασπασμους* (τους ασπασμους *sah boh*) or *salutationes* of *b d e* for *salutari* of *a k i q r δ* [above *ασπασμους*] thus making a composition of *salutationes* and *salutari* and adding *volunt*. Here therefore *b d e* have

† From this Greek the Latin of *a* seems to have been made, quite independently of *d*. For a beautiful although infinitesimal example see vi. 18 *licet te* says *a*, and so D<sup>gr</sup> alone : *εξεστιν σε* right opposite *d* : "*licet tibi*." All other Greeks and Latins use *σοι* and *tibi*. So in other small places, as vi. 35 *ηδη δε* D<sup>gr</sup> 2<sup>pc</sup> 604 *a*, but *και ηδη* the Greeks and *d*. See xii. 37 *libentissime* for *libenter* by *a* and D *d* : *και ηδεως*. In the very next verse xii. 38 *a* follows D<sup>gr</sup> alone, against *d*, for *a* has *simul* alone and D<sup>gr</sup> *αμα* alone. At ix. 31 D *d* (as we have them) make bold to remove the apparently pleonastic *αποκτανθεις* (following *αποκτενουσιν*). The only support is from x<sup>scr</sup> y<sup>scr</sup> and *a c k*. All Greek uncials, including W<sup>gr</sup> retain, as do *b* and the rest of the Latins. That *a* is found here with D is significant. Here *b* doubtless holds the base and not *d*.

‡ As we pass through the press *von Soden* teaches us that his new Greek ms 050, sister to D, does not have *αμα*. But he obscures the Latin issue by grouping *a b r i* together, whereas *b r i* do not have *simul* as *a*. *Sod*<sup>050</sup> has *ποιεισθαι fin*.

§ Add for + *και ante των θελοντων von Soden's ε 1091 (Sinai 186, Greg. 1223).*

the simple *salutationes* dependent on the original *qui volunt*; against *salutari* of *a i k q r δ vg*. We arrive at the conclusion then that *ποιεσθαι* and *facitis* of D<sup>Φ</sup>. *Sod*<sup>050</sup> 2<sup>pe</sup> and *d* is a late accretion to both D and *d*, for *a* rejects it, unless indeed *salutari* of the others is supposed to be a composition of *ασπασμους ποιεσθαι*, but then *salutare* would have been used.

At xiii. 14 D adds *τι αναγεινωσκει* after *ο αναγεινωσκων νοειτω*. *a* also adds *quidquid legit* and *n quod dicit*, while *d* has *quod legit*, so that although D *d* here are together, D<sup>gr</sup> here probably reacted on *d* latin, as *d* differs from *a n* who probably translated from D's Greek. At xiii. 22 *a* has *facient* with *d* and D *Sod*<sup>050</sup> 2<sup>pe</sup> *ποιησουσιν* against *δωσουσιν* of other Greeks and Latins. xiii. 33 *a* alone follows D<sup>gr</sup> against *d* and all else omitting *εστιν fin*. (Cf *c* which however turns the phrase.)

I wish to add here a most important matter which I think has never been pointed out before. Where D and *d* differ we can frequently discover, by the help of *a*, which reading is basic and which is not in D or *d*.

Thus at xiv. 1 D *d* and *a ff*<sub>2</sub> and only these omit *και τα αζυμα*. This occurs in connection with one of St. Mark's well-known doublets or pairs. *ην δε το πασχα και τα αζυμα*.† We know from the absence of other D *d* sympathisers like 2<sup>pe</sup> *etc* ‡ that this must be a correction to remove apparent pleonasm, but how came both D and *d* to excise the words? The answer is that Greek D reacted here on small *d*. We know this because it is the Greek of D and not the Latin of *d* which *a* habitually follows. Further proof offers in the same verse. D<sup>gr</sup> and *a i* omit *εν δολω* but *d* has it. Here therefore D<sup>gr</sup> did not react on *d* latin, although *a*, as usual, follows D's Greek. There are several other places where at first sight *a* would seem to strengthen the small combination D *a d*, but as a matter of fact it is now proven that D simply overflowed back as a (wrong) influence on *d*, and *a* is merely an accessory and a witness that this influence came from D<sup>gr</sup> only.

This is well illustrated again at xiv. 25 where D *Sod*<sup>050</sup> 2<sup>pe</sup> have *ου μη προσθω πειν* as *a* (differing in latin expression from *d*) *d* and *f* only, for *ου μη πιω* of all others. This Greek of D, found only in *a f* otherwise, must have flowed back on to *d*.

The retranslation of *a* (and *k* and sometimes *i*) is often illustrated. It occurs again immediately after at the opening of xiv. 26. The Greeks maintain *και υμνησαντες*, the Latins and the vulgates "*et hymno dicto*," but exceptionally :

*a* = Et cum hymnos dixissent  
*i* = Et cum laudem dixissent  
*k* = Et cum heminum dixisset

† Only Ψ *Sod*<sup>1493</sup> vary the order *ην δε τα αζυμα και το πασχα*, while *k r*<sub>2</sub> do not like the doublet and have *pascha azumorum* or *azemorum* as *vg*<sup>R</sup> and (*gat*).

‡ Von Soden's 050 appears also to go against D *d a ff* here.



$r$  = Et cum hymnum . . . . .t

$l$  = Et ymnum dicentes

$\delta$  = Et umnisantes

In the same chapter again at xiv. 32 D  $a$   $d$  alone substitute *αυτοις* (illis) for *τοις μαθηταις αυτου* of all others.

At xiv. 44.  $a$  (and  $c$   $k$   $r$ ) go with D<sup>gr</sup> only *εδωκεν* (*δεδωκεν* Sod<sup>050</sup>) by writing *dedit* for *dederat* of all others and  $d$ .

But at xiv. 47 D  $a$   $d$  together omit *των παρεστηκοτων* showing D<sup>gr</sup> has here influenced  $d$ .

At xiv. 67. where D<sup>gr</sup> alone omits *και* before *συ*, we know it is an error, because  $a$  does not follow.

At xiv. 70. — *τω πετρω* D  $a$   $d$ ,

and 72. — *οτι πριν αλεκτορα φωνησαι δις με απαρνηση* D  $a$   $d$ , they are seen together.

Further, when, as at xiv. 48, both D and  $d$  omit *ως* and *tanquam* before *επι ληστην*, we must assume this to be a common error in the last copying of the ms, as neither  $a$   $k$  nor any others omit. We thus learn that at the last copying even, an effort was made to bring Latin and Greek into conformity.

And when  $n$  replaces  $a$  (as it does from xv. 22 onwards) we must note that  $n$  does not support D<sup>gr</sup> at xv. 34 *ωνειδισας* with  $c$   $i$   $k$  (?) but has *me dereli[quisti]* against them. Thus probably D<sup>gr</sup> and  $c$   $i$   $k$  are conspiring in an error against the mass, and  $n$  controls the old D<sup>gr</sup> as  $a$  did before.

Observe the independence of  $n$  throughout this section, and especially xvi. 4 *amotum* for *revolutum* of the rest of the itala, which although agreeing with the *αποκεκυλισμενον* of D<sup>gr</sup> ( $d$  = *revolutum*) against *αποκεκυλισται* of most, yet appears to hang on a different treatment.

Note also at xvi. 6 where D(W) has *φοβεισθαι* (for *εκθαμβεισθε*) and  $d$  *timere*, that  $n$  follows suit with *timere* against *expavescere* of the others ( $k$  *stupetis*).

#### As to $b$ :

The most important Latin witness in St. Mark for "control" is  $b$  [ $k$  is wanting i.–viii.] a feature which Buchanan has quite forgotten to mention in his new and valuable edition of  $b$ .† The text of  $b$  (far removed from  $ff$  in this Gospel) is a most ancient one. All the O.L. join

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† Observe in Mark iii. 32 (where *εκαθητο* bothered  $a$   $e$  so much that they deliberately alter the sentence, although no others know any different verb) that  $\aleph$  alone of Greeks has *προς αυτον οχλος* (for *περι αυτον οχλος*). We look to  $d$  and find *circa eum turba* as the rest of Latins. We look to D and find *προς τον οχλō* and do not understand it. But  $b$  says alone of Latins *ad illum turba*, so that  $\aleph$   $b$  are giving us what D means to give, *τον* standing for *αυτον*. See Harris, 'Study of Codex Bezae,' page 20, where he shows *λον* for *λογον* twice and *λεις* for *λεγεις*. Add *λεις* for *λεγεις* John xiv. 9 and *frum* for *fructum* in  $d$  at John xv. 2. We find even *πε* for *περι* (Mc. v. 27). (Cf. xiv. 58 *τον νσον* (—*τουτον*) D<sup>gr</sup> alone against *hunc templum* by  $d$  opposite.)

D *d* so largely in Mark as a unit (with the exception of *a*) that it has a very deep significance. But *b* goes farther than this and invites inspection as to the fundamental *d* text sometimes preserved in *b* where *d* has lost it. As to *a* the condition is quite different as sketched above. It would seem as if *a* had been independently translated into Latin from a Greek which had already been made from the original Latin.

Long and long ago critics found certain Latin words graecised especially the property of St. Mark, as σπεκουλατωρ, κεντυριων, ξεστης,† but explained them away. Sir John Hawkins calls attention (p. 132) to v. 23 εσχρατως εχει, saying in a note "This expression is condemned by Phrynicius, see Thayer's Lexicon," but if retranslation from the Latin "in extremis est" it could not very well be rendered εσχρατως εστιν. As to θυγατριον mentioned just above this, *filiola* is found in *e*. Now the problem is both simplified and complicated by some of the extraordinary agreements of W<sup>gr</sup> with *e* latin. How it will all work out I cannot say at present.

It is quite unnecessary to repeat that St. Mark probably wrote his Gospel at Rome for Roman readers, and it is beside the mark to say that Greek was the current or polite language of the city or that the names of the early leaders and Popes were Greek names. The oral Gospel appealed first as thoroughly to the oppressed servants and slaves of the Roman households as to their masters; and what was the language of the common people? Of the converted butchers, bakers and purveyors to these households? Of the masons, blacksmiths, carpenters *etc*? Of the Christian attachés and employés of the baths and places of public entertainment? The catacombs tell us, and the inscriptions speak in no uncertain voice that the Latin and Greek tongues were *in a state of flux* in St. Mark's day. We find Greek words transliterated to Latin, and conversely Latin words expressed in Greek letters. We find φηλικισσισμος for *felicissimus*, βιξ for *bixit* or *vixit*, φιλιο for *filio*; or *cosmou* for κοσμου, *itaira* for εταιρα, Theos for Θεος and so forth. In fact some could speak Greek but only knew the Latin alphabet, others, while knowing enough Latin to speak it, could only write the Greek letters.‡ Hence a Latin,

† Cf also Mk. vi. 8 μη εις την ζωνην χαλκον ("neque in zonā aes") as against St. Luke (ix. 3 "μητε αργυριον"). Cf also Mk. xii. 42 λεπτα δυο ο εστιν κοδραντης ("duo minuta quod est quadrans," the lowest Roman coin) as against St. Luke (xxi. 2 "δυο λεπτα tantum, praeter D + ο εστιν κοδραντης").

‡ We find the very hybrid graeco-latin words *bisomus*, *trisomus* and *quadrisomus* in common use in the catacombs (to the exclusion of other expressions) for burial space for two bodies, three bodies, and four bodies.

Sometimes Δ occurs for D throughout a Latin inscription (see No. 142 in Marucchi and others).

We come across such a thing as this:

KALEMERE DEVS REFRI  
GERET SPIRITVM TVVΩ  
VNA CVM SoRoRiS TVAE HILARAE.

Or *benemerenti*, *et*, and φειλιε in the middle of a Greek inscription, and observe the Greek rho in *benemerenti*.



or a Graeco-Latin written Gospel seems *a priori* to have been perfectly natural and called for under the circumstances; and not necessarily a bilingual, but two separate editions, one in Greek and one in Latin. The Latin original, if represented by *b* and *d*, seems to have parted company with the Greek original very soon if not immediately. It reappears in *a* and part of *k* to some extent, but *a* is a fresh translation from the Greek as *k* seems to be in many places.† The consensus of Latins with *b d*

ΔΗΜΗΤΡΙΟ ΕΤ ΛΕΟΝΤΙΑ  
 ΣΕΙΡΙΚΕ ΦΕΙΛΙΕ ΒΕΝΕΜΕΡΕΝ  
 ΤΙ ΜΝΗCΘΗC ΙΗCΟΥC  
 Ο ΚΥΡΙΟC ΤΕΚΝΟΝ.

We find *septem* (ΣΕΡΤΕ *sic*) with ANN in the middle, at the end of a Greek inscription:

ΕΡΜΑΙΚΕ ΦΩC Z  
 ΗC ΕΝ ΘΕΩ ΚΥΡΙΕΙ  
 Ω ΧΡΕΙCΤΩ ANN  
 ΩΡΟΥΜ Χ ΜΗCΩ  
 ΡΟΥΜ ΣΕΡΤΕ.

In the middle of a Greek inscription (Marucchi No. 344) occurs BONIΦΑΤΙΕ.

From the catacombs of Domitilla, observe two Latin lines followed by Greek in Latin letters:

ANNIBONVS FECIT SIBI ET SVIS  
 LOCVM HOMIBVS N VIII INTRO FORMAS  
 ΕC ΤΟΝ ΕΜΟΝ ΠΑΝΤΟΝ ΤΥΤΟ ΕΜΟΝ.

This lasted a long while. There is a Latin inser. in Greek letters throughout, dated 269 A.D.

ΚΩCΟΥΛΕ ΚΛΥΔΙΩ ΕΔ ΠΑΤΕΡΝΩ ΝΟΝΕΙC  
 ΝΟΒΕΝΒΡΕΙΒΟΥC ΔΕΙ Ε ΒΕΝΕΡΕC ΛΟΥΝΑ ΧΧΙΙΙ  
 ΛΕΥΚΕ ΦΙΛΙΕ CΗΒΗΡΕ ΚΑΡΕCCEΜΕ ΠΟCΟΥΕΤΕ  
 ΕΔ ΕΙCΠΕΙΡΙΤΩ CΑΝΚΤΩ ΤΟΥΩ.

On the shorter and earlier inscriptions such Latin names as *Flavus* or *Flavius*, *Septimius* etc are written in Greek characters:

For instance: ΦΛ · CΑΒΕΙΝΟC · ΚΑΙ  
 ΤΙΤΙΑΝΗ · ΑΔΕΛΦΟΙ

And again: CΕΠΤΜΙΟC ΠΡΑΙΤΕΞΤΑΤΟC  
 ΚΑΙ ΚΙΛΙΑΝΟC

Or ANNIA ΦΑΥCΤΕΙΝΑ

Or ANNIOC ΚΑΤΟC

Or ΛΙΚΙΝΙΑ ΦΑΥCΤΕΙΝΑ

† A good example occurs at xiv. 54 where the 23 uncials and W write *ην συν* (or *συγ*) *καθημενος* but D *it vg ην καθήμενος*. Tischendorf observes "*it<sup>v</sup> vg erat sedens, sedens, sedebat; k accurate fuit simul sedens,*" but he should have said...*k ex graeco fuit simul sedens.*" The Latins all hang together against any *consedens* or *simul sedens* except *k*, which as we thus see is bringing back his Latin into conformity with the Greek, while D<sup>er</sup> alone follows the Latin.

shows that the Latin as an entity remained knit together. With the Greek it is quite different. D reappears in Egypt in W but with modifications incident to a passage of *d* through Carthage previously, where it had become modified to *c* and *e*. The Greek of **NB** is quite different again from that of DW, although **N** shows occasional traces of W *e*, and B of W or D. Did the Greek of D perish by shipwreck or otherwise on its way to Alexandria?† Or did they use at first only St. Matthew and St. Luke in those parts? The early Fathers are strangely silent as to quotations from St. Mark.

Among one of the first distinct quotations from St. Mark (v. 34) it is noticeable that *Clem*<sup>Alex</sup> gives us *απελθε εις ειρηνην* for *υπαγε εις ειρηνην*. [Luke says *πορευου*.] The Latin is *vade*. See later for remarks as to Clement in connection with what St. Jerome says of Mark's personal arrival at Alexandria, bringing his Gospel with him.

#### *As to c :*

*c* is also a valuable adjunct for control as to the original base *b c d e*. Its glosses are reproduced by W<sup>gr</sup>, and it has many Egyptian characteristics. Whether it ever had an accompanying Greek column we do not know, but the corruption *per labia* for *per manus* in vi. 2 probably arose from confounding *χειλεων* or *χειλων* with *χειρων*. One thing is very certain, *aeth* and *c* are very close in Mark. Among other places observe Mark vi. 38 — *και γνοντες c aeth* and *syr sin*. The latter adds force to the basic age of the recension.

Then, as shown beyond, *Tertullian* and *aeth* share the otherwise unique reading in xiv. 13 *invenietis hominem* for *occurrent vobis homo*.

Besides this *c* and *Tert* are in apposition in other Gospels.

A curious coincidence occurs at Mark ii. 26, where for *εισηλθεν*, W alone substitutes *εισελθων*, not supported by our Latin witnesses, but by Jerome with *ingressus* (*Ep ad Pamm*: "Idem Marcus inducit ad Pharisaeos salvatorem loquentem 'Nunquam legistis . . . quomodo *ingressus* domum Dei sub Abiathar . . .'").

#### *St. Mark in the Irish Latin texts.*

One striking fact deserves notice, and that is that when the Irish text of the four Gospels was copied St. Mark's Gospel alone appears in almost pure Vulgate dress. Why was this? It must be concerned with

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† Observe v. 37 *παρακολουθσαι* DW *fam* 1 28 124 2<sup>pe</sup> 604, *ακολουθσαι* AKΠ\* *al*<sup>8</sup>, *συνακολουθσαι* **NB** *rell*. While the Latins use *sequi*, W elides *μετ αυτου*, and *e* has *introire* with *Sod*<sup>3:19</sup> *εισελθειν*. But the point is that *παρακολουθσαι* bears directly on the wording of the end of Mark, for at xvi. 17 *παρακολουθησει* occurs, and this has been challenged as not being a Marcan compound or occurring elsewhere in the Gospel, whereas DW confirm it in Mark v. 37, at any rate as to *their* Greek.



the irreconcilable differences observed between the *two* separate Greek lines or recensions to which I wish to direct attention. Not being able to decide to follow the *itala*, so largely interwoven with the *b d* base, which disagreed with the Greek line of **8B**, except in spots, it was evidently considered judicious to swallow St. Jerome's revision almost completely for St. Mark. That there was a reason for it is obvious. Have we found the true reason in assuming a double Greek recension? This must be further investigated, but I see no other outlet.

*Base of St. Mark's Gospel.*

So much has been written concerning St. Mark's Gospel that it may be thought that the subject is threadbare. This hardly seems to be the case, but I would fain bring forward something new if possible. What I suggest has already found circuitous admission by other minds. For instance, in Sir John Hawkins' *Horae Synopticae*, p. 207, after referring to the proportion of classical and non-classical words in the four Gospels, he says :

“ *It thus appears that the non-classical words (like the non-Septuagintal words) occur with considerable more frequency in the special vocabulary of St. Mark than in those of the other synoptists.*”

In other places he agrees with most authorities in giving priority to the Marcan Gospel as regards its *foundation*, where roughnesses, not of diction but of the manner of presenting facts, have been smoothed by St. Matthew and St. Luke.

Taking these two observations together, they make for a *later* Greek than that of Matthew and Luke, with an *earlier* base. Now if that base be Latin the matter is to a large extent explained. Little things like *εσχατον* (Mark) for *υστερον* (Matt. Luke) then assume a greater force than we have been disposed to give them.

Sir John emphasises the historic present as being one of Mark's strong preferences. Indeed, this also bears upon the point. For the *aits* of *d* often bear opposite in D<sup>sr</sup> *ειπεν*, while the *itala* coincides with the *ait* of *d*.† Further than this, where the strong Alexandrian preferences for the historic present and imperfect over the aorist make themselves felt

† This matter deserves considerable attention. Compare Dr. Nestle's too brief notice of the subject in *Journ. Theol. Studies*, July 1911, p. 607, and consider the figures given for *b* and *d* in St. Mark in connection with such a Roman writer as Plautus, whose plays are crammed full of *ait* and *ais* and *aio*. Cf. *Amphitruo* I. i. 188-189.

*Merc.* Ai' n' vero?

*Sos.* Aio enimvero.

*Merc.* Verbero!

*Sos.* Mentiris nunc jam.

*Merc.* At jam faciam ut verum dicas dicere.

*Sos.* Quid eo 'st opus?

Notice also the frequent appearance in Mark of *ερχεται* (for the indeterminate Latin *venit*, present or perfect) against the synoptic *ηλθεν*.

in **NB** in the Gospels of St. Matthew and St. Luke, it is different in St. Mark, and although I chronicle a fair number of these additional Greek historic presents for **N** or **B** in St. Mark, the situation is more confused there and sometimes the aorist is preferred to the imperfect.

Before we can deal with the list of "Rude, harsh, obscure or unusual words or expressions which may therefore have been omitted or replaced by others" (*op. cit.* pp. 131/4) we must consider more fully what the Latin texts have to say, and variations in Greek MSS. Thus, as to the first example,

i. 10 *σχιζομενους*, did St. Mark himself really use this? The Latins *b d f ff<sub>2</sub> g<sub>1</sub> g<sub>2</sub> h l r r<sub>2</sub> δ* (*hiant i q*) all say *apertos* (even *a adaperiri*, *c aperiri*). So *D<sup>gr</sup> sol.*

Then, ii. 4 *etc κραβαττος*. This surely belongs among the Latinisms, cited lower down.

As to ii. 21 *επιραπτει*, we must observe *D*'s *επισυνραπτει* and *W*'s *επισυναπτει* as to retranslation, or as to two lines of Greek.

xi. 1. *εισιν τινες ωδε των εστηκοτων*, "an awkward arrangement of words" says Sir John Hawkins, but the MSS vary here considerably. (See *ante* p. 100.)

xiii. 11. *μη προμεριμνατε*, "a verb not found elsewhere in N.T., LXX, or classical writers." But if *cogitare* were original we can understand it. (*a* here retranslating, as usual, has *prae-medetare* (*cf. προμελετατε Ψ<sup>2</sup>*), *k* exceptionally *satagare* but both *a* and *k* have been influenced by Greek recensions as compared to the other Latins in St. Mark).

16. *ο εις τον αγρον*, a very probable Latin construction.

xiv. 31. *εκπερισσως* † "is found nowhere else in Greek."

Perhaps from a Latin colloquialism "*tanto magis*" as indeed re-rendered by *a* (while *k* has "*plura loquebatur magis dicere*" against *amplius* of most *vett.*).

xiii. 19. *εσονται γαρ αι ημεραι εκειναι θλιψις* (or *θλιψεις*). This is far more difficult, in fact insoluble from our available Latin materials, which do not agree with the Greeks, who here seem to be a unit, yet an original *dies illi tribulationes*, meant for *dies illi tribulationis* which *c ff<sub>2</sub> i l* hold, might have led to the Greek, which is opposed by *a b d k n q r* "(in) illis diebus tribulationes" and which in these may not represent an original base but revision.

Unfortunately, for such Greek words—unique in Mark—as *σκοληξ*, *στασιαστης* we have no synoptic parallelisms to use for purposes of exact comparison. *στασιαστης* of Mark xv. 7 (*μετα των στασιαστων δεδεμενος*) is however beautifully confirmed by St. Luke's *δια στασιν* (xxiii. 19).

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† It is exceedingly curious to find that the notorious latinisers 56–58–61, apparently alone among cursives, join **NBCDΨ<sup>12</sup>** for *εκπερισσως*. Add *Paris*<sup>97</sup>.



σανδαλια Mark vi. 9 (not appearing in Sir John Hawkins' list of words peculiar to St. Mark, probably because it occurs in Acts xii. 8) may be emphasised as compared to the υποδηματα of Matt. x. 10.

In Mark *d i* have *sandalia*, *b f l q* = *sandaliis*, so that probably *soleis* of *a*, *soleas* of *e*, *caligulas* of *c*, *galliculas* of *ff<sub>2</sub>* are retranslations.

υποληνιον Mark xii. 1, unique as to Mark and as against ληνον of Matt. xxi. 33, is indeterminate.

In Mark *b c d f g<sub>2</sub> l* (*q* locum) *δ vg* have *lacum* (*a ff<sub>2</sub> i k* torcular).

In Matthew *a b c d* (*e* torcularem) *ff<sub>2</sub> g l q vg* have torcular (*ff<sub>1</sub> h* lacum).

*Lacum* would appear original in Mark, and *torcular* in Matthew. But it is almost impossible to draw any inferences, although υποληνιον may be considered more probable for *lacus*.

*Important example of harmony among the Latins at St. Mark vi. 36.*

One of the most striking places is the εγγιστα of D 604 and *all latt* PROXIMAS at vi. 36 against κυκλω of the other Greeks. Not a single Latin tries to express κυκλω otherwise here in Mark.† But now turn to the parallel in Luke ix. 12 and see a very different state of things. The Greek of both passages is the same:

Mark vi. 36. απολυσον αυτους ινα απελθοντες εις τους κυκλω αγρους και  
κωμας...

Luke ix. 12. απολυσον τον οχλον ινα πορευθεντες } εις τας κυκλω κωμας και  
απελθοντες } αγρους...

(Matthew omits κυκλω.)

In Mark then the Latins have: *in* PROXIMAS villas et vicos.‡

But in Luke *a* = adjacentes vicos et agros

*b e ff<sub>2</sub> l q r* = circa castella et villas

*μ* = circa castella et vicos

*c* = in castella adjacentia

*d* = in proxima castella et villas

*δ* = in circum castella et villas

*f* = in castella et villas quae in circuitu sunt

*vg* = in castella villasque quae circa sunt

I submit that this has a distinct bearing on a common *Latin* base in *Mark* of *proximas*, and a common *Greek* base in *Luke* of κυκλω, when we see in Luke the variations *circa*, *adjacentes*, *adjacentia*, *proxima*, *in*

† Cf. also xi. 32 ηδεισαν (*pro* ειχον) DW Sod<sup>(65)</sup> 2<sup>pe</sup> and οιδασι 604 = sciebant of *it<sup>pi</sup>* against habebant of all vulgates. The *proof* of retranslation is here afforded by 604.

‡ All have *in proximas*. *a* = in proximas villas et municipia

*b c f ff<sub>2</sub> q* = in proximas villas et castella

*d i l* = in proximas villas et (+in *i*) vicos

*r<sub>2</sub>* = in proximas villas et vicinos

(hiant *e k q*) Δ δ = { <sup>in</sup> <sup>vicos</sup> ΕΙC ΤΟΥC ΚΥΚΛΩ ΑΓΡΟΥC } *sic*

*circum, quae circa sunt, and quae in circuitu sunt, against the steady proximas in Mark.*

For the rest I must refer to the following lists.

*And first as to Retranslation in W.*

The following is a list of some of the apparent retranslations in W. It is startling enough, but there is much more to be observed.

Mark

- i. 27. εθαυμαζον (*pro* εθαμβηθησαν)
- 44. καθαρσιου (*pro* καθαρισμου)
- ii. 4. προσελθειν (*pro* προσεγγισαι)
- 12. θαυμαζειν αυτους (*pro* εξιστασθαι παντας)
- 23. εσπαρμενων (*pro* σποριμων)
- iii. 11. ιδον (*pro* εθεωρει) [*Negl. Sod. W. Male Sod. de D ειδον, habet εθεωρουν*]
- 30. εχειν αυτον (*pro* εχει)
- 34. κυκλω αυτου (*pro* κυκλώ τους περι αυτον)
- iv. 4. τα ορνεα (*pro* τα πετεινα)
- 20. πιπτοντες (*pro* σπαρευτες)
- 32. αυξει (*pro* αναβαινει)
- v. 31. συντριβοντα (*pro* συνθλιβοντα)
- vi. 5. ουκετι (*pro* εκει ουδεμιαν)
- 13. εξεπεμπον (*pro* εξεβαλλον)
- 31. λοιπον (*pro* ολιγον)
- vii. 10. αθετων (*pro* κακολογων)
- 19. διανοιαν (*pro* καρδιαν)
- 31. εις την δεκαπολιν (*pro* δεκαπολεως)
- 33. προσλαβομειος (*pro* απολαβομενος)
- viii. 11. απ (*pro* παρ)
- 23. ενπτυσας (*pro* πτυσας)
- ix. 8. περιβλεπομενοι (*pro* περιβλεψαμενοι)
- 11. τι ουν (*pro* οτι *pr<sup>iti</sup>*)
- 32. ερωτησαι (*pro* επερωτησαι) (*al<sup>aliq</sup>*)
- 45. κοψον (*pro* αποκοψον)
- 49. αλισ γηθησεται (*pro* αλισθησεται)
- x. 22. απο του λογου (*pro* επι τω λογω)
- 35. αιτησωμεθα (*pro* αιτησωμεν)
- xi. 12. αυριον (*pro* επαυριον)
- 25. ανη (*pro* αφη) [*Negl. Sod*]
- 30. απ (*pro* εξ *pr.*) (*al<sup>aliq</sup>*)
- xii. 1. εξωρυξεν (*pro* και ωρυξεν)
- 3. εδιραν + και απεκτιναν (346)
- 10, 26. ανεγνωκατε (*pro* ανεγνωτε)
- xiii. 2. αφεθη ουδε διαλυθησεται (*pro* καταλυθη)
- 12. αναστησονται (*pro* επαναστησονται) (348 *Sod*<sup>1043</sup>)
- xiv. 6. κοπον (*pro* κοπους)



xiv. 27. σκορπισθησεται (pro διασκορπισθησεται) [Negl. Sod]

32. *ἐξέρχονται* (*pro* *έρχονται*)

61. *ευλογημενου* (*pro* *ευλογητου*) and so  $\Psi$  28 c<sup>scr</sup>

70. *περιεστηκοτες* (*pro παρεστωτες*) (*cf. a*)

xvi. 1. εἰσελθουσαι (pro ελθουσαι)

5. θεωρουσιν (*pro* ειδον)

In *ch.* i.-v., where the *e* and *b c e* sympathy is paramount, the retranslation is very thick. Afterwards it shades off but does not disappear. What is there is not only retranslation from Latin, but from the other Versions. Of these 45 cases only 5 find any support.

Observe also in iii. 1 a genitive-absolute *και εισελθοντος αυτου* for *και εισηλθεν*, which cannot come from the parallels, and must be from *b c e* “et cum introisset.” The others have “et introivit.” Cf ix. 28, where for “et cum introisset” of all Latins the Greeks only vary between *εισελθοντος αυτου* and *εισελθοντα αυτον*.

Consider also *γίνεται* and *εγείρετο*:

At iv. 37 D writes *εγενετο* with which *Tisch* groups all the Latins, while *γινεται* (so W) is the reading of the other Greeks. But observe the reverse at :

ii. 15. *γίνεται* only **N**BLW 33 2<sup>ve</sup> 604 892\* *W-H* & *Sod txt*, and *εγενετο* D and all the rest. [*Om. Sod*<sup>050</sup>.]

It seems clear that *factus est* or *facta est* or *factum est* is rendered either *γίνεται* or *εγενετο*. And the way in which the MSS occasionally go apart looks like a Latin base out of which the variations sprung.

When I published Evan 604 it became apparent that there was a reason for the Latinisms in that MS, when we took into consideration the sympathetic bond between D 2<sup>pe</sup> and 604. It became clear to me how ancient was this Latin base. Lest some should still think that the Latinisms and evidences of retranslation in 1 13 28 2<sup>pe</sup> and 604 are late, I have exhibited first a typical list in the great MS W.

Now there is much *less* of this in 28 and not more as we come down the line, as far as actual age (not actual text) is concerned. But to show how the matter is interlocked I will exhibit these examples.

We find in 28 at:

i. 19. κατασκευαζοντας (*pro* καταρτιζοντας), but this is visible in 124  
[*non fam*] although not in W.

xii. 34. συναιτως (= συνετως) *pro* νουνεχως apparently unique by 28.

xiv. 1. κρατησωσιν και (pro κρατησαντες) = *latt syrr (et Sod minn<sup>5</sup>)*.

As to 28 and 604 :

iii. 14. Here 28 and 604 conspire alone to give us *περι αυτου* (*pro μετ αυτου*)

## As to 604 alone :

Mark

- i. 18. *λιαν* (*pro δικτυα*)  
 iv. 41. *ελαλουν* (*pro ελεγον*)  
 v. 1. *λιμνης* (*pro θαλασσης*) (*Cf. Merx de λιμν. et θαλ.*)  
 ix. 10. *ετηρησαν* (*pro εκρατησαν*) [*Cf. D vii. 4 τηρειν alone for κρατειν*]  
 xi. 32. *οιδασι* (*pro ηδεισαν DW; sciebant latt*)

2<sup>pe</sup> alone :

- vi. 50. *αυτοις* (*pro μετ αυτων*), where D 33 604 Paris<sup>97</sup> have *προς αυτους*  
*Om. Sod<sup>fam</sup> φ<sup>a</sup>. Om. μετ αυτων και λεγει 273.*

2<sup>pe</sup> and 604 :

- vi. 37. *ινα φαγωσιν* (*pro φαγειν sec.*) *Cf. a b q. Cf. syr sin.*  
 x. 16. *επιθεις* (*pro τιθεις*)  
 xiii. 8. *αναστησεται* (*pro εγερθησεται*) [*Sod adds <sup>050</sup>*]  
 xiv. 29. *καν* (*pro και ει*) Add *Sod<sup>050 8371</sup>* and D (*και εαν*)

## D 28 :

- xiii. 17. *θηλαζομεναις* (*pro θηλαζουσαις*)

D 2<sup>pe</sup> :

- vi. 47. *εν μεση τη θαλασση* (*pro εν μ. της θαλασσης*)  
 viii. 17. *εστιν η καρδια* (*pro εχετε την καρδιαν*) Add *Sod<sup>050</sup>*  
 xiv. 55. *ινα θανατωσουσιν* (*pro εις το θανατωσαι*) *et 1 Sod<sup>050</sup> Laura<sup>A</sup> 104*

## D 604 :

- vi. 36. *εγγιστα* (*pro κυκλω*) *latt<sup>omn</sup> proximas*

D 2<sup>pe</sup> 604 :

- vi. 48. *και ελαυνοντας* (*pro εν τω ελαυνειν*) [*Sod adds <sup>050</sup> ?*]  
 56. *πλατειαις* (*pro αγοραις*)

## W 604 :

- ix. 18. *ηδυνηθησαν* (*pro ισχυσαν*) Add *Sod<sup>1093</sup>*

## W 28 :

- vi. 29. *κηδευσαι* (*pro και ηραν*)  
 ix. 31. *εγειρεται* (*pro αναστησεται*) Add *Sod<sup>1337</sup>*  
 33. *διελεχθητε* (*pro διελογιζεσθε*) Add *fam 1* and *Sod<sup>1337</sup>*  
 xiii. 27. *επισυνστρεψουσιν* *sic et W et 28* (*pro επισυναξει vel επισυναξουσι*)  
[Male Sod de W]  
 xv. 41. *διηκονουσαν* (*pro και διηκουνουν*) W ; *διακονουσαι 28* [*Recte Sod.*  
*Male Scholz διακονησαι*]

W 28 2<sup>pe</sup> 604 :

- v. 22. *ω ονομα* (*pro ονοματι*) [*Negl. Sod 604*]

## D(W) :

- ix. 3. *ως* (*pro οια*) *Cf. W*  
 37. *εν τω ονοματι* (*pro επι τω ον.*) Add 69 *Sod<sup>3015</sup>* in nomine *latt*  
 42. *εβληθη* (*pro βεβληται*)

DW 2<sup>pe</sup> :

- xvi. 6. *φοβεισθαι* (*pro εκθαμβεισθε*) Add 115



and such a thing as in **N**:

**NW** *Sod*<sup>50</sup> 1 13 28 2<sup>pe</sup> 604:

xii. 41. +τον (*ante χαλκον*) [*Add Sod*<sup>137</sup>. *Negl. Sod N ut Tisch om. ed*<sup>viii</sup>]

or in **C**:

vi. 19. ζητει (*pro ηθελεν*) **C** *latt*

or in  $\Delta^*$ :

xiii. 8. αντι εθνον (*pro επ εθνος*)  $\Delta^*$ ; so *contra gentem b c d δ\** *vg*<sup>allq</sup>, *adversus gentem q*. [*Sod neglects Δ\*: Δ\* ipse has επ εθνος supra but as an afterthought.*]

or *Origen*:

xii. 24. γνωσκοντες (*pro ειδοτες*) **D** *Orig* alone (*cf. latt vett*<sup>pl</sup>)

not to speak of **N**, which has a good many personal retranslations, but they are involved frequently with parallels.†

At any rate the matters in question are all easily reducible to a very early age.

As to a thing like xii. 18 *αναστασις ουκ εστιν* *fam* 1 13 28 [*non DW rell*] for *αναστασιν μη ειναι* this is probable retranslation, but has no reference to other features.

We will now allow to follow a list of some of the evidence for a double or treble Greek recension in St. Mark as opposed to what comes very near a single line among the Latins.

If ever Bishop Westcott's dictum‡ holds true it is as regards the authorities for St. Mark's Gospel. It is useless to seek the truth in any one document here, and although **D d** have an ancient base, **b** is found to share it and go beyond them in brevity, while **W** in connection with **b e k** and the other Latins is absolutely essential to a true understanding of the mixture (old as it all is) which pervades the text. **NB** alone here are more than useless.

† It does not seem necessary to tabulate the many unique retranslations of **D<sup>sr</sup>** from Latin, as they are so well known, although I know of no complete list.

‡ "No authority has an unvarying value. No authority is ever homogeneous." Compare also Blass ('Philology of the Gospels,' pp. 58 and 70): "In reality the blame is to be cast upon the textual tradition and not upon the author, and we may learn from this quite evident case that those written copies (not to speak of editions) which we are accustomed to rely upon by no means deserve implicit trust. Which copies, then, do deserve it? No single copy at all, but if anything the tradition taken as a whole, with entire liberty to select in each individual case that branch of the tradition for our guide which shall seem to us to be in this case most trustworthy, even if it is a heretical witness like Marcion."

"Of course, the fact that *πρώτη* in one of these passages, and *Λιβερτινων* in the other, is almost universally attested, is not to be understood as being the result of one great deliberate action, viz., of a revision of the text made at a definite time by definite men, and then imposed upon the whole Christian Church. If such a revision had taken place in the ancient Church, like those revisions which have been made for instance at different times in the English Church, we should certainly hear of that fact from some of the numerous ecclesiastical writers whose works have come down to us."

## CHAPTER V.

### TWO OR MORE GREEK RECENSIONS IN ST. MARK.

"We have now shown reasons for believing that the whole body of Western Latin readings go back into a single bilingual copy, the remote ancestor of the Codex Bezae; and we have also seen that the Greek of the Beza owes the greater part of its textual and grammatical peculiarities to the reflex action of *its own Latin*."—Rendel Harris, 'Codex Bezae,' p. 171.

"There are cases where a book or paper, whose actual results cannot be accepted, is far more valuable and suggestive than many statements of certain and indisputable facts are. Hicks' paper is one of these cases; its value in method is quite distinct from its value in results."—Ramsay, 'St. Paul at Ephesus' in 'The Church in the Roman Empire,' p. 118.

The very imperfect suggestions offered in my 'Genesis of the Versions,' *vol. I. p. 28 seq.*, are much more fully illustrated here. Any examples which seem beside the mark are amply compensated for by others which show a definite Latin background.

Mark

- |         |  |  |                  |  |
|---------|--|--|------------------|--|
| †i.     | 6. δερρην<br>τριχας  | D <sup>gr</sup> pellem a<br>rell gr et d   | (Cf. p. 127 seq) | vestem depilis r (syr)                                     |
| †i.     | 7. και ελεγεν αυτοις<br>και εκηρυσσει λεγων  | D d a (r)<br>rell  |                  |  |
| 16.     | τον αδελφον αυτου<br>,, ,, ,, του σιμωνος  | DGF et W 28 33 372 al. it <sup>11</sup> vg syr aeth<br>E*FHKSUVP et ΣΦ al.   |                  | mult goth slav   |
|         | ,, ,, του σιμωνος  | AE <sup>2</sup> Δ min <sup>20</sup>  | }                | a r δ copt arm   |
|         | ,, ,, σιμωνος  | NBLM z <sup>scr</sup> al.  | }                | a r δ copt arm   |
| 24.     | οιδαμεν<br>οιδα  | NLΔ <sup>gr</sup> 892 boh (hiat sah) arm aeth Orig <sup>bis</sup> Orig <sup>int</sup><br>Eus <sup>quater</sup> Bas Cyr <sup>hier</sup> Chr <sup>quater</sup> Iren <sup>int</sup> (Text <sup>prax</sup> ‡) Hil <sup>bis</sup> Aug al. Sod <sup>txt</sup><br>BD rell et WΣΦ minn omn rell vid, latt omn et δ |                  | [contra Δ <sup>gr</sup> ] syr pers goth W-H <sup>txt</sup> |
| 31.     | εκτεινας την χειρα κρατησας ηγειρεν αυτην<br>ηγειρεν αυτην κρατησας της χειρος<br>εκτινας την χειρα και επιλαβομενος εγειρεν αυτην | D b d r q (- αυτην)<br>(f + αυτην)<br>Rell et al. lat (tenens e)<br>W  |                  |  |
| ii. 15. | γινεται<br>εγενετο   | NBLW 33 2 <sup>pe</sup> 604 892*<br>D rell (Om. Sod <sup>050</sup> )   | }                | factum est latt  |
| 23.     | διαπορευεσθαι<br>πορευεσθαι<br>παραπορευεσθαι  | BCD<br>W fam 13 Sod <sup>1444</sup><br>N plur  | }                | Cf latt  |
| 26.     | μετ αυτου<br>συν αυτω  | DWΣ Sod <sup>050</sup> 2 <sup>pe</sup> 604 al <sup>11</sup><br>NB rell et Φ  |                  |  |

† But such circumscribed divisions I do not add to further.

‡ But *Tert<sup>marc</sup>* "scio" doubtless *ex Luc iv. 34* and *Tert<sup>prax</sup>* probably refers to *Luke iv. 41*.



Mark

- iii. 3. τω την ξηραν χειρα εχοντι **NC\*Δ Sod<sup>050</sup> δ Tisch ed<sup>viii</sup> txt**  
 τω την χειρα εχοντι ξηραν **B(L) 2<sup>pe</sup> 892 a boh sah**  
*aeth (syr — εχοντι) Treg W-H txt*  
 τω ξηραν εχοντι την χειρα **33**  
 τω εξηραμμενην εχοντι την χειρα **Unc<sup>10</sup> al. et ΣΦ txt rec. et**  
*Tisch vii.*  
 τω εχοντι την χειρα εξηραμμενην **D cf lat**  
 τω εχοντι την χειρα ξηραν **W**  
 τω την χειρα εχοντι εξηραμμενην **28 124**  
 τω την εξηραμμενην χειρα εχοντι **Sod txt ABSQUE ULLA**  
**AUCTORITATE.**
7. εις **DHP 131 209 238 y<sup>scr</sup> z<sup>scr</sup>**  
*al<sup>20</sup> Paris<sup>97</sup>*  
 επι **Σ al. ? [non apud Sod]**  
 προς **NB plur et WΦ 1 al. mult** } *Lat : ad*  
 εις } *sic 118*  
 προς }  
 παρα } *fam 13 28 Sod<sup>1216</sup>*  
 8. ακουοντες **NBΔ et W fam 1 fam 13**  
**892 2<sup>pe</sup> copt W-H Sod<sup>txt</sup>** } *audientes latt<sup>pl</sup>*  
 ακουσαντες **D<sup>gr</sup> rell pl a syr arm**  
 31. σταντες **Σ (cf lat stantes)**  
 στηκοντες **BC\*Δ 28**  
 εστηκοτες **C<sup>2</sup>GL fam 1 124 604 892 Sod<sup>243</sup>**  
 εστωτες **DW rell gr minn et 2<sup>pe</sup>**  
*ibid.* καλουντες **NBCL et W 1 13 28 892 W-H Sod** } *vocantes latt*  
 φωνουντες **D rell (λαλουντες 2<sup>pe</sup>)**  
 ζητουντες **A**  
*Om. Δ δ α*
- iv. 8. αυξανομενον **DACLΔ et W**  
**238 892 Sod<sup>txt</sup>** } *crescentem c d ff<sub>2</sub> i l q r δ*  
 αυξανοντα **Π unc<sup>9</sup> et ΣΦ** } *vg et increscentem b*  
**28 minn txt rec.** } *(mut e k)*  
 cum incremento **a (om 2<sup>pe</sup>)**  
*sed αυξανομενα* **NB soli et W-H R-V (De ἄλλα init??)**  
 10. οι μαθηται αυτου **DW Sod<sup>050</sup> fam 13 28 2<sup>pe</sup> it omn (non f) syr<sup>sin</sup>**  
 οι περι αυτου συν τοις δωδεκα **NB rell omn syr pesh vg copt aeth**  
*ibid.* τις η παραβολη αυτη **DW Sod<sup>050</sup> fam 13 28 2<sup>pe</sup> it omn et f**  
 τας παραβολας **NBCLΔ 892 et W-H txt (syr sin)**  
 την παραβολην **A unc<sup>10</sup> et ΣΦ et Sod txt**  
 De parabola illa vel de parabolis illis **syr boh (εθβε) et sah**  
**των παραβολων**
12. αφεθησομαι **D\* d ff<sub>2</sub> i q r vg<sup>G</sup> aeth (αφησω D<sup>b</sup>)**  
 αφεθη **NBLΔ unc<sup>8</sup> et WΣΦ Sod<sup>050</sup> Orig 1/2** } *(sah boh syr)*  
 αφεθησεται **AKΠ min aliq Orig 1/2**

Mark

- iv. 15. ἀφέρει D  
 ερει W 28  
 αρπαζει NCΔ (Matt.)  
 αιρει B plur  
 (it<sup>pl</sup> vg aufert vel tollit, auferet c d l q)
21. ερχεται Plur et syr pesh l q vg Om. Sod<sup>duo</sup>  
 adfertur b  
 απτεται D (vis duplex)  
 καιεται W sah boh it pl } d (accenditur) } aeth accendit  
 luc. et afferet
31. οποταν W  
 ο οτι αν D  
 οταν N  
 ος οταν B plur  
 ως οταν C\*Δ
32. αυξει W b e r (cf. c q)  
 αναβαινει NB rell pl  
 Om D d i, habent και γινεται tantum
39. φιμωθητι W b c e ff<sub>2</sub>  
 σιωπα και φιμωθητι D<sup>gr</sup> aeth sah boh vg<sup>AFLT</sup>  
 σιωπα πεφιμωσο NB rell, d et latt rell syr (hiat sin)  
 σιωπα φιμωσο L [Om. claus. Δ δ]
- v. 3. μνημασιν NABCLΔΠ unc<sup>8</sup> Sod<sup>050</sup> } Cf xv. 46 et  
 μνημειοις DH al. et W } xvi. 2.
6. προσεδραμεν W d b c e i q, r (occurrit)  
 εδραμεν NB rell et D<sup>gr</sup>
19. απαγγειλον NBCΔΣ Paris<sup>97</sup> Sod<sup>050</sup> al. a.iq et txt  
 διαγγειλον DW fam 1 13 28 604  
 αναγγειλον A rell et Φ minn pl et 2<sup>pe</sup>
- † 22. προσεπεσεν D<sup>gr</sup>, επεσεν Sod<sup>1354</sup> } procidit a b c f ff<sub>2</sub> l q r δ vg  
 προσπιπτει W fam 13 } (procidens d)  
 πιπτει NB rell et Sod<sup>050</sup> et cadens e
26. αλλα μαλλον εις το χειρον ελθουσα Plur et W (vide post)  
 „ „ επι το χειρον ελθουσα Sod<sup>050</sup> 2<sup>pe</sup> 604  
 „ „ επι το χειρον (— ελθουσα) D<sup>gr</sup>

*d* and *f* vg<sup>pl</sup> have sed magis deterius habebat, but *b c ff<sub>2</sub>* only sed peius habebat, *e* sed deterius haberet, *q r* sed deterius habebat, *a*? sed peius deterius habebat, *δ* sed magis in deterius venit.

D alone seems to elide the verb. Possibly the expression *επι* was supposed to be sufficient without it (cf. syr<sup>pe:h</sup> mut syr<sup>sin</sup>), but 2<sup>pe</sup> 604 retain *ελθουσα*. Coptic retains the verb.

I give this at length because there has evidently been trouble about the double *ελθουσα* in ver 27 fin and ver 28. In the following verse 28 a large change of order obtains as to the position of *ελθουσα*. Indeed W

† This marks the extreme limit of *e*'s great influence on W heretofore in Mark.



(alone) makes the one serve for both : *ελθουσα και ακουσασα περι του ιυ εν τω οχλω οπισθεν ηψατο αυτου* eliding the second *ελθουσα*, as D does the first. But as there is a slight space in W after *ελθουσα* we must treat the omission as in *ver* 28. We then get this result :

W *και ακουσασα περι του ιυ εν τω οχλω ηψατο αυτου*

D 2<sup>pe</sup> *ακουσασα περι του ιυ ελθουσα οπισθεν και ηψατο του ιμ. αυτου εν τω οχλω*

d *audito de ihu venit de retro et tetigit vest. ejus inter turbam*

i „ „ „ „ *retro et tetigit vest. ejus in turbam (εις τον οχλον fam 13 28 NΣ)*

a *cum audisset de Jesu venit a retro et tetigit tunic. illius inter turbam*

q *audito de ihu venit retro et tigit vest. ejus inter turba*

b „ „ „ „ „ *in turba et tetigit vest. ejus*

NB plur *ακουσασα (+τα NBCΔ Evst 33) περι του ιυ ελθουσα εν τω οχλω οπισθεν ηψατο . . . fam 1 Sod<sup>178 1094</sup> e om εν τω οχλω.*

Mark v. 36. *τον λογον (+ τον B) λαλουμενον Plur*

*τουτον τον λογον*

D *latt<sup>p1</sup>*

Latin = *audito hoc verbo etc*, but *b* simply *audito*. It looks as if the differences arose simply from translation from Latin.

Amplified in retranslation by *copt* and *vg* as : “Jesus autem verbo quod dicebatur audito.”

*ibid.* παρακουσας NBLΔ<sup>gr</sup> W e 892\*? W-H Sod txt [Male Sod de 2<sup>pe</sup>] ακουσας AD rell omn Sod<sup>050</sup> et 2<sup>pe</sup> (e sil. Cronin) et verss

37. παρακολουθηςαι D<sup>gr</sup> W fam 1 28 124 } This bears on the wording  
2<sup>pe</sup> 604 } of Mark in xvi. 17

συνακολουθηςαι NB rell et Sod<sup>050</sup> } παρακολ.

ακολουθηςαι AKΠ\* minn aliq; εισελθειν Sod<sup>309</sup>, e introire.

vi. 2. δοθειςα τουτω NBCLΔ 892 W-H txt

δοθειςα αυτω D rell et W et Sod txt

The Latins have *illi* for the most part (*ei a e*) and retranslation is a more probable influence here for this change than anything else.

5. εκει ποιησαι ουδεμιαν δυναμιν NBCLΔ fam 1 [non 118] 273  
892 W-H (εκ. ποι. ουδεμιν sic Sod<sup>050</sup>)

εκει ουδεμιαν ποιησαι δυναμιν D a d Orig<sup>bis</sup> Hier

εκει ουδεμιαν δυναμιν ποιησαι A plur fam<sup>π</sup> et Sod txt [Male de fam<sup>π</sup>]

sed ουκετι ποιησαι δυναμιν W (—εκει)

9. See Latin and five varying Greek forms.

19. quaerebat a b c d i q r (*hiant e k*) et εξητει C\*

volebat f ff<sub>2</sub> l δ vg et Gr omn rell et WΔ ηθελεν

20. ακουσας Unc et plur

ακουων 28 157 Paris<sup>97</sup> min al<sup>30</sup> audiens b f i r

*ακουσας* is much more correct here, therefore how came *ακουων* into 28 al. except via Latin?

Mark

- vi. 24. του βαπτιζοντος **NBLA**<sup>gr</sup> 2<sup>pe</sup> [*non* 28] + *Sod*<sup>050 sol</sup> et *Sod*<sup>txt</sup>  
 του βαπτιστου DW *rell omn minn et latt copt*  
 25. του βαπτιζοντος L 604 892 only!  
 του βαπτιστου **NBA** 2<sup>pe</sup> *rell*!  
 36. εγγιστα D 604 et *it vg proximas* (*praeter δ om. Habet*  
*vicos supra κυκλω*!)  
 κυκλω **NBW** *rell*.

[Observe in this verse +*iva* before *αγορασωσιν* D<sup>gr</sup> alone apparently with Paris<sup>97</sup>; *d* has *et* not *ut*]

- † 40. κατα εκατον και κατα πεντ. **NBD** 21 *boh* (*literatim*) W-H *Sod*.  
 ανα ,, ,, ανα ,, A *rell unc minn et sah* (*literatim*)  
 P (– *ανα prim*) και ανα N W (– *ανα sec 33 c l r Orig*) – *ανα bis a*.

The Latin *per...per* serves for this, and there could not be a more certain place for *bohairic* influence than this. *Boh* uses **ΚΑΤΑ...ΚΑΤΑ** *literatim*, while *sah* has **ΝΑ...ΝΑ** or **ΝΑΝ...ΝΑΝ**. W also uses *ανα* (once) and not *κατα*.

50. ελαλ. μετ αυτων *Plur*, but ελαλ. προς αυτους D ‡ 33 604, and αυτοις 2<sup>pe</sup>. “Ad eos” *a d f ff<sub>2</sub> i q r*, Ad illos *c*, but *b* = “illis.”

I refuse absolutely to connect this with a “provincialism” as Gregory and Souter imply by their criticism of other examples adduced previously. This is simply a double recension, and *b* seems to hold the original “illis” (as 2<sup>pe</sup> αυτοις) whence μετ αυτων in translation.

51. In the verse following *λιαν* is omitted by DW<sup>vid</sup> *Sod*<sup>050 vid</sup> 1 28 273<sup>vid</sup> 604. Here W comes to join us (rather exceptionally hereabouts) and with *b* “abundantius” (against the latin *plus magis*) witnesses to a base without *λιαν*. The Latin *plus magis*, or *magis plus* of *c* can equally well be a translation of the Greek εκ περισσου or εκ περισσως (περισσως D) without *λιαν*. I see two recensions here. [*Confusè Sod fam I<sup>a</sup>.*]

55. χωραν **NBLA** *Sod*<sup>050 et fam φ<sup>a</sup></sup> 33 892 Paris<sup>97</sup> *copt W-H Sod txt*. (Again the same group which we have charged with other matters hereabouts, so that the issue is very square as to who holds and who does not hold the original base) against περιχωρον DW *unc rell et ΣΦ et 28 2<sup>pe</sup> 604 minn*.

The Latin of *d* is merely *regionem* it is true, as of *it*<sup>pl</sup>, but *b-q* (together proving their base) say *confinem regionis*, so that either this reproduces περιχωρον, or if *regionem* be basic the double Greek recension is accounted for.

† Tisch quotes 2<sup>pe</sup> for *κατα* as does Horner following him, but Cronin does not report this nor von Soden and Belsheim prints *ανα* uncorrected by Cronin. As Paris<sup>97</sup> deserts both **N** and **B** here (it generally sides with one or the other) *κατα* seems pretty clearly a preference of **NBD**, for Origen opposes with *ανα*.

‡ Tisch writes *avtois* here in error as to D. Add Paris<sup>97</sup> for *προς αυτους*.



Mark

*ibid fin.* Here are any amount of variations, all bearing on retranslation and consideration, the actual basic reading being very doubtful.

vi. 56. *καὶ οσοὶ (-αν)* **NDΔ 1 33** Paris<sup>97</sup> *Sod*<sup>1435 1443</sup> *contra B rell καὶ*  
*οσοὶ αν (vel εαν).*

vii. 3. πυκνα      ΝW b (subinde) f g<sub>2</sub> l vg goth copt  
                              syrr aeth } crebro pugillo aur  
πυγμα     BD(πυγμα) rell et ΣΦ minn  
                              (πυγμω Sod<sup>1449</sup>) et c ff<sub>2</sub> i q r Orig }  
(primo d, momento a. Om Δ δ sah syr sin. Hiant e k)

*Subinde* of *b* if basic, as is possible, may have caused the trouble. At any rate retranslation is quite possible here. W seems to show that *e k* probably opposed BD here, but what they read must remain uncertain. [See my edition of the 'Morgan Gospels,' p. lviii.]

4. *ραντισονται* NB 40 53 71 86 179 237 240 244 259 *Euthym*  
*βαπτισονται* DA *pl et* WΣΦ *minn al. et* Paris<sup>97</sup> *Orig.*

As to *παντιζω* cf. *Hebr* ix. 13 19 21 x. 22, but especially (not in Concordances) *Apoc* xix. 13 *περαντισμενον* P, *ερραντισμενον* Hipp, *περιεραντισμενον* **N**<sup>c</sup> and *περιεραμμενον* **N**<sup>\*</sup> (for *βεβαμμενον*) showing that **NB** probably made a deliberate change above at Mark vii. 4. In the *Apoc* the Latins agree as to "sprinkling." [*Cf. Merx, p. 70 ad loc. Mc. vii. 4.*]

*ibid.* τηρειν D } *d et it*<sup>1</sup> *vg* servare,  
κρατειν B *rell et WΣΦ minn omn vid* } *sed b* tenere

There must be a reason for these things, and that reason has already been suggested. Unfortunately here *a* (which I have shown elsewhere was probably retranslating from the Greek of D) does not express it “*quae acceperunt tradita.*” Whether we are to regard *b*’s “*tenere*” here as basic I do not know. *c* has *servare* and *e k* are wanting. Above, *tenentes* of *d latt* = κρατουντες of all Greeks and D, so that *tenere* of *b* may well be basic, τηρειν simply D’s translation, and *servare* retranslation from D. (Cf. ix. 10 ετηρησαν pro εκρατησαν 604 alone.)

5.  $\tau_{ais} \chi_{ερσιν}$  DW 28 2<sup>ve</sup> *solī vid* } must indicate a translation  
 $\chi_{ερσιν}$  *Rel.* } change in all probability

14. ακουσατε BDHL *Sod*<sup>050</sup> 21 2<sup>pe</sup> 892 *W-H & Sod txt*  
 ακουετε ⚭ *rell et W minn et Paris*<sup>97</sup> } *audite latt*

17. *τον οικον*      **ΣΔ** (D) *al. pauc sah boh syr* } most likely from re-  
                   *οικον*      B *plur et W* } translation

19. εἰσέρχεται D<sup>gr</sup>  
εἰσπορεύεται Rell et W. (*d* introiit ut latt rell)

*ibid.* ἐξέρχεται D<sup>gr</sup>  
ἐκπορεύεται B<sup>plur</sup> (πορεύεται Λ, ἐκπορεύονται Sod<sup>376</sup> [= Paris<sup>97</sup>]  
*in ed. N.T. contra ed. Schmidtke*)

Mark

- εκβαλλεται **ΝΦ**  $\mathfrak{L}$  *minn*<sup>septem</sup>  
 χωρει W (*cf. i et boh*)  
 vii. 24. ηλθεν M 28 273 2<sup>pe</sup> 604 *Evst<sup>a</sup> Orig*  
 εξηλθεν LΔ (*εισηλθεν* 245)  
 απηλθεν *Plur et DW (abiit Latt)*  
 33. προσλαβομενος W  
 απολαβομενος **ΝBD** *plur minn plur et* 2<sup>pe</sup> Paris<sup>97</sup> 892\*  
 επιλαβομενος E\*Γ 118-131-209 157 213 604 892\*\* *al<sup>20</sup> et Evst<sup>a</sup> 11*  
 λαβομενος Δ 63\*\* *Sod*<sup>1091</sup>  
*adprehendens a l δ vg, sed suscipiens b d i r, accipiens c q,*  
*adciens ff<sub>2</sub>, adsumens f*  
 In these cases where the Latins vary so much,† there has  
 been already Greek reaction on them. We must assume  
*suscipiens* of *b d i r* or *accipiens* of *c ff<sub>2</sub> q* to be the more basic.  
 Probably *c* (= *e k*? which are wanting) = *W<sup>gr</sup>*.  
 35. ηνοιγησαν BΔ 1-209 [*non* 118] 892 *W-H Sod txt, ηνυγησαν ΝD*  
 ηνοιχθησαν L *Sod*<sup>tres</sup> [*Sod*<sup>050</sup>]  
 διηνοιγησαν 124 2<sup>pe</sup> 604 διηνυγησαν W  
 διηνοιχθησαν AN *rell et ΣΦ minn pl et* 28 Paris<sup>97</sup>  
 (The latin remains unchanged: *apertae sunt*, and none  
 apparently *adapertae sunt*.)  
 36 *init.* Here also *praecepit* of *latt* is uniform and the Greeks (including  
 W) agree on *διεστειλατο*. Only Δ and Paris<sup>97</sup> vary with  
*ενετειλατο* [Δ repeats at viii. 15 but not Paris<sup>97</sup>].  
*ibid.* λεγωσιν **ΝBLW**<sup>d</sup>Δ *et W Sod*<sup>050</sup> 28 33 892 2<sup>pe</sup> Paris<sup>97</sup> *W-H Sod*<sup>txt</sup>  
 ειπωσιν D *rell et ΣΦ minn pl*  
*ibid.* Although D *d b c ff<sub>2</sub> i* omit *οσον δε αυτους διεστελλετο*, it is  
 noteworthy that W (which retains with the other Greeks  
 and *a f g<sub>2</sub> l q vg*) writes *οσω...* = *quanto* of *f g<sub>2</sub>* (*quando*)  
*vg* so that even here *W<sup>gr</sup>* sympathises with Latin.  
*ibid.* περισσοτερος **ΝDW**<sup>d</sup> 61 604 *Sod*<sup>1442 δ 362</sup>  
 περισσοτερον B *rell et W*  
 37. υπερεκπερισσως DU *fam* 1 435 604  
 υπερπερισσω W. υπερπερισσου  $\mathfrak{L}$  *Sod*<sup>1454</sup>  
 παντες W<sup>d</sup> } *eo amplius latt*  
 υπερπερισσως **ΝB** *et ΣΦ minn pl vid*  
 viii. 5. ηρωτα **ΝBL**Δ 892 Paris<sup>97</sup> *W-H*  
 ηρωτησεν W  
 επηρωτησεν M *Sod*<sup>1385</sup>  
 επηρωτα D *rell et ΣΦ Sod*<sup>txt</sup>  
*interrogavit it omn (praeter a interrogabat)*  
 6. παραγγελει **ΝBD**<sup>gr</sup>L 892 *lv g<sup>D</sup> LQRY W-H Sod. vel παρηγγειλε*  
*rell et latt*<sup>pl</sup> *praecepit (παραγγειλας Sod*<sup>050</sup> 2<sup>pe</sup>).

† See the other Lists where they do not vary among themselves.



Mark

- επεταξε Origen (=latt praecepit, vi. 27 39)  
 viii. 7. παρεθηκεν  $\aleph^*$  tantum et Tisch<sup>txt</sup>  
 εκελευσεν παρατειθηναι D (jussit latt sah aeth?)  
 ειπεν παρατιθεναι BL $\Delta$  $\aleph^a$  179 372 892 Sod<sup>351 1341 1442</sup> W-H  
 Sod. (ειπεν παρατεθηναι A c<sup>scr</sup> † (Φ)) cf latt apponi  
 ειπεν παραθειναι GM\*NUVXΠΣ et W 2<sup>pe</sup> al. cf syr copt  
 ειπεν παραθηναι EFHKSW<sup>d</sup>Γ 28 al. mult  
 ειπεν παραθετε C 33 (Paris<sup>97</sup>)

Cf verss. Male Tisch de d "dixit pro jussit." Habet d: "et gratias agens dixit (ob D<sup>gr</sup> και ευχαριστησας pro και ευλογησας) et ipsos jussit adponi."

Cf compositionem et contextum in docum. diversis.

- viii. 12. ζητει σημειον  $\aleph$ BCDL $\Delta$  Sod<sup>050</sup> fam 1 28 33 2<sup>pe</sup> 604 892  
 Paris<sup>97</sup> W-H Sod.  
 quaerit signum a b c d (quaeret) ff<sub>2</sub> i l δ vg<sup>11ur</sup> copt aeth syr  
 σημειον επιζητει AN rell et WΣΦ Orig  
 signum quaerit f g<sub>1.2</sub> q r vg<sup>aliq</sup> goth arm

N.B.—Here, with differing order, the simple *quaerit* is constant among Latins. This kind of thing is quite different from what occurs in the next verse viii. 13 where NΣ substitute καταλιπων for αφεις. This is simply *ex* Matthew.

- viii. 15. ορατε βλεπετε  $\aleph$ B most and WΣ (Φ:ορατε και βλεπετε)  
 but D Sod<sup>050 203</sup> fam 1 2 2<sup>pe</sup> omit ορατε, and Δ 604 omit βλεπετε.  
 The Latins (all except cf g<sub>2</sub> l gat aur vg) and syr sin only use one  
 expression, but this varies: a k vg<sup>T</sup> syr sin using *cavete*  
 while: b d ff<sub>2</sub> i q r use *videte*

Over ορατε in Δ stands †cavete  
videte

In view of all that has passed before it is probable that either *cavete* or *videte* is basic. *Cavete* may have grown out of *videte*, and ορατε βλεπετε out of *cavete*.

- viii. 17. πεπ. εχετε την καρδιαν υμων Plur et W f g<sub>2</sub> l vg (habetis)  
 εχοντες 28  
 πεπ. εστιν η καρδια υμων D<sup>gr</sup> a q syr  
 πεπ. υμων εστιν η καρδια Sod<sup>050</sup> 2<sup>pe</sup>  
 πεπ. εισι αι καρδιαι υμων b c d ff<sub>2</sub> i (hiat k)

[Male Sod. de W; non accurate de latt. et d].

Sah: your heart (is) hard. Boh: Is your heart hardened.

23. This whole verse shows signs of peculiar handling. D starts off with λαβομενος την χειρα for επιλαβομενος της χειρος, as to which, curiously enough, all other Greeks are agreed among themselves for *adpraehendi manum* of d (*adpraehensa manu* of a c k δ, *adprehendit manum* of b i q r, *adprehendens manum*

† "παρατεθηναι is the reading commended by the usage of the language." Buttmann, Blass.

Mark

of *f ff<sub>2</sub> g<sub>1.2</sub> l vg*). For *του τυφλου* W 1 28 2<sup>pe</sup> 604 substitute *αυτου* against Latin, *131 229 238 Sod*<sup>1054 3017 vid</sup> conflate *αυτου του τυφλου*, as *diatess.*

For *εξηνεγκεν* **NBCL**(Δ) 33 Paris<sup>97</sup> *Sod*<sup>050 al. duo</sup> *et txt*, the rest and W have *εξηγαγεν*. The Latins vary between *duxit* (*b c ff<sub>2</sub> g<sub>2</sub> i r gat*), *eduxit* (*d f l δ vg*), *produxit* (*a k*), *eicit* (*q*). Then W alone has *ενπτυσας* for *πτυσας* (exspuens *latt*) and adds *και* before *επιθεις* with G 1 13 28 273 *Sod*<sup>duo</sup> and *a b c d* against D<sup>gr</sup>. Paris<sup>97</sup> omits *εις* before *ορματα*. For *αυτω* a few have *αυτου* but W *επ αυτω*. For *interrogabat* of *d* and Latins, *επηρωτα* most, but *ηρωτα* W 251\* *Sod*<sup>1333</sup>, *επηρωτησεν* NΣ, D<sup>gr</sup> has *επερωτα*. For indirect question *ει τι βλεπει* of **Σ** and most Greeks, all Latins, and *syr goth arm*, BCD<sup>gr</sup>Δ *Sod*<sup>050</sup> 372 2<sup>pe</sup> Paris<sup>97</sup> *copt aeth* substitute direct oration *ει τι βλεπεις*, and W has *ει βλεπει* eliding *τι*, while *k* alone puts *aliquit* after *videret*. (*βλεπειν* 13 [*non fam*] perhaps a good way out of the difficulty.)

Surely this *must* mean retranslation.

- viii. 25 *init.* *ειτα παλιν* Greeks, but *και παλιν* D and *et iterum* by *b d ff<sub>2</sub> i k q r* (*c* “*et rursus*”) *syr sin*.

*Cf* further remarks as to this under caption “*Itala as a unit.*”

- ibid.* *και διεβλεψεν* **NBC\***LWΔ<sup>gr</sup> *fam* 1 28 *Sod*<sup>1033</sup>  
*και ενεβλεψεν* C<sup>2</sup> *boh* (*cf sah aeth aliter*) *et vidit k* (*syr sin*?)  
*και ηρξατο αναβλεψαι* D *b c d g<sub>2</sub> ff<sub>2</sub> i l r δ vg pers*  
*και εποιοσεν αυτον αναβλεψαι* ANX *unc*<sup>11</sup> *et ΣΦ al. a f q.*

*Om syr pesh.*

- και εποιοσεν αυτον αναβλεψαι και διεβλεψεν* *fam* 13 [*non* 124]  
*ibid.* *ωστε αναβλεψαι...* D *it vg*  
*και εβλεψεν* **Σ** *Sod*<sup>050 1443</sup> 348 2<sup>pe</sup> *sah δ, και εβλεπεν* 244 *syr*  
*και ενεβλεπεν* BL 28 13–69 273 *v<sup>scr</sup> W-H Sod, και*  
*ανεβλεπεν* Δ<sup>gr</sup> 346  
*και ανεβλεπεν* *sic W\*, και ανεβλεψεν* FM 124 157 *al.*  
*και ενεβλεψεν* A *unc*<sup>14</sup> *al. pl.* (*Om. Paris*<sup>97</sup>).

26. Compare the different recensions here in *Tisch*.

27. *εις καισαριαν* D *a b d ff<sub>2</sub> i q r*  
*εις τας κωμας καισαριας* **NB** *rell et WΣΦ. c f k l δ vg*

28. *ειπαν* **NBCL**Δ Paris<sup>97</sup> (892) *k δ copt syr aeth* [*non Sod*<sup>txt</sup>]  
*απεκριθησαν* D *unc*<sup>14</sup> *et WΣΦ minn it omn (praeter k δ) vg goth*  
*(arm ut Luc οι δε αποκρ. ειπαν)*

- ibid.* *οτι εις των προφ.* **NBCL** 892 Paris<sup>97</sup> *copt (syr) W-H Sod txt*  
*[εις των προφ.* 2<sup>pe</sup> *test. Muralt Tisch, non Belsh Cronin]*  
*ενα των προφ.* A *unc*<sup>14</sup> *et WΣΦ Sod*<sup>050</sup> *minn et k δ*  
*ως ενα των προφ.* D *Sod*<sup>1094 1442</sup> *it vg (praeter k)*

29. *επηρωτα αυτους* **NBCDL**Δ 53 892 2<sup>pe</sup> *Sod*<sup>1443</sup> *et Sod*<sup>txt</sup> *a ff<sub>2</sub> q*  
*(c) δ copt*



Mark

- λεγει αυτοις A *unc rell et* WΣΦ Sod<sup>050</sup> b i l r vg (f k)  
*goth arm aeth syr* (ελεγεν Sod<sup>1250</sup>)
- viii. 30. ειπωσιν CDG Sod<sup>551</sup>  
λεγωσιν NB *rell et* W (λεγουσιν) ΣΦ minn
33. πετρω NBDL 21 *hi soli et* W-H Sod *txt* (cf *copt lat*)  
τω πετρω A *unc rell et* WΣΦ minn et Paris<sup>97</sup>
34. ει τις NBC\*DLΔ et W *fam* 1 *fam* 13 28 115 183 2<sup>pe</sup> 604  
892 Paris<sup>97</sup> Laura<sup>A 104</sup> Sod<sup>309 1089 1341</sup> *fam* φβ *Evst* 31 48  
*it vg arm Orig Orig<sup>int</sup> Synops (Ath) W-H Sod.*
- οστις A *unc rell*<sup>12</sup> et ΣΦ Sod<sup>050</sup> minn *rell<sup>omn</sup> copt syr*
- ibid.* ακολουθειν C\*DX *unc*<sup>8</sup> et WΦ 1 28 *al*<sup>100</sup> *it*<sup>pl</sup> *vg*  
*goth aeth* (adhaerere *aeth<sup>int</sup>*) *sah et Sod txt*
- ελθειν NABC<sup>2</sup>KLΓΑΠΣΞ *al. c k l gat boh syr*  
*arm Orig<sup>int</sup> Synops et W-H*
- ελθειν και ακολουθιν Δ δ
- ix. 2. αναγει DW<sup>d</sup> 2<sup>pe</sup>, d ff<sub>2</sub> i q k\*\* ? l et δ (*super* Δ<sup>gr</sup> αναφερει) =  
*ducit. Rell a b c f g n vg duxit, k\* in sefuit.*
- αναφερει NB *rell omn gr et* WΣΦ Sod<sup>050</sup>
3. τις D d et b i (ανθρωποι *syr pesh pers*)
- γραφει NB *rell gr et* WΣΦ minn (et 2<sup>pe</sup> *rell*) *copt aeth latt rell*  
*Om. claus. X a n syr sin*

## [Hoc loco incipit Ψ]

6. αποκριθη BC\*LD<sup>gr</sup>Ψ 1 28 33 2<sup>pe</sup> [*Male Sod de c<sup>scr</sup> et s<sup>scr</sup>*] 604  
892 Paris<sup>97</sup> Sod<sup>1435</sup> *fam* β k boh W-H Sod *txt* (απεκριθη NB *Orig<sup>bis</sup>*)
- λαληση C<sup>3</sup>U\*Φ *al. pauc* } a c ff<sub>2</sub> n q loqueretur, b f i l r
- λαλησει D *rell pl et* Σ } r<sub>2</sub> *vg Tert aeth diceret*
- λαλει W. ελαλει Sod<sup>050</sup>. Cf *syr sah*
- ibid.* εκφοβοι γαρ εγενοντο NBCDLΔΨ Sod<sup>050</sup> 33 892 2<sup>pe</sup> Paris<sup>97</sup>  
Sod<sup>1443</sup>, cf *latt pl sah W-H Sod txt*
- ησαν γαρ εκφοβοι AN *rell et* WΣΦ cf f l g *vg boh*  
(The point is not the order as much as ησαν and εγενοντο. Cf.  
the Latin expressions. εκφ. γαρ ησαν Ψ Sod<sup>351</sup> δ 371.)
7. εγενετο φωνη NBCLΔΨ 892 Paris<sup>97</sup> boh *syr pesh et* δ W-H  
ηλθεν φωνη D *rell et latt omn* (non δ) *goth sah syr sin Sod<sup>txt</sup>*  
[Om ηλθεν vel εγενετο W 1. 7 Sod<sup>1413</sup> k (c) ex Matt?]
- † 8. εξαπινα NB *plur et* WΣΦ minn *pl*  
ευθεως DW<sup>d</sup> Sod<sup>050</sup> 28 66<sup>mg</sup> 69 2<sup>pe</sup> Sod<sup>1033 1443</sup> (statim a d g<sub>1,2</sub>  
i l n r *vg*) (c ff<sub>2</sub> *repente, f confestim, k subito, q continuo*)  
*Om b cum diatess; cf Luc ix. 36*

† Note Marsh's Michaelis vol. i. pt. i. p. 144 as to the "Alexandrian idiom in the N.T." where he says: εξαπινα which is used in the Gospel of S. Mark and in the Septuagint (Lev. Numb. Josh. Isai. Psal. 2 Chron.) and of which Thomas Magister says that it is absolutely no Greek word and perfectly spurious, has been found by Kypke in Jamblichus (Protrept xx. 125). Not mentioned in Liddell and Scott.

*ibid.* *αλλα* ACLXΓΔΠ *unc*<sup>9</sup> et WΦ *Sod*<sup>050</sup> *minn*<sup>11</sup> *arm Sod*<sup>txt</sup>  
*ει μη* NBDN et W<sup>d</sup>ΣΨ 33 61 892 *Evst* 48 49 et Paris<sup>97</sup>  
*Sod*<sup>sex</sup> W-H *txt* (πcα *sah*, εβηλ *boh*)  
*αλλ η* 27 *Sod*<sup>551 1284</sup> Laura<sup>A 104</sup> (*teste Soden non Lake*).  
*Latt omn nisi* goth *alja* cf syr Ⲁ ⲕ ⲕ

This is one of the most peculiar places on record. All the Latins use *nisi*. In *Matt* xvii. 8 the Greeks use *ει μη*. (In *Luke* it is different: *και εν τω γενεσθαι την φωνην ευρεθη Ιησους μονος*.)

If *ει μη* in Greek be original and not drawn from Matthew, or translated from the Latin *nisi*, why should all the other Greeks use *αλλα* here, which corresponds curiously enough almost literatim to the gothic *alja* (German *als*) and to the syriac for *nisi*. In St. Matthew where the Greek is *ει μη* the Latins have again naturally *nisi*. But according to all rules of criticism, as *ει μη* is the Matthaean Greek expression, *αλλα* in St. Mark (being different) should be looked upon with favour (since it could not be drawn from there) especially as W supports the other seventeen uncials which use it and thus *Soden* acts here instinctively. Very few minuscules support the *ει μη* of NBDNW<sup>d</sup>ΣΨ in Mark.

*Sah* uses ΕΙΩΗΤΙ in *Matt* (against πcα in Mark) but *boh* uses the same εβηλ in *Matt* as in *Mark*; the syriacs use the same word in *Matt* and *Mark* (in Matthew *goth* is wanting).

Of course Hort forces† *ει μη* into his text on the strength of NBNW<sup>d</sup>+D (to which add since his day ΣΨ Paris<sup>97</sup>) without a thought of anything except that such a combination must be paramount. But it is nothing of the sort. The syriac did not influence an *αλλα* in Matthew, so why should it have any influence on ACL *etc* in Mark? That can be ruled out. We are left to face either a translation by two Greek groups of an original Latin *nisi*, or an original *αλλα* in St. Mark's Greek. We must look into this matter more carefully. Because the Greek of D happens to coincide with that of NB here it need not worry us. On the contrary, D would most probably thus translate the *nisi* of *d*. Why does C desert the NB combination here? Why does L desert it? Why does W desert it? Why does *Sod*<sup>050</sup> desert it? And why Φ? Here L is the most important witness of all against *ει μη*.

Nowhere else in St. Mark is *αλλα* translated *nisi* in Latin. But there would certainly be an excuse here in ix. 8 for *nisi* to be rendered back into Greek by *αλλα*. The proper place then for this small matter is here under the caption of "Two or more Greek Recensions," and once for all it shows very clearly how the authorities are divided. That Ψ joins NB is perfectly natural. We have to explain the defection of CL from the group and their adherence with WΦ *Sod*<sup>050</sup> to the other preponderating side.

As to an argument for retranslation from Latin, a glance at the other

† No other expression will adequately express the matter.



subjects for discussion submitted just above in verses 6, 7, 8 seems very pertinent.

Further as to accommodation to Matthew, note that BD [ $\Psi$  *Sod sed male*<sup>1 rob</sup>] 33 i<sup>scr</sup> have *εκ του ορους* in the next verse (as Matt.) for *απο του ορους* of the rest.

Compare, for another case of *αλλα* and *si* (or *quodsi* as *a* has it) Mark xi. 32. Observe here at ix. 8 that both *εξαπινα/ευθεως* and *αλλα/ει μη* occur in this one verse.

Mark ix. 8. *περιβλεπομενοι* W<sup>sol</sup> *et latt*  
*περιβλεψαμενοι* Rell

I only mention this to show that W prefers the present tense as Egypt elsewhere favours the historic present and imperfect. And because W here resumes its Latin sympathies, as in verse 11 W writes *τι ουν* (for *οτι prim*) apparently alone of Greeks. (*τι οτι Sod*<sup>1333</sup> (cf. 2<sup>pe</sup> claus. seq.)).

Mark  
 ix. 14 (*pr. loco*) *προς αυτους* D *it*<sup>pl</sup> (*et k aput eos, q cum illis*) (*syr*)  
*περι αυτους* Rell *gr, et soli f l g vg inter latt circa eos*  
*ibid. (sec loco)* *προς αυτους*  $\aleph$ BCGILW $\Delta$ <sup>gr</sup> ( $\aleph$ G *εαυτους*) *Sod*<sup>050</sup>  
*fam* 1 28 33? 115 124 604 892 *k Om. Sod*<sup>1493</sup>  
*προς αυτον*  $\Psi$  *Sod*<sup>309</sup> (*αυτον Sod*<sup>1083</sup>)  
*αυτοις* D *rell et ΣΦ minn*<sup>pl</sup> *latt cum eis*  
*et δ [contra Δ<sup>gr</sup>] syr copt (αυτους 179 Paris<sup>97</sup> Sod*<sup>1225</sup>)  
 16. *προς εαυτους*  $\aleph$ AGMΓ *et W* 33 157 *al. et* 892 Paris<sup>97</sup>  
*προς αυτους* BCLNX *rell et ΣΦΨ*  
*προς αλληλους* *Sod*<sup>050</sup> *min pauc et* 2<sup>pe</sup>  
*παρ εαυτοις* 179  
*μετ αυτων* *Sod*<sup>1091</sup>  
*εν υμιν* D *it*<sup>pl</sup> *vg* (*δ inter vel ad vos supra Δ<sup>gr</sup> προς αυτους*)  
*(Om k)*

These three examples so close are instructive. I have left out another in verse 13.

18. *ουκ ηδυνηθησαν* W 115 604  
*ουκ ισχυσαν* Rell *et ΣΦΨ*

This *ηδυνηθησαν* must come from retranslation, because W [*negl. Sod*], with only D *Sod*<sup>050</sup> *a b d r* 2<sup>pe</sup>, adds in St. Mark's truly pleonastic manner *εκβαλειν αυτο* with *sah arm* (*aeth* + *curare eum*).

[Observe 604 at iv. 41 *ελαλουν pro* *ελεγον*, v. 1 *λιμνης pro* *θαλασσης*, v. 24 *επορευετο pro* *απηλθε*, ix. 10 *ετηρησαν pro* *εκρατησαν*].

Besides, in W it is followed immediately by the Latin introduction of the next verse (19) *και* for *ο δε*.

Mark  
 ix. 20. *εταραξεν* D<sup>gr</sup>  
*εσπαραξεν* AINXΓΠ *unc*<sup>9</sup> *et WΣΦ, Ψ (sed Ψ ΕΥΘΥCOYNEC- ΠΑΡΑΞΕΝ) minn*  
*συνεσπαραξεν*  $\aleph$ BCLΔ 33 372 892 Paris<sup>97</sup> (*latt conturbavit et d*)

Mark

- ix. 21. εως B<sup>sol</sup> (εως ου Sod<sup>351</sup>)  
 ως N\*AC<sup>3</sup>D<sup>gr</sup>XΓΠ *unc*<sup>9</sup> et Φ *al. pl* (goth "ei") W-H  
 εξ ου C\*LΔ et N<sup>c</sup>WΨ? Sod<sup>050</sup> 28 33 892 2<sup>pe</sup> }  
 Paris<sup>97</sup> 61 mg Sod<sup>aliq</sup> et txt } *cf latt copt syr*  
 εξ ω 61 Sod<sup>fam β</sup>  
 αφ ου NΣ *fam* 13 [non 69] 40 Sod<sup>1454 δ 362</sup>  
*ibid.* εκ παιδος D Sod<sup>050</sup> (εκ πεδος) 2<sup>pe</sup> Chr  
 εκ παιδοθεν IN et WΣ? *fam* 1 }  
 εκ παιδιοθεν N<sup>c</sup>BCGLΔ et ΦΨ 33 } *ex infantia a, ab infantia*  
 892 c<sup>scr</sup> *al*<sup>4</sup> } *rell et d*  
 παιδοθεν E? 2 238 e<sup>scr</sup>  
 παιδιοθεν ΑΓΠ *unc*<sup>8</sup> *al. pl*  
 παιδιωθεν X  
 a pueritia sua *syr aeth copt*  
 27. της χειρος αυτου NBDLΔΨ Sod<sup>050</sup> *fam* 1 *fam* 13 [non 124]  
 28 53 115 892 2<sup>pe</sup> y<sup>scr</sup> *latt copt W-H Sod txt*  
 της χειρος W  
 αυτον της χειρος *Rell et ΣΦ min*<sup>pl</sup> et 604 Paris<sup>97</sup>  
 αυτον της χειρος αυτου C\* *syr*  
 28. εισελθοντος αυτου NBCDLΔ et WΨ Sod<sup>050</sup> }  
*fam* 1 *fam* 13 28 604 892 Laura<sup>A 104</sup> } *Et cum introis-*  
 (ελθοντος αυτου 2<sup>pe</sup> non *al. Errat Sod*) } *set latt*  
 εισελθοντα αυτου *Rell et Φ minn*<sup>pl</sup> et  
 Paris<sup>97</sup> (- αυτον 273)  
 (ελθοντα αυτον NΣ *al. pauc et i*<sup>scr</sup> *male Sod de*<sup>fam π, et 350 = i</sup><sup>scr</sup>)  
*ibid.* διατι ADKΠ et Φ *al*<sup>30+</sup> *syr pesh latt* (*cur b, quare*  
*d rell*)  
 οτι διατι U 131 238 *al*<sup>10+</sup> *copt syr sin* (*cf Euthym*)  
 τι οτι *aliq pauc*  
 οτι N<sup>c</sup>BCLNXΓΔ *unc*<sup>7</sup> et WΣΨ Sod<sup>050</sup> *gr longe pl*  
 (*cf ix. 11*)  
 x. 1. περαν DGΔC<sup>2</sup> et W Sod<sup>050</sup> *min*<sup>30</sup> et Paris<sup>97</sup> *it vg syr goth arm*  
 του περαν Σ  
 και περαν N<sup>c</sup>BC\*LΨ 892 *sah boh et W-H txt*  
 δια του περαν AN *unc*<sup>11</sup> et Φ *aeth*  
 και δια του περαν Laura<sup>A 104</sup>. *Ita Sod*<sup>txt</sup> [και] [δια του] περαν.  
*ibid.* The rest of the verse varies a great deal also. See *Tisch* and  
 observe W *συνπορευεται οχλος προς αυτον και ως ιωθει παλιν*  
*εδιδασκεν αυτους.*  
 3. ετειλατο D 28 [non W non Sod<sup>050</sup> *vid*] (*mandavit k*)  
 ενετειλατο N<sup>c</sup>B *rell et WΣΦΨ minn*<sup>vid</sup> (*praecepit rell latt*)  
 12 και εαν αυτη απολ. τον ανδρα αυτης N<sup>c</sup>B(C)L(Δ) 892 (Paris<sup>97</sup>)  
*boh aeth (sah)*  
 και εαν γυνη απολ. τον ανδρα αυτης AN *unc*<sup>12</sup> et ΣΦ (a) (c) *f*  
 (k) *l vg syr goth*



Mark

και εαν γυνη εξελθη απο του ανδρος και D fam 13 28 2<sup>pe</sup> 604

(a) b (c) d ff<sub>2</sub> g<sub>2</sub> (k) q

(Aliter W 1 syr sin; aliter Ψ; cf. Sod<sup>050</sup>)

x. 16. προσκαλεσαμενος D c d f ff<sub>2</sub> q r syr sin (b??) †

εναγκαλισαμενος NB rell et WΣΦΨ minn rell latt sah boh  
goth (aeth syr pesh a)

(αγκαλεσαμενος 238)

As Buchanan throws out our star witness b, possibly προσκαλεσαμενος crept in from Luke, but it is uncertain.

ibid. κατευλογει NBCΔ 179 892 Sod<sup>050 3015 1416</sup> et txt, κατηυλογει

LΨ y<sup>scr</sup> P<sup>scr</sup> Paris<sup>97</sup> Sod<sup>1413</sup>, κατηλογι N (Cronin)

ευλογει ADEHK\*MSUVXII et W ηυλογει ΓΣΦ 28 al.

ευλογησεν FGK<sup>2</sup> al.

(See under "Improvement" in the Mark section)

20. εφυλαξα AD 28 892 Clem Orig

εποιησα fam 1·2<sup>pe</sup> Sod<sup>1337</sup> syr sin (cf Ev. sec. Hebr. in  
Matt. apud Orig<sup>int</sup>)

εφυλαξαμην NB rell omn vid et WΣΦΨ Sod<sup>050</sup>

22. πολλα χρηματα D

multas pecunias d

magnam pecuniam a

χρηματα πολλα 116

χρηματα πολλα και αγρους Clem

multas pecunias et agros b

multae divitias et agros k

multas possetsionis et pecunias ff<sub>2</sub>

κτηματα πολλα NB rell et WΣΦΨ Sod<sup>050</sup>

multas possessiones c sah (boh)

divitias multas f q

possessiones multas l δ μ

‡ 35. αιτησωμεν B unc pl et ΣΦΨ

αιτησομεν N<sup>c</sup>A 124 [saltu N\* ex hom om verba ab  
iva/iva 35/37]

ερωτησωμεν D Sod<sup>050</sup> (test. Beerm. & G.) 1 [non fam] 2<sup>pe</sup>

αιτησωμεθα W Latt omn petierimus

36. τι θελετε ποιησαι με υμιν ANXΓΠ unc<sup>9</sup> et ΣΦ minn et  
Laura<sup>A104</sup> et Soden txt

† Here Buchanan hopelessly contradicts Bianchini, for the latter (as Tisch) has *convitans* for b, but Buchanan has *amplexus* without stating whether *convitans* is an emendation in b or an invention of the previous editor. *Amplexus* throws b to the other side of the testimony. The others on the side of D use *convocans*. On the other side l vg = complexans, k complexus, vg<sup>G</sup> complectens and r<sub>2</sub> complectans (a Et in sinu suo ben. illos as syr). An original CONVECTANS might have caused trouble.

In Mark ix. 36 εναγκαλισαμενος has already been used (the only other occasion in N.T.) where D has ανακλισαμενος and d complexus as b c f ff<sub>2</sub> k l q and the rest there.

‡ Consider also +σε NB al., -iva by D<sup>sr</sup> i (b) k r, and the varieties o av D, οτι av C, o εαν B rell.

Mark

- τι θελετε με ποιησαι υμιν LN<sup>cb</sup> vid 892 Paris<sup>97</sup> et W<sup>ex</sup> emend  
Sod<sup>1337 1354</sup>  
 „ „ ποιησαι υμιν W\*Δ 273 282 348 al<sup>3</sup>, quid vultis  
faciam vobis q  
 „ „ με ποιησω „ BN<sup>c</sup> et Ψ Tisch<sup>txt</sup> W-H<sup>mg</sup>  
 „ „ ποιησω „ C Sod<sup>050</sup> fam 1 13 [non 124] 2<sup>pe</sup>  
al. pauc. et W-H txt  
 „ „ ποιησομαι „ y<sup>scr</sup>  
 „ „ ινα ποιησω „ 106 251 Sod<sup>1222 1333 δ 371</sup> quid  
vultis ut faciam vobis c f ff<sub>2</sub> l δ vg  
 ποιησω υμειν (—τι θελετε) D, d praestabo vobis (quid praes-  
tabo vobis r?)  
 quid faciam vobis (—θελετε) a b i Om. vers. k  
 x. 43. μεγας γενεσθαι εν υμιν NBC\*LDΨ min pauc W-H Sod txt  
           δ (major fieri in vobis) f ff<sub>2</sub> q (major esse in vobis)  
 γενεσθαι μεγας εν υμιν AXΓΠ unc<sup>9</sup> et ΣΦ (ειναι Sod<sup>1043</sup>)  
(copt goth)  
 μεγας εν υμιν ειναι D d (major inter vos esse)  
 μεγας εν υμιν γενεσθαι Sod<sup>1337</sup> vid  
 εν υμιν μεγας γενεσθαι W 2<sup>pe</sup> Sod<sup>δ 398</sup> (in vobis major esse a b)  
 in vobis primus esse r (cf. Sod<sup>050</sup> vv. 43/44 invert.)  
 in vobis esse major c  
 εν υμιν ειναι μεγας Sod<sup>050</sup> ver. 44 } syr arm (aeth)  
 in vobis etse magnus k  
 in vobis voluerit major esse i  
 (Thus W 2<sup>pe</sup> Sod<sup>050 δ 398</sup> alone give Latin order of a b r) (Cf  
vers 44)  
 46. προσαιτων A plur et WΣΦ  
       επαιτων D Sod<sup>050</sup> 2<sup>pe</sup> Orig (cf Luc) } latt syr goth aeth sah  
       προσαιτης BLΔΨ 892 k boh arm (και προσαιτης N) Om. C\*  
Paris<sup>97</sup>  
 49. ειπεν φωνησατε αυτον NBCLΔΨ minn<sup>10</sup> 892 et  
Paris<sup>97</sup> k δ et boh W-H Sod txt  
       ειπεν αυτον φωνηθηναι D plur et WΦ minn d syr Orig<sup>dis</sup>  
       ειπεν αυτω φωνηθηναι 179 273 604 al<sup>9</sup>  
       ειπεν φωνηθηναι αυτον Σ 1 al. ? Sod<sup>183? 1131? 1441</sup> goth  
       εκελευσεν φωνηθηναι αυτον Evst 48 a arm aeth  
       εκελευσεν αυτοις φωνηθηναι αυτον sah  
       εκελευσεν αυτον φωνηθηναι c<sup>scr</sup> b c f ff<sub>2</sub> g<sub>1,2</sub> i l q (mut r)  
 ibid. και φωνουσιν τον τυφλον λεγοντες αυτω Plur et W (—αυτω  
cf. c k) ΣΦΨ f l δ vg et syr pesh sah boh aeth  
 et clamaverunt dicentes k (—αυτω ut W<sup>gr</sup> et c infra)  
 οι δε λεγουσιν τω τυφλω D<sup>gr</sup> i  
 οι δε ειπων (ειπον?) τω τυφλω 2<sup>pe</sup> a d q (b ff<sub>2</sub> breviter  
qui dicunt caeco)



Mark

ο δε εφωνησε τον τυφλον και λεγουσιν αυτω *syr sin*(Hesitabant librarii 28 et Paris<sup>97</sup>)et abierunt vocare illum dicentes *c*x. 50. αναστας *ACM<sup>txt</sup>XII unc<sup>8</sup> et WΣΦ minn<sup>pl</sup> syr pesh arm  
aeth (init vers) sah 3/5*αναπηδησας *ΣBCLM<sup>mg</sup>Δ et Ψ Sod<sup>050</sup> 892 2<sup>pe</sup> Paris<sup>97</sup> Laura<sup>A 104</sup>**Evst 34 48 z<sup>scr</sup> boh goth syr sin (init vers) Orig (αναπηδησας  
et eodem loco mox ανεπηδησε και ανεστη)*εκπηδησας *cat<sup>oxon</sup> (εξαλλομενος Veles)**Omn ex latt<sup>omn</sup> exiliens ??? (exurgens r<sub>2</sub> [sed exiuit k, exiliit q,  
(Om Γ Sod<sup>1246</sup>) cucurrit sah 2/5]*51. τι θελεις (ινα) ποιησω σοι *ADXII<sup>mg</sup> unc<sup>8</sup> WΣΦ a b c d f ff<sub>2</sub>  
boh (sah) goth aeth syr*τι σοι θελεις ποιησω *ΣBCKLΔΠ\*Ψ Sod<sup>050</sup> min<sup>aliqui</sup> et 892 i δ vg<sup>ed</sup>  
quid vis tibi faciam g<sub>2</sub> h l k q μ vgg<sup>pl</sup>*— σοι *Orig (σε pro σοι 348)*† xi. 2. κεκαθικεν *ADXII unc<sup>9</sup> et ΣΦ al. pl, Sod<sup>txt</sup> et:*επικεκαθεικεν *W (cf sah 2200C 2124C)*εκαθισεν *ΣBCLΔΨ Sod<sup>050</sup> 4. 7. 2<sup>pe</sup> 604 892 Paris<sup>97</sup> Sod<sup>351</sup>  
Evst 36 W-H<sup>txt</sup> Orig<sup>ter</sup> (ambobus locis)*(sedit latt omn, sed cf copt de insedit ut W<sup>gr</sup>)† 4. και απηλθον και *ΣBLΔΨ 892 (c δ) boh syr sin Orig 1/2  
W-H Sod*και απελθοντες *D Sod<sup>050</sup> 2<sup>pe</sup> 604 latt<sup>pl</sup> (— και α) syr<sup>sch</sup> Orig 1/2*απηλθον δε και *A plur et WΣΦ minn<sup>pl</sup> et Paris<sup>97</sup> }*απηλθον δε (— και) *Sod<sup>351</sup> sah }*απηλθον ουν και *fam 1 13 28 al.*(the same applies to πωλον and τον πωλον, θυραν and την  
θυραν here)6. ειπεν *ΣBCLΔ et WΨ fam 1 28 115 124 892 Sod<sup>1337</sup> k  
sah boh arm aeth Orig W-H Sod txt*ειρηκεν *Paris<sup>97</sup>*ειρηκει *D<sup>gr</sup>*dixerat *b c ff<sub>2</sub> i q δ (super ειπεν Δ<sup>gr</sup>) syr sin*ενετειλατο *A plur ΣΦ Sod<sup>050</sup> goth (praeceperat d a f l vg) syr<sup>pesu</sup>  
(Paris<sup>97</sup> ειρηκεν and D ειρηκει are very suggestive)*7. και φερουσιν *BLΔ<sup>gr</sup> et Ψ et Σ<sup>c</sup> 892 Laura<sup>A 104</sup> Orig W-H Sod txt*και αγουσιν *Σ\* C et W Sod<sup>050</sup> fam 1 13 28 Sod<sup>1337</sup>*και ηγαγον *D rell et ΣΦ c d f l g δ vg copt syr goth aeth  
minn<sup>pl</sup> et Paris<sup>97</sup>*ducere (— και) a b ff<sub>2</sub> i [Silet Sod de his]

† In xi. 1/12 a comparison with *Origen* shows that what he was copying out at one time absolutely disagrees with what he says about Mark's text at another. So that two recensions of this existed distinctly in his day, which he omitted to observe. I have not reproduced here all the points involved.

Mark

- ibid.* επιβαλλουσιν **NBCDL**<sup>gr</sup> et **WΨ** Sod<sup>050</sup> fam 1 2<sup>pe</sup> (Cronin)  
 (604) 892 Paris<sup>97</sup> b d ff<sub>2</sub> i l vg, r<sub>2</sub> (ponunt) Orig W-H Sod  
 επεβαλον A rell et **ΣΦ** (a) c f g<sub>2</sub> k q boh<sup>alq</sup> (sah) syr aeth goth
- xi. 11. *Vide sub* “**NB** divide” in Part II.
13. ειδειν εαν τι εστιν D videre si quid esset b c d ff<sub>2</sub> g<sub>2</sub> i k r  
 † ως ευρησων τι Sod<sup>050</sup> 2<sup>pe</sup> 604 Orig<sup>bis</sup> 3.762 quasi inventurus  
 aliquid a q (quasi aliq. inventurus f)  
 ει ara τι ευρησει **NABCKLNUΔΠ**\* et **WΣΦΨ** al. l δ vg  
 W-H Sod  
 ει ara ευρησει τι EGHMSVXΓΠ<sup>2</sup> al. pl sah boh (syr) goth  
 videre si fuisset quem inveniret fructus aeth } conflant  
 videre si quid forte inveniret aur gat vg<sup>DLQ</sup> }
- ibid.* μηδεν ευρων D<sup>gr</sup> 2<sup>pe</sup> (a q) Orig (ord lat)  
 ουδεν ευρεν **NB** rell et **WΣΦΨ** Sod<sup>050</sup> minn  
 ουδεν ουχ ευρεν L (cf syr sin)  
 ευρεν ουδεν copt
- ibid.* ο γαρ καιρος ουκ ην συκων **NBC**<sup>\*vid</sup> L Δ et Ψ 892 (copt) syr  
 W-H Sod  
 ου γαρ ην (ο) καιρος (των) συκων A rell et **WΣΦ** minn latt  
 arm aeth goth Orig  
 (Om vid Paris<sup>97</sup>)
15. ηρχοντο C  
 venerunt a c f ff<sub>2</sub> syr pesh goth boh  
 intraverunt d (sah 3/6)  
 εισελθων D<sup>gr</sup> cf syr sin  
 ερχεται 604 b i r (sah 3/6)  
 ερχονται **NB** plur et **WΣΦΨ** Sod<sup>050</sup> minn g k l q vg  
 Om claus 28  
 (Postea και οτε ην D d pro και εισελθων)
- 21 fin. εξηρανθη DLNΔ et **ΣΨ** Sod<sup>050</sup> 1 33 2<sup>pe</sup> 604 Paris<sup>97</sup> al<sup>15</sup> Orig  
 εξηραται X 157 al<sup>20</sup> et Sod<sup>al, 15</sup>  
 εξηρανται **NB** rell et **WΦ** minn<sup>pl</sup>
23. αρθηναι...βληθηναι W fam 1 28 124 [non fam] Sod<sup>1468</sup> latt  
 αρθητι...βληθητι Rell Gr.  
 Tischendorf here suppresses the Latin witness, rather  
 spoiling the inference.
- ibid.* λαλει **NBLNΔ** et **ΣΨ** Sod<sup>050 al, 3</sup> et txt. 33 892 2<sup>pe</sup> Paris<sup>97</sup> Evst 48 a k  
 λεγει A rell et **WΦ** q (θει c<sup>scr</sup>)  
 ειπη 238 al. pauc (f l vg)  
 το μελλον... D b c d ff<sub>2</sub> i
- This is a good place to consider once more the retranslation  
 from Greek of α (loquitur) k (locutus fuerit) as against the  
 other independent method of the Latins. ‡

† Soden quotes ως ευρησων without τι, but this must be a mistake.

‡ Consider shortly afterwards at xii. 14 capitularium of k and επικαιφαλαιον of D<sup>gr</sup>  
 Sod<sup>050</sup> 2<sup>pe</sup> Laura<sup>A 104</sup> (but d tributum).



xi. 24. ελαβετε **NBCL**Δ<sup>gr</sup> et WΨ 892 W-H et Sod<sup>txt</sup>  
λαμβανετε **A** unc<sup>12</sup> et ΣΦ *al. fere omn et* Paris<sup>97</sup>  
Laura<sup>A 104</sup> *syr goth arm* } *cf Orig.*  
λημψεσθε **D** Sod<sup>050</sup> *fam 1 2<sup>pe</sup> 604 latt aeth Cypr*  
Variant *sah boh codd inter se*

31. προσελογιζοντο **S**\* et clb  
διελογιζοντο **BCD**\*GKLMΔΠ et WΨ Sod<sup>050</sup> *al. et 892*  
Laura<sup>A 104</sup> W-H<sup>txt</sup> (*διελογιζον D*<sup>2</sup>)  
ελογιζοντο **AEFHNSUVXΓ** et ΣΦ *al. et* Paris<sup>97</sup> Sod<sup>txt</sup>  
(*Latt omn cogitabant praeter c cogitare coeperunt*)†

32. αλλα **SABCL**Δ<sup>gr</sup>Σ 33 *al. k\* vg<sup>Z\*</sup> (αλλ' ΧΓΠ unc<sup>9</sup> et Φ*  
(Ψ) *al. pl) goth "ak."*

quodsi a  
εαν **D** 604 *al<sup>15</sup> d g<sub>2</sub> q δ vg "si"*  
† εαν δε 2<sup>pe</sup> Sod<sup>1385</sup> *c f ff<sub>2</sub> "si autem"*  
αλλ εαν **W** Sod<sup>050</sup> *min<sup>aliq</sup> txt rec k<sup>2</sup> l "sed si" (boh) (sah)*  
και εαν Sod<sup>551</sup> *i r syr aeth*  
si vero b  
(*Cf Marc ix. 8*)

ibid. φοβουμεν **D**  
φοβουμεθα **D**<sup>2</sup>NWΣ *fam 13 28 106 253 2<sup>pe</sup> 604 c<sup>scr</sup> o<sup>scr</sup>*  
Sod<sup>050</sup> et *aliq it<sup>pl</sup> et δ contra Δ<sup>gr</sup> vg 1/2 sah 4/6 boh arm aeth*  
εφοβουντο **NB** *rell et Φ minn<sup>pl</sup> h k (metuebant) l vg 1/2*  
φοβου... (*spatium*) Ψ  
(*timor est a populo timor syr*)

ibid. τον λαον **D** plur et WΨ *minn fere omn et sah (Ϡπλoс)*  
syr (*Om. Sod<sup>337</sup>*).  
τον οχλον **SBCN** et ΣΦ 33 106 et Paris<sup>97</sup> Sod<sup>aliq</sup> Sod<sup>txt</sup> et boh  
ϠπiϠϠϠ = (*τον οχλον in Matt xxi. 26, ο λαος απαs*  
*Luc xx. 6*)

plebem d et b i q r populum a c f ff<sub>2</sub> g<sub>2</sub> k l δ  
|| ibid. ηδεισαν **D, W** Sod<sup>050</sup> (*ηδισαν*), 2<sup>pe</sup> a b c d f ff<sub>2</sub> i k q (*mut r*)  
sciebant  
οιδασι 604  
ειχοσαν 28 (*cf ειδοσαν D in ix. 9*)

‡ *Neglexit Tisch 2<sup>pe</sup> cum c f ff<sub>2</sub>.*

|| The student may look for this on p. 79 of *Mr. Sanders'* notes, but his limitations (see p. 74) unfortunately excluded it.

εχουσιν Σ cf Matt xxi. 26 (εχοντες Sod<sup>1354</sup>)  
 ειχον. NB *rell et Φ minn<sup>pl</sup> et Editt.*

(ην *copt*, non habent boh sah εχω) cf Luc xx. 6 εστιν.

The fact that W goes with D, and that 28 gives the form ειχοσαν (a favourite form with D, see ειδοσαν ix. 9) may show some ambiguity in ancient Greek copies, but the Latins here give no uncertain sound and 604 confirms *sciebant* by using οιδασι. The matter, if a Greek one, seems to hinge on an original ειδοσαν, but this may not precede the Latins, but follow them, and have been changed subsequently. This place deserves earnest study, for the parallels are slightly different. Σ is the only Greek to accommodate to Matthew and none accommodate to Luke (excepting coptic which cannot help it).

In Matt. xxi. 26 = παντες γαρ ως προφητην εχουσιν τον Ιωαννην

In Luke xx. 6 = πεπεισμενος γαρ εστιν Ιωαννην προφητην ειναι

In St. Matthew the Latins *a c f ff<sub>1</sub> g<sub>2</sub> h q vg* have ειχον.

In St. Luke D<sup>gr</sup> has πεπεισμενοι and *a* = "sciunt," but *d* = *scit*, and the rest *certi sunt*, while *ff<sub>2</sub>* = *certum est*. There is a very intricate interrelation in the passages.

But while an original ειδοσαν in Mark xi. 32 might have grown out of a Latin *sciebant*, *sciebant* could hardly grow out of ειδοσαν or we should have had traces of *videbant* among the Latins.† See remarks on Clement's text as to possible age of the basic Latin underlying the Greek and occasional unusual retranslation in W as at Mark xi. 25 *αφη pro αφη* for *dimittat*.

Mark

xii. 1. αμπελωνα ανθρ. εφυτευσεν NBCΔ et ΦΨ 33 262 Laura<sup>A104</sup>  
 W-H Sod

„ „ εποιησεν L 892

αμπελωνα εφυτευσεν ανθρωπος DA *unc<sup>12</sup> minn et latt goth*

ανθρωπος τις εφυτευσεν αμπελ. W Sod<sup>050</sup> *fam 13 2<sup>pe</sup> Sod<sup>1337</sup> c*  
*syr pesh aeth Orig*

ανθρωπος (- τις) „ „ NΣ 433 Paris<sup>97</sup> *syr sin sah*  
 ην ανθρωπος εφυτευσεν αμπ. boh

(plantavit *a c d f i q r* pastenavit *b ff<sub>2</sub> l* novellavit *k*)

2. λαβη B *plur et WΣΦΨ* (λαβοι NB Sod<sup>δ 371</sup>) *g<sub>2</sub> l vg sah*

acciperet *syr pesh boh*

δωσουσιν D *it<sup>pl</sup>*

πεμψουσιν *syr sin*

afferrent *aeth<sup>int</sup>*

† Compare xii. 15 ειδως all Greeks but NB, while N ιδων, D ειδων, and *c d ff<sub>2</sub>* videns, *b i q r* cum vidisset. Compare xii. 24 γνωσκοντες for ειδοτες by D and Origen only. Cf also xii. 28.



Mark

- xii. 5. οὐς μὲν . . οὐς δὲ **ΣBLΔ et Ψ** *Sod*<sup>7050</sup> 1 33 2<sup>pe</sup> 604 892 *al*<sup>25</sup>  
*et Paris*<sup>97</sup> *W-H Sod txt*  
 οὐς μὲν . . τοὺς δὲ **Φ** (*τοὺς μὲν . . οὐς δὲ Sod*<sup>1337</sup>?)  
 τοὺς μὲν . . τοὺς δὲ **ACN(X)ΓΠ** *unc*<sup>9</sup> *et Σ*  
 τοὺς δὲ . . τοὺς δὲ **W**  
 οὐς μὲν . . ἀλλοὺς δὲ **D latt**
14. ἐλθόντες λεγούσιν αὐτῷ **ΣB plur et ΣΦΨ** *g<sub>2</sub> l δ vg boh W-H txt*  
*(sah goth aeth)*  
 venientes interrogabant illum *a (syr pesh)*  
 venientes interrogabant eum subdole *i (q) r*  
 ἐλθόντες ἠρξάντο ἐπερωτᾶν αὐτὸν ἐν λόγῳ *Sod*<sup>1337</sup> *vid*  
 ἐλθόντες ἠρξάντο ἐρωτᾶν αὐτὸν ἐν δολῷ *W 251 (syr sin — ἐλθόντες)*  
 ἐλθόντες ἠρξάντο ἐρωτᾶν αὐτὸν ἐν δολῷ λέγοντες *G fam 1 13 28*  
*Sod*<sup>243</sup> *et txt !*  
 ἐλθόντες ἐπηρωτήσαν αὐτὸν ἐν δολῷ λέγοντες 604  
 ἐλθόντες ἐπηρωτῶν αὐτὸν ἐν δολῷ λέγοντες *Sod*<sup>7050</sup> 2<sup>pe</sup> *Sod*<sup>fam r</sup>  
*b arm*  
 ἐπηρωτῶν αὐτὸν οἱ φαρισαῖοι (— ἐλθ., — ἐν δολ., λεγ.) **D d**  
*(phar. eum)*  
 interrogabant eum farissaei dicentes *k*  
 venientes pharisaei interrogabant eum dicentes *c (= etiam c<sup>gr</sup> scr)*  
 „ „ „ „ subdole *ff<sub>2</sub>*
17. ἐξεθαυμάζον **ΣBΨ W-H & Sod txt b** (*mirabantur + vehementer*)  
*admirabantur c ff<sub>2</sub>*  
 ἐθαυμάζον **DLΔ** *Sod*<sup>7050</sup> 892 2<sup>pe</sup> *Laura*<sup>A 104</sup> *Sod*<sup>1341 1443</sup>, *mirabantur*  
*a d i l q r δ boh (D<sup>1</sup> ἐθαυμάζοντο, D<sup>2</sup> ἐθαυμάζον)*  
 ἐθαύμασαν **ACNXΓΠ** *unc*<sup>9</sup> *et WΣΦ, k (admirati sunt) sah*  
*(See under “Improvement”)*
19. ἐχῆ **DW** *it*<sup>pl</sup> *syr sin*, σχῆ *Sod*<sup>7050(B & C) 1337</sup>, ἐχει 28, ἐχων 604.  
 καταλιπῆ **B plur et ΣΦΨ** (*καταλείψῃ* **Σ** *Sod*<sup>1443</sup>, *καταλείψει C 433*)
20. ἀποθνήσκων **ΣB** *rell et ΣΦΨ minn*<sup>pl</sup>  
 ἀπέθανεν καὶ **DW** *Sod*<sup>7050</sup> 1 28 604 (91 92 2<sup>pe</sup>) *Sod*<sup>1337</sup> *it vg syr copt*  
 καὶ ἀπέθανε καὶ ἀποθνήσκων *Laura*<sup>A 104</sup>  
 This looks like a very square basic division. Compare the  
 differences in the next two verses.
24. μὴ γινώσκοντες **D<sup>gr</sup> Orig**  
 μὴ εἶδοτες **ΣB** *rell et WΣΦΨ minn*<sup>omn vid</sup> *incl 28 (ιδωτες) 2<sup>pe</sup> 604*

I place this here because of Origen's unique adhesion to D<sup>gr</sup>. He could not have got it from the Greek of Matthew because εἶδοτες is there used. We may well enquire how it is that W is absent from this dual combination, and where are 28 2<sup>pe</sup> 604 and *Sod*<sup>7050</sup>? All absent. No minuscule support. As to the Latins, while *a k l g<sub>2</sub> δ vg* use *non scientes*, *b c d ff<sub>2</sub> i r* have *non intelligentes* (*nescientes r<sub>2</sub> vg*<sup>LQW</sup>, *ignorantes q*).

D d only add οἶδατε at the end of the verse, differentiating between *intelligentes scripturas* and *virtutem dī scitis*.

In this connection we must refer back to xi. 32, xii. 15 and forward to xii. 28 and xiii. 11 and then we shall begin to understand something of the influence of more than the Greek language on the minds of the Church Fathers. Observe in the 26th verse *Origen* 2/3 writes *θεος* for *ὁ θεος* *sec.* with only DW *Eust* 18, and again *θεος* *Orig<sup>bis</sup>* with BDW *tert et quart.*

Mark

xii. 26. *πως* NBCLUΔΨ 892 *al<sup>20</sup> W-H Sod txt quomodo d et latt*  
*ως* AD<sup>gr</sup> *unc<sup>11</sup> et WΣΦ minn pl et Paris<sup>97</sup> Orig sicut q*

28. *ιδων* N\*CD (*ειδων ut 2<sup>pe</sup>*) L et WΣΦ Sod<sup>7050</sup> *min<sup>10</sup> Sod<sup>min 10</sup> Eust<sup>13</sup>*  
*latt syr pesh aeth arm Sod<sup>mg</sup>*

*ειδως* B *rell et Ψ minn<sup>bl</sup> et Paris<sup>97</sup> sah boh*

(*Cf k syr sin*) See above at xi. 32, xii. 15 24

*ibid.* *ποια εστιν εντολη πρωτη παντων* NBCLUΔΨ 33 108 127 131  
*Paris<sup>97</sup> boh syr aeth W-H Sod*

„ „ „ „ *πασων* 892 Sod<sup>1416 1443</sup>

„ „ *εντολη πρωτη (- παντων)* D Sod<sup>050</sup> 2<sup>pe</sup> *a c d ff<sub>2</sub> i*  
*k q syr sin sah 3/7 (amplius sah rell)*

„ „ *πρωτη παντων εντολη* A *plur et ΣΦ et 124 l*  
*vg (πασων M al.) (των εντολων Sod<sup>243</sup>)*

„ „ *πρωτη εντολη (- παντων)* W 1 *fam 13 [non 124]*  
*28 b g<sub>2</sub> r<sub>2</sub>*

*ποια εστιν παντων πρωτη εντολη* Sod<sup>1441 ? δ 398 ?</sup>

*ποια πρωτη εστιν παντων εντολη* 273 *vid*

*ποια εντολη πρωτη εστιν* Sod<sup>1216</sup> (+ *παντων ?*)

*ποια εντολη εστι πρωτη (- παντων)* 604 (+ *παντων ? Sod<sup>fam φ<sup>a</sup></sup>*)

*Obs πρωτη των εντολων (ver 28) Mcell<sup>Eus</sup> Cf also ver 29*

31. *αυτη εστιν* N *boh sah 6/8 vg*

*αυτη* BLΔ et Ψ 892 Paris<sup>97</sup> *sah 2/8 δ W-H et Sod txt*

*αυτης* A<sup>l</sup> Laura<sup>A 104</sup> Sod<sup>1442</sup> *r<sub>2</sub> (hujus) Cf Clem infra*

*ομοια αυτη* AE *plur et ΣΦ Sod<sup>050</sup> (αυτη* { *simile illi b d l r*  
*vel αυτη)* { *similem huic i*

*ομοια ταυτη* D *fam 13 Sod<sup>257</sup> Mcell<sup>Eus</sup>* { *similis huic k*  
{ *simile huic q*

*ομοιως αυτη* W

*simile est huic c ff<sub>2</sub>*

*Om a. Libere Clem : δευτεραν δε ταξει και ουδεν τι μικροτερον*  
*ταυτης ειναι λεγει το . αγαπησεις . . .*

33. *συνεσεως, δυναμεως, ισχυος, item intellectu, anima, virtute,*  
*viribus, fortitudine mixta sunt.*

*ibid.* *περισσοτερον* NBLΔ 33 892 Paris<sup>97</sup> *W-H & Sod txt*

*περισσοτερα* Ψ

*πλειον* D *rell, et W Sod<sup>050</sup> (πλιον), ΣΦ minn, sed :*

*κρεισσον Sod<sup>1443</sup>. Cf. meliora k et syr sin (aliter anceps pesh :*

*ⲗⲏⲗⲁ) arab et diatess. [Latt rell maius praeter a : plus].*



Mark

- xii. 37. *εστιν υιος αυτου* D a c d  $f_2$   $g_2$  i l q r r<sub>2</sub> vg arm  
*αυτου εστιν υιος* BLT<sup>d</sup> 892 2<sup>pe</sup> Sod<sup>050</sup> 1443 W-H & Sod txt  
*εστιν αυτου υιος* Δ k (et ejus filius sic) δ  
*αυτου υιος εστιν* 179 7<sup>pe</sup> goth sah boh  
*υιος αυτου εστιν* N rell<sup>pl</sup> et WΣΦΨ minn<sup>pl</sup> et Paris<sup>97</sup> b syr  
aeth
- υιος εστιν αυτου* vg<sup>D</sup>
- ibid. πολυς* NDW Sod<sup>050</sup> 28 115 213 372 2<sup>pe</sup> 604 Sod<sup>1033</sup> 1337 δ 198  
*ο πολυς* B rell omn vid et ΣΦΨ Paris<sup>97</sup>
- 38.† (1) *ο δε διδασκων αμα ελεγεν αυτοις* D<sup>sr</sup> a (Ad ille docens simul  
dicebat eis)  
*ο δε διδασκων ελεγεν αυτοις (-αμα)* Sod<sup>050</sup> 2<sup>pe</sup> }  
et ille docens dicebat eis d }  
ad „ „ „ „ b (i) r  
ipse autem docebat illos dicens c  
ipse autem docebat eos dicens illis  $f_2$
- (2) *και εν τη διδαχη αυτου ελεγεν* NBLΔΨ δ 892 boh  
„ „ „ „ „ αυτοις 33 Paris<sup>97</sup> syr pesh  
et in doctrina docebat e } - αυτου  
et in docendo dicebat k }
- (3) *και ελεγεν αυτοις εν τη διδαχη αυτου* A unc<sup>12</sup> et ΣΦ l q vg  
goth aeth  
*και ελεγεν (-αυτοις)* W fam 1 28 124  
*ελεγεν δε αυτοις εν τη διδαχη αυτου* sah  
And he was saying while teaching syr sin  
(Observe - αυτοις NBLΔWΨ 1 28 124 e k (et - αυτου)  
boh δ)
41. *εστως* W Sod<sup>050</sup> fam 1 fam 13 28 2<sup>pe</sup> Sod<sup>1337</sup> arm }  
syr sin Orig<sup>dis</sup> bis “κατα μαρκον” } hiat goth  
*καθισας* NB (et D καθεζομενος) rell et ΣΦΨ syr }  
pesh sah boh latt }
- ‡ 42. *ελθουσα δε* D Sod<sup>050</sup> 2<sup>pe</sup> 604 it vg sah, boh<sup>pl</sup> Orig  
*και ελθουσα* NB rell et WΣΦΨ syr arm aeth (Om. και “Sod  
I<sup>c</sup> exc a ” ??)

† This is an excellent place for study of three recensions. Observe how *a* follows D<sup>sr</sup> with *simul*; how it is *boh* [not *sah*] that the small group NBLΔΨ follows; how *sah* is with *goth* and A unc<sup>12</sup>; how W joins this with 28 less *αυτοις* (the omission of which with *c k* may be basic); and how Sod<sup>050</sup> and 2<sup>pe</sup> go with *b*. The shortest text is exhibited by *e k* both extant for a short time from here onwards.

‡ So as not to overburden this apparatus I have left out hitherto all such cases. I give this instance as it is strongly supported, because we must consider these places. Sir John Hawkins (op. cit. p. 150) says “The two most constantly recurring causes of the agreement of Matthew and Luke against Mark are two preferences of Mark, (i) for *λεγειν* instead of *ειπειν*, and (ii) for *και* instead of *δε*.” But we must be careful to see what the real base of Mark has to say about this.

Mark

xiii. 1. εις εκ των DAFXΔ Sod<sup>750</sup> 1 13 28 2<sup>pe</sup> 604 892 Paris<sup>97</sup> al<sup>20</sup> latt  
(sah) boh syr

εις των NB rell et WΣΦΨ

9. βλεπετε δε υμεις παραδωσουσιν γαρ υμας εις συνεδρια NB  
βλεπετε δε υμεις εαυτους παραδωσουσιν υμας εις συνεδρια BLΨ  
boh sah arm aeth

(item + γαρ al. mult et ΣΦ Paris<sup>97</sup> c q δ syr pesh)

και παραδωσουσιν υμας εις συν. 1 [non fam] 28 124 [non fam]  
ειτα (δε) υμας αυτους παραδωσουσιν εις συν. D 2<sup>pe</sup> 604 a b ff<sub>2</sub> i n r  
ετι δε υμας αυτους παραδωσουσιν εις συν. Sod<sup>750</sup>

και δωσουσιν υμας εις συνεδρια W simpliciter Cf syr sin  
videte deinde vos ... (illeg) ... ipsos tradent in concil. k

11. εκεινο W fam 13 28 91–299 (= fam 1) 2<sup>pe</sup> Sod<sup>1337</sup> Orig (syr)  
(illut k illud vg<sup>MOXZ</sup>)

αυτο D<sup>gr</sup> (c ipsum)

τουτο NB rell et ΣΦΨ Sod<sup>750</sup> (copt) (hoc a d i n r; id ff<sub>2</sub>  
l q vg<sup>p1</sup>) (mut b e f)

ibid. Cf. also μεριμνατε ΜΓΔ 33 892 mult., προμεριμνατε plur,  
προσμελετατε ΨΔ, προμεριμνησητε Sod<sup>750</sup> 2<sup>pe</sup> Laura<sup>A 104</sup>

14. εστηκοτα NBL

εστηκος D et Ψ Paris<sup>97</sup>

† στηκον W fam 1 fam 13 28 Sod<sup>1337</sup> στηκοντα 892

εστος A E F G H S V Δ Π\* al. et ΣΦ Sod<sup>750</sup> Laura<sup>A 104</sup>

εστως K M U X Γ Π<sup>2</sup> al.

(Latt et d = stantem praeter k stans, a n stare)

16. οπισω ND 11 Paris<sup>97</sup> Sod<sup>1354</sup> d et latt nil nisi retro

εις τα οπισω B rell et WΣΦΨ Sod<sup>750</sup> (επι τα οπ. M)

18. ινα μη γενηται χειμωνος N<sup>\*et ca</sup> B et W [non ord lat] cf copt

ινα μη χειμωνος γενωνται D c (ff<sub>2</sub> i l vg Aug)

‡ ut non hieme veniant d

ινα μη χειμωνος ταυτα γινεται L Sod<sup>750</sup> (50 262) a (b) n\* q

ινα μη γενηται ταυτα χειμωνος fam 13 [non 124–346] 28 299  
2<sup>pe</sup> Sod<sup>1337</sup> vg<sup>BGMX</sup>, cf Latt qui variant. Hi absque η φυγη  
υμων cum syr sin it<sup>p1</sup> et Aug<sup>dis</sup>.

Habent rell gr et ΔΣΦΨ ινα μη γενηται η φυγη υμων  
χειμωνος cum g<sub>2</sub> k δ gat sah boh syr goth aeth.

19. εσται (εσονται Sod<sup>1132</sup>) γαρ εν ταις ημεραις εκειναις Γ Sod<sup>1132</sup>  
(a b d k n q erunt enim (in) diebus illis) (syr sin) sah 1/2 boh<sup>tres</sup>

εσονται γαρ αι ημεραι εκειναι NB D<sup>gr</sup> rell et WΣΦΨ minn et  
sah 1/2 rell verss

ibid. θλιψις (θλιψεις pauc) οια ου γεγονεν τοιαυτη NB unc<sup>15</sup> et WΣΦ(Ψ)  
copt syr aeth goth

θλιψις οια ου γεγονεν ποτε τοιαυτη 604

† fam 1 hoc loco, 1–118–209–91–299. Male Tisch de 28 εστηκος.

‡ Male Tisch fiant pro veniant d.



Mark

- θλιψεις οiai ουκ εγενοντο τοιαυται D 299 (<sup>y<sup>scr</sup></sup>) *it vg arm*  
 θλιψεις οiai ου γεγονασιν ποτε τοιαυται 2<sup>pe</sup>  
 θλιψεις οiai (οia Sod<sup>050</sup>) ου γεγοναν ουδεποτε τοιαυται } *a n*  
 Φ Sod<sup>050</sup> 1132  
 (— τοιαυτη Ψ 270 892 Sod<sup>551</sup> 1246)  
 [— κτισεως W 28 299 *sah* 1/4 *arm*; cf. Laura<sup>A</sup> 104 Sod<sup>1443</sup>, *syr<sup>sin</sup>*]  
 xiii. 21. ιδε ΝΒΛΨ 892 } *ecce latt*  
 ιδου Rell et WΣΦ et Paris<sup>97</sup> }  
 26. επι των νεφελων D<sup>gr</sup> *syr sin*  
 εν νεφελαις ΝΒ plur et ΣΦΨ c (+ coeli), l δ *vg copt*  
 εν νεφελη W Sod<sup>050</sup> 1 13–69 [non 124] (νεφελαι } *εν νεφελαις*  
 346) 28 Sod<sup>1337</sup> k } 2<sup>pe</sup> *vid*  
*cum nubibus a b d ff<sub>2</sub> i q vg<sup>D</sup> boh<sup>N</sup> (+ caeli)*  
*(Om. X e vg<sup>G</sup>)*  
 28. εκφύη FSUF *al.* a k (εκφύει 56 131 157 258)  
 εκφυή EGKM *al.* d i l q ff<sub>2</sub> *vg*  
 (ΕΚΦΥΗ ΝΒCD *al.*) (c *copt* prodeunt) Om. 124.  
 † 30. μεχρις οτου B  
 μεχρις ου ACL *unc*<sup>14</sup> et ΣΦ, et Ψ (μεχρι ου) *minn<sup>pl</sup>* et Paris<sup>97</sup>  
 μεχρι Ν (μεχρις ουν Sod<sup>δ</sup> 398)  
 αχρις ου Sod<sup>1493</sup>  
 εως W Sod<sup>050</sup> 259 ? 2<sup>pe</sup>  
 εως ου D Sod<sup>1333</sup> ?  
 εως αν fam 1 fam 13 28 Sod<sup>309</sup> 551  
*(Latt omn et d = donec, praeter k adusque; om vid ff<sub>2</sub>)*  
 35. μεσονυκτιου D<sup>gr</sup> plur et Φ Sod<sup>050</sup>  
 μεσονυκτιον ΝCΛΔB<sup>3</sup> et Ψ 892; μεσανυκτιον B\* et W  
 μεσονυκτιω Σ 238 604 c<sup>scr</sup> Sod<sup>1337</sup> Orig (et Latt media nocte)  
 xiv. 1. δολω WΔΣ 1 13 28 348 *al.* *it et d δ vg*  
 εν δολω ΝΒ Rell et ΦΨ Sod<sup>050</sup>  
*(Om. D<sup>gr</sup> a i et r<sub>2</sub> [me teste]; εν λογω U; insidiis k)*  
 2. εσται θορυβος ΝΒCD<sup>gr</sup>L et Ψ Sod<sup>050</sup> 2<sup>pe</sup> 604 892 (k fiat tumultus)  
 θορυβος εσται A plur et WΣΦ a (tumultus sit)  
 θορυβος γενηται M 28 *al. pauc.* et Paris<sup>97</sup> *sah boh d δ* (tum. fieret)  
 tumultus oriatur c (ff<sub>2</sub>) (q) (r), tum. operetur i  
 θορυβου οντος Δ<sup>gr</sup>  
 3. αυτου της κεφαλης ΝΒCΛΔ et W 1 [non fam] 28 435 Sod<sup>1337</sup> (k)  
 αυτου τη κεφαλη Ψ  
 αυτου κατα της κεφαλης A Rell pl et ΣΦ Sod<sup>050</sup> *minn pl* et Paris<sup>97</sup>  
 κατα της κεφαλης αυτου pauci  
 επι της κεφαλης αυτου D Evst 20 d et latt<sup>pl</sup> (*sah boh*)  
 7. μεθ υμων DW 91–299 *it vg vobiscum*  
 μεθ εαυτων ΝΒ Rell et ΣΦΨ et Sod<sup>050</sup> 28 2<sup>pe</sup> 604 Paris<sup>97</sup>

† This may be due to "provincial" handling, but the fact remains that *donec* is constant in all Latins but k: *adusque* (*hiat e*).

Mark

*ibid.* ευποιειν

ευποιησαι

D\*Δ et Ψ *min aliq et Sod*<sup>tres</sup>*Rell et Sod*<sup>050</sup>

xiv. 19. εις κατα εις

εις και ειτα εις

SBLΔ et Ψ 892

Beza (κατα)

εις εκαστος

C

εις καθ ενα

Orig

εις παρ εις

244

εις καθ' εις

DA *rell unc*<sup>13</sup> et WΣΦ *minn*(singuli *d et vett pl*, singillatim *vg g<sub>2</sub> l*)*Obs c*: nunquid ego aut alius hoc coeperunt singuli dicere*Obs k*: numquid ego alius numquit ego singulis20. εις των SBCΛ et WΨ 38 60 78 127 c<sup>scr</sup> 8<sup>pe</sup> et 892 Sod<sup>pc</sup> sah bohεις εκ των D *unc*<sup>15</sup> et ΣΦ *minn*<sup>pl</sup> et 28 Paris<sup>97</sup> latt<sup>omn</sup> ("at lat-  
ini nec εις των aliter possunt reddere" ut Tisch. dicebat) syr

21. παραδιδετε

D a i (traditur) c d (tradetur) r?

παραδιδετε υπαγει

W

υπαγει

S B *rell omn vid et verss (sed futurum  
habent sah boh)*†

κατα το ωρισμενον πορευεται

Paris<sup>97</sup>*ibid.* Observe εστιν γεγραμμενον

D (latt scriptum est)

γεγραπται

Rell

I have not indicated the many other places where D's Greek is evidently an independent rendering of the Latin, such as αληθως (alone) for οντως etc etc.

29. ει και

SBCGL et WΨ *fam 1 fam 13 892*Paris<sup>97</sup> Laura<sup>A 104</sup> Sod<sup>quattuor</sup>

και ει

A *plur et ΣΦ minn pl*

και εαν

D

καν

Sod<sup>050</sup> 2<sup>pe</sup> 604 Sod<sup>8 371</sup> (Cf boh **χε κλπ**)

ει

c<sup>scr</sup> (i?) sah (**χε εωχε**) syr aeth

etsi latt

31. εκπερισσως

SBCD et Ψ 56 58 61 Paris<sup>97</sup>

περισσως

L Sod<sup>050</sup> fam 13 2<sup>pe</sup> Sod<sup>1337</sup>

μαλλον περισσως

W

μαλλον εκ περισσου

fam 1

εκ περισσιας

Δ

εκ περισσου

A *unc*<sup>13</sup> et ΣΦ *minn*<sup>pl</sup> et 892<sup>vid</sup>

(amplius *b c* (+ multa dicens) *d f ff<sub>2</sub> g<sub>2</sub> i l r δ vg*; tanto magis *a vg<sup>x</sup>*, magis *vg<sup>Q</sup>*; abundantius *q*; "plura loquebatur magis dicere" *k*, cf. *c arm aeth*)

40. και παλιν ελθων ευρεν αυτους

SBLΨ 892 (q) copt

και ελθων ευρεν αυτους

D a b c d ff<sub>2</sub> k

και υποστρεψας ευρεν αυτους παλιν W *plur f vg* (— παλιν Σ 90  
265 Erst 6)



Mark

The differences are as between *reversus* and *rursus*, as to the omission of *παλιν*, and “*veniens invenit*,” as to the Greek renderings (*παλιν* after *καθευδ.* NX, before *ευρεν* Sod<sup>050</sup> 2<sup>pe</sup> al<sup>3</sup>).

- ibid.* καταβεβαρημενοι **S\*** Sod<sup>1442</sup>  
καταβαρουμενοι DW 238 253  
καταβαρυνομενοι BAKLNUΔΠ\* et **S<sup>c</sup>ΣΨ** min<sup>60</sup> et fam 13 Paris<sup>97</sup>  
καταβαπτιζομενοι Sod<sup>1385</sup>  
βαρυνομενοι MY<sup>Greg</sup> 1–209 56 et 892 Sod<sup>1444</sup> 1493  
βεβαρημενοι CE unc<sup>8</sup> et Φ Sod<sup>050</sup> al. mult (ut Matt) et 28 157 2<sup>pe</sup> 604 Laura<sup>A 104</sup>

*d δ* both have *gravati* (opposite *καταβαρ.*) as most other Old Latin, *c f ff<sub>2</sub> k q* (*r mut*) *r<sub>2</sub> μ aur* and 17 vulgates, so that the Greek variations may spring from this simple Latin. *Degravati* is read only in *a* and *b* (if Buchanan be right here), while Amiatinus and seven vulgates with *l gat* have *ingravati*, clearly a variation of St. Jerome to all appearance.

- xiv. 41. το λοιπον **NBGHKMNUV\*ΓΔΠ** et ΣΦ Sod<sup>050</sup> } *Latt jam*  
al. et Paris<sup>97</sup>  
λοιπον ACDEFLSV<sup>2</sup>X et WΨ al.  
(Cf *sah* ΤΕΠΟΥ *sah al.* ΣΕ ΤΕΠΟΥ)  
44. δεδωκει **NB plur** et WΣΦΨ minn dederat *b d f ff<sub>2</sub> l*  
*q r<sub>2</sub> δ vg*  
(εδεδωκει 118–209 258)  
† εδωκεν D<sup>gr</sup> sol. *a c k r?* [contra *d*] *vg<sup>Q</sup>* (εδεδωκεν Sod<sup>050</sup>)  
47. ωταριον **NBD** et Ψ fam 1 et Sod<sup>txt</sup> } *Latt auriculam*  
ωτιον ACL unc<sup>14</sup> et ΔWΣΦ Sod<sup>050</sup> minn  
51. και νεανισκος τις **NBCL** et Ψ 892 *a syr arm*  
νεανισκος δε τις D (*b c d f ff<sub>2</sub>* (Buchanan) *k l q vg*)  
(εις) νεανισκος δε *sah και... (εις) νεανισκος boh Cf aeth*  
και εις τις νεανισκος A unc<sup>15</sup> et ΔWΣΦ minn<sup>pl</sup> et Paris<sup>97</sup> *goth δ*  
† 57. και αλλοι D *a b* (certe Buchanan) *d ff<sub>2</sub> k q r Orig<sup>int</sup> (hiat f)*  
αλλοι *arm*  
αλλοι δε Sod<sup>050</sup> (test. B & G) fam 13 2<sup>pe</sup> 604 *c*  
τινες δε *sah syr*  
και τινες **NB** *rell et ΣΦΨ boh goth vg rell latt*  
τινες *r<sub>2</sub> vg<sup>3</sup>*  
(In W om. Saltus ab xiv. 56 και ισαι usque ad 57 λεγοντες.)

† Consult all these last entries together, and then observe the Greek of D away from *d*, yet followed (in a retranslation), just as we would expect from our previous studies, by *a c k*. In this verse D<sup>1</sup> Sod<sup>050</sup> 2<sup>pe</sup> and very few others have *σημειον* for *συσημον* of the rest.

‡ I neglect xiv. 55 *να θανατωσουσιν* (*pro eis το θανατωσαι*) by D<sup>1</sup> Sod<sup>050</sup> 2<sup>pe</sup>, as *latt*, although note that Laura<sup>A 104</sup> supports this, while more generally running with **NB**.





μαρτυρουσιν 259

ΣΥ. 6.	ον παρητουντο	Σ* AB* Sod <sup>1089 δ 470</sup>	k quem postularent
	ον αν ητουντο	DG fam 13 2 <sup>pe</sup> Sod <sup>243 1443 δ 371</sup>	
	ον ητουντο	W 1 [non fam = ουπερ ητουντο]	115 Sod <sup>1216</sup>
			cf. sah boh aeth
	ον * περητουντο	Δ sic	ον πε ρ'ανητουντο Sod <sup>050</sup> sic
	ουπερ ητουντο	C plur et Σ <sup>c</sup> B <sup>3</sup> ΣΨ minn et 604 892 Paris <sup>97</sup>	
	(quemcumque a c d ff <sub>2</sub> l [mut b q, b ab xiv. 61, q ab xv. 5,		usque ad xv. 36] δ)

7. στασιαστων      **NBCDKN** et **WΛΨ** 1 [*non fam*] *fam* 13  
    [*non* 124] 2<sup>pe</sup> Paris<sup>97</sup> *al. pauc et Sod*<sup>1337</sup> *sah (syr)*  
 συνστασιαστων      **A** *rell et Σ minn et* 892<sup>vid</sup> 604 *rell boh*  
    *goth (στασιασαντων Sod*<sup>750</sup>*)*

(cum seditiosis et homicidis *breviter claus habet aeth*)

† 8. *avaβas*      **NBD** 892 *c d ff<sub>2</sub> l r vg et δ* (*supra Δ avaβoησας*)  
*sah boh goth W-H & Sod txt (avaστησας Sod<sup>257</sup>)*

*αναβοησας*    *A unc<sup>13</sup> et N<sup>cb</sup>WΣΨ minn omn vid (praeter 892)*  
*syr, arm (instante) diatess<sup>arab</sup> (confusè vg<sup>F</sup> diatess om xv. 8)*

*Om. k* (accensa tota turba *a*) [*Hiant b e f i q*]

ascendit et clamavit *aeth* (*conflat*)

[*Cf Jebb de ἀνεβησεν et ἀνεβησεν in Reg ii. 23<sup>9</sup>.*]

*ibid.* καθως ποιοει      ΝΒΔ et WΨ<sup>et fam</sup> 892 Paris<sup>97</sup> Sod<sup>13015 1416</sup> boh k δ

καθως α εποιει 13 [non fam]

καθως αει εποιει     D rell omn et Σ minn latt rell vg arm goth

καθως ειωθει... ?

καθως εθος ην.... Sod<sup>050</sup> 2<sup>pe</sup> 604 } *c sah syr pesh aeth arm*

(Ὁμ καθως et æι syr sin).

The original here was probably indistinct      ΚΑΘΩΣΑΕΙΕΠΟΙΕΙ

and corrupted to KAΘWCENOIEI

which 13 [*contra fam*] shows, omitting ε<sub>1</sub>, by ΚΑΘΩC'ΑΕΠΟΙΕΙ

and could also be misread KAΘΩCEIΩΘEI.

as Matthew, and *c sah syr pesh aeth arm* indicate, but 2<sup>pe</sup> 604 having *εθος ην* merely make a harmony of independence.

But are not  $\Sigma B \Delta W \Psi$  892 Paris<sup>97</sup> all in the same boat? And is not their text younger and more corrupt than that of the original Latin (for all but *c k \delta* have *semper*) and that of D *unc*<sup>15</sup> *fam* 1 *fam* 13 28 33 157, all Wetstein's codices, all Scholz's, all Birch's, all Matthaei's, all Scrivener's and all but three of Soden's?

[L is wanting here.]

This question is not impertinent because if the papyrus exemplar

† The early collators missed this in Codex B. Not recorded in *Treg* or *Tisch* vii.

were faint or torn here, then just above it might be in the same case and account for the variation *αναβας*.

Mark

- xv. 10. *παρεδωκαν* D<sup>gr</sup>HS et W 1 [*non fam*] *fam* 13 2<sup>pe</sup> c<sup>scr</sup> 604  
*Evst* 47 Paris<sup>97??</sup> (Sod) Sod<sup>050</sup> aliq *a* (*k*) (*ut Matt*)  
*παρεδωκεισαν* AEGNVXΔ et ΣΖ *al.* }  
 et Paris<sup>97</sup> (Schmidtke) } *rell latt*  
*παραδεδωκεισαν* NB *rell et Ψ* (*pauc.*) }  
*παρεδεδωκεισαν* }
14. *εκραζον* DAGKMPΠ\* *min*<sup>30</sup> *latt et δ syr arm boh*  
*εκρανγαζον* 2<sup>pe</sup> Laura<sup>A 104</sup>  
*εκραξαν* NB *rell et ΣΨ minn*<sup>pl</sup> *aeth goth sah* (*εκραξαν* Δ<sup>gr</sup>)
15. *βουλ. τω οχλω το ικανον ποιειν* B [*negl. W-H*<sup>txt et mg</sup>] Laura<sup>A 104</sup>  
*soli* (*cf. c l vg satisfacere*)  
 „ „ „ „ „ *ποιησαι* A *plur et ΣΨ minn goth*  
*βουλ. ποιησαι το ικανον τω οχλω* NC Sod<sup>050</sup> *sah boh syr pesh*  
*et sin* (*aeth*)  
 (*Om. claus D d ff<sub>2</sub> k r*<sup>vid</sup> *diatess*)
18. *βασιλευ* NBDMPSVX et ΨΖ Sod<sup>050</sup> *al. et* 2<sup>pe</sup> 604 }  
*ο βασιλευς* AC<sup>2</sup> (*latet C\**) EFGHKNUΓΔΠ *al. et Σ* } *rex latt*  
 et 892 Laura<sup>A 104</sup> Paris<sup>97</sup> }
19. *και ετυπτον αυτον* (*αυτου* 2<sup>pe</sup> *nec corr. Cronin*) *καλαμω εις την*  
*κεφ.* D 2<sup>pe</sup> *c d ff<sub>2</sub> k sah syr sin*  
*και ετυπτον αυτου την κεφαλην καλαμω* NB *plur et Ψ minn*  
*et Sod*<sup>050</sup> Paris<sup>97</sup> *boh goth* (*-αυτου* 267 *arm*)  
*και ετυπτον την κεφαλην αυτου καλαμω* C *al. et ΣΖ* 892 *l vg*  
*aeth syr*
22. *αγουσιν* D<sup>gr</sup> *fam* 13 [*non* 124] 2<sup>pe</sup> (*adducunt ff<sub>2</sub>, perducunt l δ vg*)  
*duxerunt c sed perduxerunt d*  
*φερουσιν* NB *rell et ΣΨ Sod*<sup>050</sup> *minn et k ferunt* (*hiat a*)
23. *ος δε* NBI\*? et Σ 33 et Paris<sup>97</sup> [*non* }  
 892 *vid*] Sod<sup>167</sup> } *sah boh syr pesh*  
*ο δε* A *rell pl et Δ* (*δ ille autem*) }  
*et Ψ Sod*<sup>050</sup> *minn et fam* 13 2<sup>pe</sup> 604 }
- και* D *fam* 1 *aeth c d ff<sub>2</sub> k l n r vg Aug* (= *latt*<sup>orn</sup>; *hiat enim a b e f i q r<sub>2</sub>*)  
*και αυτος syr sin*

This place has more interest than appears on the surface. If the original had been *ο δε* or *ος δε*, the Latins would not say “*et non accepit*,” but “*ille autem non accepit*” as *syr pesh* and *copt* with Greek. But an original “*et non accepit*” might well have been rendered *ός δε* or *ό δε*, and the fact that all the Latins (including *k*) are agreed on the one hand, while the Greeks are divided between *ος δε* and *ο δε* lends force to our argument. The absence of Sod<sup>050</sup> 2<sup>pe</sup> and 604 from the Latin column here seems to show something of interest. *Syr sin* appears conflate already. Observe Ψ goes against NB here. [Soden’s notes (separated) are inadequate.]



Mark

xv. 24. Observe also this verse under "Differences between **Σ** and B."

[xv. 25. *εφυλασσον pro εσταυρωσαν* D *d ff<sub>2</sub> k n r*. This must be noted but excluded owing to the probability of the change having been made by D and these Latins and *sah* to obviate the difficulty as to the *third* hour (see *Tisch ad loc*). Note that *syr pesh<sup>21</sup>* says "about the third hour." *Aeth* (cf. *Act<sup>pl</sup> Hier<sup>brev</sup>*) makes it the *sixth* hour when they crucified him. If *εφυλασσον* were original the difficulty would be lightened, but hardly following the account in verses 20/24. (The *vg<sup>Q</sup>* conflates with *sah* 2/3 adding *et custodiebant eum* after *et crucifixerunt eum*.) *Sod<sup>050</sup>* contradicts D.]

29. *οι παραγοντες* D<sup>gr</sup> (*προαγοντες* 2<sup>pe</sup> *vid*) *Eus<sup>dis</sup> κατα δε τον Μαρκον*  
*praetereuntes* *c d ff<sub>2</sub> k l r aur gat δ vg [=omn (n qui*  
*transiebant); hiant b e f i q r<sub>2</sub>]*

*οι παραπορευομενοι* **ΣB** *rell gr et ΣΨ Sod<sup>050</sup> minn*

*Om. syr sin*

*ibid. τρισιν ημεραις* AD<sup>gr</sup>PVY<sup>Greg</sup> *Sod<sup>050</sup> 21 122 2<sup>pe</sup> Scr<sup>tres</sup> Sod<sup>tres</sup>*  
*Evst 48 c k*

*εν τρισιν ημεραις* **ΣB** *rell et ΣΨ minn<sup>pl</sup> et Paris<sup>97</sup> d ff<sub>2</sub> l n δ vg*

30. *καταβας* **ΣBD<sup>gr</sup>LΔ** *et Ψ Sod<sup>050</sup> et Sod<sup>txt</sup> k l n δ vg boh*  
*και καταβα* AC *pl et Σ minn<sup>pl</sup> (- και Sod<sup>337</sup>) c d ff<sub>2</sub> goth syr*  
*arm aeth*

*και καταβηθι* P 1 *al. et Laura<sup>A104</sup> Paris<sup>97</sup> Eus (και καταβατω*  
*Sod<sup>tres</sup>)*

*Invertens sah καταβα... και σωσον σεαυτον*

34. *τη ενατη* 258 2<sup>pe</sup> *al. pauc.* (*εν τη ενατη c<sup>scr</sup>*).

*τη ενατη ωρα* **ΣBD<sup>gr</sup>FL** *et Ψ Sod<sup>050</sup> fam 1 fam 13 [non 124] 892*

Paris<sup>97</sup> Laura<sup>A104</sup> *al. pauc. c ff<sub>2</sub> (Buchanan) goth syr Eus W-H*

*τη ωρα τη ενατη* A *rell<sup>pl</sup> et Σ d i (incip. i xv. 33) l n δ vg boh sah*

*τη ωρα ενατη* *Sod<sup>txt</sup> (cum d et latt contra D<sup>gr</sup>) sine auctori-*  
*tate Gr. !*

*Om. k*

36. *τις* **ΣBLΔ** *et Ψ et 892 Paris<sup>97</sup> (soli vid inter minn) δ (sol*  
*inter latt) (arm) W-H & Sod txt*

*εις* D *rell omn Σ et minn et sah boh et latt<sup>omn</sup> (unus) et aeth*  
*syr (potius quam quidem)*

This again is but a small matter, but seems a perfectly clear "revision" by the hand of the originator of the group **ΣBLΔΨ** 892 Paris<sup>97</sup>. (W wanting.) *Syr* lends itself to either interpretation. But if *τις* were original *quidem* would appear in some other Latin besides *δ*.

xv. 39. *εξ εναντιας αυτου* **ΣB** *plur et ΣΨ minn c ff<sub>2</sub> k l δ verss plur*  
*εκει* D *Sod<sup>050</sup> 2<sup>pe</sup> (d) i n q arm? Orig<sup>int</sup> (illic*  
*aderat pers).*

*Om. 72 251 arm? αυτω (-εξ εν.) W 1 22 59 Sod<sup>1337</sup> syr.*

Mark

- xv. 42. προσαββατον **SB**\*CKMΔΠ\* *et* WΨ Sod<sup>7050</sup> 1 33 *al. mult*  
 προσσαββατον AB<sup>3</sup> *rell plur et Σ min mult*  
 πριν σαββατον D<sup>gr</sup> (σαββατον Sod<sup>1444</sup>)  
 ante sabbatum *d latt<sup>pl</sup>*
43. και αυτος ην (— ος) **S**\* 157 *soli* (Cf sah aeth gat syr)  
 ος και αυτος ην B *plur et WΣΨ minn l δ vg*  
 ος ην και αυτος D Sod<sup>7050</sup> 2<sup>pe</sup> *c d ff<sub>2</sub> k n q*
47. εθεασαντο D<sup>gr</sup> Sod<sup>7050</sup> 2<sup>pe</sup> (cf Luc xxiii. 55 *et* Marc xvi. 11)  
 εθεωρουν **SB** *rell et W minn copt (l vg aspiciabant)*  
 notaverunt *c d ff<sub>2</sub> q*  
 viderunt *k n syr*
- xvi. 1. *init. Cf D d n (k q) contra rell.*
2. μια των σαββατων BW 1  
 μια σαββατων 1 *vg*  
 μια του σαββατου *c d ff<sub>2</sub> una sabbati, k q r<sub>2</sub> (prima sabbati) aeth*  
 τη μια των σαββατων **SLΔ et Ψ** Sod<sup>7050</sup> 33 2<sup>pe</sup> 892 *al. pauc boh (hiat sah) Eus Hes<sup>hr</sup>*  
 μιας σαββατου D  
 της μιας σαββατων AC *rell et Σ minn pl et Paris<sup>97</sup> Dion<sup>alex</sup> Ps-Nyss*  
 της μιας των σαββατων K *fam 13 Sod<sup>txt</sup> (του σαββ. aliq.)*  
 (prima septimanae syr)
- ibid.* oriente sole *c d n ff<sub>2</sub> q Tich, Aug (+jam)*  
 ανατελλοντος του ηλιου D Hes<sup>hr</sup> Tich<sup>dis</sup>  
 ανατειλαντος του ηλιου **SB** *rell et ΣΨ boh Eus 1/2 Dion<sup>alex</sup> Ps-Nyss*  
 ετι ανατειλαντος του ηλιου KWΠ\* Sod<sup>7050</sup> 1 2<sup>pe</sup> 229 248 w<sup>scr</sup>  
*Sod<sup>1337</sup> Eus 1/2*  
 orto jam sole *l vg*  
 Om. k [negl. Soden]  
 quum exortus esset sol *syr*
3. ad invicem *c d ff<sub>2</sub> l q vg*  
 inter se *n*  
 προς εαυτους D  
 προς εαυτας **SB** *rell et WΣΨ minn*  
 Om. k
4. et veniunt et inveniunt *d et c n*  
 et venerunt et invenerunt *ff<sub>2</sub> syr sin*  
 και ερχονται και ευρισκουσιν D Sod<sup>7050</sup> 2<sup>pe</sup> *Eus*  
 και αναβλεψασαι θεωρουσιν **SB** *rell et WΣΨ minn l q δ vg boh*  
*syr pesh*  
 et accurrentes viderunt *aeth (hiat sah)*  
 (accesserunt et vident k)
- ibid.* amotum *n*  
 αποκεκυλισμενον D Sod<sup>7050</sup> 2<sup>pe</sup> *c d ff<sub>2</sub> k l q vg*



Mark

αποκεκυλισται A plur et WΣΨ minn Ps-Nyss (cf. Matt Luc)  
 ανακεκυλισται male SBL et W-H Sod txt [Vide Postscript  
 in Part II.]

xvi. 8. φοβος D<sup>gr</sup> Π\* Sod<sup>1225</sup> et W timor c ff<sub>2</sub> n q  
 τρομος SBL rell et ΣΨ minn et 2<sup>pe</sup> tremor k l vg et d<sup>2</sup> † sah  
 boh goth

Om. claus syr sin φοβος (— και εκστασις) arm  
 tremor et pavor aeth<sup>int</sup> (pro τρομος [vel φοβος] και εκστασις)  
 (cf syr pesh)

[Om xvi. 9—fin SBL syr sin. Cf. LΨ k aeth.]

9. πρωτη Plur (Om. Sod<sup>351</sup>, πρωτης Sod<sup>1054</sup>, πρωτου aliq)  
 τη μια Eus<sup>ter</sup>

Om. πρωτη σαββ. Sod<sup>3017</sup>.

ibid. εφανερωσεν πρωτοις D<sup>gr</sup> (hiat d\*)  
 εφανη πρωτον Plur et ΣΨ (Eus 1/2) et verss (πρωτη 2<sup>pe</sup>)  
 εφανη (— πρωτον) W arm Eus 1/2

ibid. παρ C\* D<sup>gr</sup> L et W 33 892 Paris<sup>97</sup> copt<sup>frag. duo</sup> et Sod txt

αφ A rell et Σ Eus<sup>bis</sup>

de qua c d<sup>2</sup> ff l q δ vg; a qua n

10. πορυθισα D plur et WΣΨ minn pl et 2<sup>pe</sup>

απελθουσα KΠ 892 al<sup>6</sup> Sod<sup>aliq</sup> Paris<sup>97</sup> Hier<sup>Hedib</sup> abiit et n

videns l vg<sup>j</sup> (vadens a<sup>3</sup> d<sup>2</sup> vg)

praecurrens c ff<sub>2</sub>

[Explicit Σ xvi. 14 απιστιαν αυ.... Explicit goth xvi. 12.]

Explicit n xvi. 13 crediderunt. Incipit o xvi. 14.]

15. —απαντα D<sup>gr</sup> 225 gat [Hiant a\* n]

Habent rell et WΣΨ Sod<sup>050</sup> minn et boh latt et d<sup>2</sup> a<sup>2</sup>

(vere και pro απαντα D + και c q syr pesh boh aeth)

[Explicit D<sup>gr</sup> xvi. 15 ad verbum ευαγγελιον.]

17 fin. —καιναις C\*LΔ<sup>gr</sup> et Ψ<sup>1\*</sup> boh arm

Habent rell et WD<sup>2</sup> minn latt et o d<sup>2</sup> δ syr pesh aeth Const Hipp.

19. ανελημφθη ACD<sup>2</sup> et W Sod<sup>050</sup> } assumptus est c d<sup>2</sup> h l aur δ μ vg

ανεληφθη Rell et Ψ minn } receptus est ff<sub>2</sub> q Iren

ανεφερετο 36 40

ανεληφθη και ανεφερετο 68 [De his omnibus tacet Sod].

ascendit o syr pesh diatess

ibid. εκ δεξιων Plur et WΨ Iren } a dextris vg

εν δεξιων D<sup>2</sup>

εκ δεξια 179

εν δεξια CΔ<sup>2</sup> d<sup>scr</sup> p<sup>scr</sup> δ boh (syr) ad dexteram c o q r<sub>2</sub>

† Exstat D<sup>gr\*</sup> xvi. 7–15 ευαγγελιον, hiat d\* xvi. 6 post quaeritis. Suppl d<sup>2</sup> xvi. 6 usque ad 20 fin et D<sup>gr2</sup> xvi. 15–20.

## CHAPTER VI.

### FURTHER REMARKS AS TO LATIN BASE IN ST. MARK.

“Salutant vos omnes sancti; maxime autem qui de Caesaris domo sunt.”—*Phil.* iv. 22.

I have stated that in St. Mark's Gospel there appear to be two or three separate Greek recensions, and have asked the question whether the old subscriptions to some of the Greek and Syriac mss, stating that St. Mark not only preached but *wrote* his Gospel in Latin, were not perhaps founded on fact, or at any rate whether a Greek and a Latin version did not issue from his hands simultaneously. Let us try to examine the matter a little more closely. And next, what strikes the investigator at once is that there is a most remarkable agreement between the famous Codex Bezae's Greek in Mark and *the whole body* of the Latins. In Buchanan's edition of *b* (p. xxi.) he says “In St. Mark the texts are more divergent than in any other Gospel.” If he means the *Latin* texts I hardly think he is right.

Some of these places of agreement are as follows :

Mark

- |    |   |  |  |                   |
|----|---|--|--|-------------------|
| i. | 2. —εγω   | BD <i>Sod</i> <sup>050</sup> 28 <i>it</i>  | }  | W, although       |
|    | 3. του θεου υμων  | D <sup>gr</sup> <i>sic</i> , ( <i>d it</i> <sup>pl</sup> )   |  | extant, is absent |
|    | 4. >εν τη ερημω βαπτιζων  | D <i>Sod</i> <sup>050</sup> <i>it vg</i> ( <i>praeter f</i> )  |  | from this com-    |
|    | 10. ηνυγμενους  | D <i>it vg</i> ( <i>pro σχιζομενους</i> )  |  | bination at the   |
|    | 13. —εκει   | ⲚABDL <i>Sod</i> <sup>050 337</sup> 21 <i>it vg etc</i>  |  | opening of the    |
|    | <i>ibid.</i> + και ( <i>ante πειραζομενος</i> )                         | D <i>it vg</i>   |  | Gospel.           |
|    | 15. πεπληρωνται οι καιροι   | D <i>it</i> <sup>pl</sup> <i>vg</i> ( <i>pro</i><br><i>πεπληρωται ο καιρος</i> )                                       |  | It is most pecu-  |
|    | 16. και παραγων   | ⲚBDL <i>it vg etc</i><br>( <i>pro περιπατων δε plur ut Matt</i> )  | liar, because <i>e</i> is<br>wanting from  |                   |
|    | <i>ibid.</i> τον αδελφον αυτου  | DGΓⲚ <i>Sod</i> <sup>050</sup> 33 <i>al. pc. it</i> ( <i>praeter a r δ</i> ) <i>vg</i><br><i>syr pesh et sin aeth.</i> | Add W.   |                   |
|    | 20. †ηκολουθησαν αυτω   | ( <i>pro απηλθον οπισω αυτου</i> ) DⲚ <i>solī et it vg.</i>  |  |                   |
|    | To these add W (and note ηλθον <i>pro απηλθον Sod</i> <sup>050</sup> ). |  |  |                   |
|    | 21, ii. 1. καфарναουμ   | ⲚBDD <i>Sod</i> <sup>050</sup> <i>minn</i> <sup>pc.</sup> <i>it vg goth copt.</i>                                      | Add W.   |                   |
|    | <i>ibid.</i> εδιδασκεν + αυτους   | D <i>Sod</i> <sup>050</sup> <i>it</i> <sup>pl</sup> <i>vg arm aeth goth.</i>   |  |                   |
|    | 24. —εα   | ⲚBDA? <i>Sod</i> <sup>050</sup> 28* 157 372 2 <sup>pe</sup> <i>it vg verss.</i>  | To this<br>array add W. Notwithstanding <i>Orig</i> and <i>Eus</i> it is probably<br>brought in from Luke. |                   |

† A very good example. For “*secuti sunt eum*” could readily be translated απηλθον (or ηλθον as *Sod*<sup>050</sup>) οπισω αυτου. The other translators vary the expression in ver 18.



Mark

- i. 25. *εκ του ανθρωπου* (*pro εξ αυτου*) DW (*Sod*<sup>050</sup> *απο*, 2<sup>pe mg</sup>) *it vg* (*praeter f*) †
27. *-τι εστιν τουτο* D 7 *it*<sup>pl</sup>. To these add W and three lectionaries, *syr sin* and *aeth* [*hiat sah*].
30. *>κατεκειτο δε η πενθερα σιμωνος* D *it vg* (*praeter f*). To this group add W [*Sod* only indicates W by †].
34. *αυτα λαλειν* D *Sod*<sup>050</sup> *it vg* (*praeter f*) *aeth* for *τα δαιμονια λαλειν* B *copt* and *λαλειν τα δαιμονια* all the rest and W.
44. *>δειξαι σεαυτον* (*pro σεαυτον δειξαι*) D *it vg*. To this add W *δειξαι εαυτον*.
45. *-πολλα* D and *it vg*. To this group now add W.

We gain a preliminary point here, that the text of D goes behind W at a time when *NB* came into being, and before our other uncials were penned.

We gain further information, for W, as if handling a document in another tongue, not infrequently uses a synonym in translation. Thus alone i. 27 *εθαυμαζον* (*mirabantur d*) for *εθαμβηθησαν*, not only copying the *tense* of *d*, against *mirati sunt* of others, but giving a close interpretation.

Here *e* alone conflates: *Et extimuerunt omnes et admirabantur...*

In the same verse the exceptional *inpotentabilis* of *e* is rendered by W alone *εξουστιαστικη*. Thus: *τις η διδαχη κενη αυτη η εξουστιαστικη αυτου*.

Again, W at i. 31 with Paris<sup>97</sup> follows *d*'s LATIN "*ministrabat ei*" with *διηκονι αυτω*, while D<sup>gr</sup> has *αυτοις*. This is really very remarkable. No other Greeks do this, and the only other Latin is *e*. No *coptic* or *syr* nor *aeth pers*.

In connection with this we have to ask the following questions.

Why does D at i. 40 write *ερωτων* opposite *depraecans* when all other Greeks including W have *παρακαλων*, and we are face to face with the answer that *παρακαλων* = *depraecans* rather than that *depraecans* = *ερωτων*. But as D<sup>gr</sup> alone has *ερωτων* it may be that D<sup>gr</sup> was translating *depraecans* IN HIS OWN WAY into Greek! ‡

Much more difficult to explain is D's *οργισθεις* for *σπλαγχνισθεις* in i. 41 [without the countenance of W], but even here *d* with *iratus* bears it out, and both *a r\** and *ff* so write, while *b §* and *g<sub>1</sub>* omit. See, however, Rendel Harris' brilliant double explanation ('Cod. Bezae,' p. 186) from (1) confusion in Syriac or (2) from an original Latin *motus* instead

† It will not do now to say that this is *ex Luc*, if the whole group be basic.

‡ D<sup>gr</sup> has several forms peculiar to him, as at i. 32 *εφεροσαν* for *εφερον*; vi. 14 *ελεγοσαν*; i. 27 *εθαμβησαν* for *εθαμβηθησαν*, with *Origen*; ix. 9 *ειδοσαν*; ix. 33 *ηλθοσαν*; xii. 36 *θωσω*; xiii. 34 *θυρουρω*; xv. 43 *ετησατο*.

§ In this connection while seeking the ultimate base we must consider other of *b*'s omissions (*b* in very short lines is most important in St. Mark). See i. 37 *Dicentes* (*pro και ευρον αυτον και λεγουσιν* of *NBL e aeth*, or *και ευροντες αυτον λεγ*. A *unc*<sup>15</sup> *boh*, or *και οτε ευρον αυτον λεγ*. D *latt pl sah*) by *b c* and W<sup>gr</sup>. Here we have three varying introductions all cut short by W *b c*. So at i. 10 (and at several other places) D *d* omit *ευθvs*, here with *a b ff r*. Note ii. 12 *-λεγοντας* BW *b* as against the rest and the variation *και λεγειν* of D. Here W strengthening B added to *b* does look like the lost base.

of *misertus* of most and *iratus* of *d*. Harris forgets to say that *b* leaves out the word as *g*<sub>1</sub> or *vg*<sup>G</sup>. This shows some difficulty which bothered them. Nor does he refer to vi. 34 where for *εσπλαγχνισθη* *d* and *q* [not *b*] *r* [not *a*] have *condoluit*, using quite a different word from the usual *misertus est* (ευσπλ. Γ). Observe further *motus* turning up in the MS *n* at xvi. 4 where *n* uses *amotum* for *re-volutum* of the rest of the itala. This is the place where **NBL** *W-H* *Sod* substitute *ανακεκυλισται* for *αποκεκ*. In dealing with the problem we must be careful not to let **NBL** mislead us as to the basic text. For instance at i. 39 **NBL** *Sod*<sup>50</sup> (only) substitute with *copt* and *aeth* *ηλθεν* for *ην* [followed by Hort and Soden]. But this is a pure correction. All the Latins in the rough: "et erat praedicans" support *και ην κηρυσσων* of *D* and all the other Greeks and *W*.

Another very hard place is iv. 6 *init.* where the authorities differ so much as to construction, with *D* and *W* on opposite sides. *b* and *c* show that we have somehow lost the original base (*syr sin* is mutilated). Perhaps Harris can make another brilliant suggestion for restoration?

Another equivocal place is at iv. 14 *ο σπειρων τον λογον σπειρει*. The Greeks and *D d* are agreed as to *ο σπειρων*, but *a c b q r* substitute *qui loquitur*. This is probably an "improvement." It is curious, however, to find *b-q* together confirming it, and *c* (*e* wanting), but *W* with *D* opposes.

*This is complicated further by the reading in the following verse,  
Mark iv. 15.*

Instead of *οπου σπειρεται ο λογος* which even *W* holds, *a b c q* again make a substitution, this time strengthened by *f* [*non goth*] *r*. They say *qui negligenter verbum suscipiunt*, or (*c*) *qui negligunt verbum suscipientes*. *D* has not this but writes *ois* for *οπου* as *d ff* *quibus seminatur verbum*. We have accounted for *a b c d* (*hiant e k Cypr*) *f ff q r*. Now *i* varies thus "hi autem sunt qui circa viam <sup>ubi</sup> seminatur verbum," eliding *quibus* but writing *ubi* above as *vgg*: *ubi seminatur verbum*. The Greeks (and *W*) with *copt aeth goth* have this *ubi*, so we are wide apart as to Latin and the rest. The question is as to what was the original difficulty in the Latin or Greek base which caused the difference. I suppose the original for *ubi* must have been *quo*, but how get "*negligenter verbum suscipiunt*" out of "*seminatur verbum*." The semi-parallel in Matt. does not help (*και μη συνιεντος*), nor does St. Luke viii. 12 where we read only *οι δε παρα την οδον εισιν οι ακουσαντες*. There is nothing there about *negligenter*. Turning to the Greek for a key, *αίρέω* or *ἀναιρέω* could replace *σπείρω*, but would hardly do. *σπαίρω* or *ἀσπαίρω*, while of similar sound to *σπείρω*, involve plucking off violently as opposed to the *neglegenter* of the Latins. *σπερμολογέω* = pick up seed, is possible but improbable. The verb *ἀλογέω* conveys neglect but I do not see how it would fit. In the Greek, to agree with the Latin, *ὁ λόγος* must be turned into an accusative, so that seems out of the question as a base from which the Latins drew.

On the other hand the Latin *verbum* serving for a nominative or



accusative distinctly answers the requirements of *subject* or of *object*, so that it is more likely that a Latin base is responsible for the change. How could it occur? Instead of *seminatur*, originally *seritur* (cf. *a*) may have been used. Could *seritur* have become confused with *segniter* (a synonym for *negligenter*)? But then we do not account for *suscipiunt* instead of *seminatur* or *seritur*. Sero, sevi could hardly have been confused with sero, serui ("join in, engage in, put together"). I would like someone to exercise his ingenuity here. I have never seen an explanation offered.

The strange thing is to find *a* opposing both *d* and *D<sup>sr</sup>*, for elsewhere *a* = *D<sup>sr</sup>*, so that *D d* here are probably not basic. Even *b-q* are together for the whole sentence, which absolutely proves that we have the correct *b* base. The omission by *syr sin* is significant. He probably saw the utter conflict between Latin and Greek, and therefore dropped the words. The omission cannot be basic. Observe the *persian* (*syr hier* wanting). I recapitulate. *Gr<sup>omn</sup>* (*aeth sah boh go arm<sup>vid</sup> vgg*):—

= οπου σπειρεται ο λογος (D <i>d ff<sub>2</sub> g<sub>1</sub> syr pesh ois σπειρεται ο λογος</i> )	
<i>b-q</i> Hi autem sunt qui juxta viam seminantur	qui neglegenter verbum suscipiunt
<i>a</i> Hi autem sunt qui secus viam seminati sunt	„ „ „ „
<i>f r</i> Hi autem sunt qui circa viam seminati sunt	„ „ „ „
<i>c</i> Hi autem qui seminantur circa viam ipsi sunt	qui negligunt verbum suscipientes
<i>syr sin</i> Hi autem qui sunt juxta viam illi sunt qui audiunt verbum ( <i>tantum</i> )	
<i>pers</i> Id quod juxta viam cecidit homines qui audiunt et memoriâ tenent.	

### Mark vi. 31.

Another obscure but very interesting place occurs at vi. 31 which may well occupy our ingenuity. Here then we are offered these alternatives:

δευτε υμεις (— αυτοι) κατ ιδιαν εις ερημον τοπον	W. <i>Sod<sup>50</sup> 1 28 2<sup>pe</sup> al<sup>1c</sup></i>
δευτε υμεις αυτοι κατιδιαν εις ερημον τοπον	NB <i>plur sah boh</i>
δευτε υπαγωμεν εις ερημον τοπον	D <i>c d ff<sub>2</sub> i r</i>
δευτε υπαγωμεν κατιδιαν εις ερημον τοπον	<i>a</i>
δευτε υπαγωμεν εις ερημον τοπον υμεις κατιδιαν	<i>syr pesh sin aeth diat</i>

The Latins then only vary between

venite vos ipsi seorsum	<i>δ</i>
venite seorsum . . .	<i>f vg plur</i> (venite vos seorsum <i>vg<sup>R</sup></i> )
venite vos secreto	<i>b q</i>
venite eamus . . .	<i>c d ff<sub>2</sub> i r</i>
venite eamus seorsum	<i>a</i>

but there is a wide difference in Greek between *υμεις* or *υμεις αυτοι* and the *υπαγωμεν* of *D<sup>sr</sup> sol*.

(A few vulgates BMO<sup>c</sup> conflate: *venite seorsum eamus*.)

Whence then *eamus* (which must have provoked *υπαγωμεν* of *D<sup>sr</sup>*, and is as old as *syr sin* and *aeth*) by *c d ff<sub>2</sub> i r*? Why do *b q* not join? Observe that something has happened between *b* and *f vgg*, for *secreto* and *seorsum* change places. Observe also that *a* restores this *κατιδιαν* by *seorsum* although holding *eamus*, while the *syriacs* and *aeth* convey it to

the end of the sentence, but coptic follows the usual Greek. The difference must be very old [the parallels afford no clue whatever].

What we have to find is an M in a word to correspond with the interchange of *vos* and *eamus*. The most likely seems an original *vosmet* (ὐμεῖς αὐτοὶ most Gks), this being misread in the close uncials for *eamus*. The equivalent of κατιδιαν may have been absent or occupied a place after ερημον τοπον as in *syr*. If we are correct, then *b* holds the original sense, and *c* ff<sub>2</sub> *i* *r*, with *a*, followed *d*, while the Greeks know nothing of it, but the *syriacs* and *aeth* do.

The *diatess arab* is following *Mark* here and corresponds with *syr sin* and *syr pesh*, while *vg<sup>F</sup>* the Latin diatessaron, is *ex Matt* xiv. 13 "Quod cum audisset Jesus secessit inde in nauicula in locum desertum seorsum."

In this very verse (vi. 31) occurs a remarkable change by W (alone) of λοιπον for ολιγον. If this was not suggested from the λοιπον of Mark xiv. 41 (where αναπαυσθε also occurs) it *might* be a change due to translation, but then *pusillum* of our Latins must have been represented by *paulatim* or *sensim* or some other word.

#### Mark xiv. 72.

There is a passage which ought to be a key, but it can be read as indicating Greek reaction on Latin as well as Latin on Greek.

I refer to that very difficult phrase in Mark xiv. 72 as to St. Peter "και επιβαλων εκλαιεν." This επιβαλων has generally been referred to the *mind*, as in our translation "And when he thought thereon he wept" which the Revised Version left unchanged, merely putting "And he began to weep" [as D *Sod*<sup>050</sup> 2<sup>pe</sup>, all the Latins and *goth*: "*et coepit flere*"] in the margin. But in the N.T. out of seventeen other occasions where επιβαλλειν is used, in no less than eleven passages it is used with τας χειρας [Mark xiv. 46 (in this same chapter), Matt. xxvi. 50, Luke ix. 62, xx. 19, xxi. 12, John vii. 30, and 44, Acts iv. 3, v. 18, xii. 1, xxi. 27]. *Now the Coptics so understood it at Mark xiv. 72.*

*Sah* has και εβαλεν την χειρα αυτου κλαιεν.

*Boh* has και επιβαλων την χειρα αυτου εκλαυσεν. That is, he threw up his hand, he covered his face with his hand, as he choked down the sobs. Is this an interpretation or is the old Latin base responsible?

For *Et coepit flere*, the original may have been ETINCEPITFLERE, and this is not unlike ETINJECITFLERE.

Whether *injecit* could be used without *manum* colloquially I do not know.

There are some passages in Plautus which suggest elision of different kinds, but none as direct as required to support such a supposition here.†

† CAPTEIVEI ii. 2. 16/18 we read:

*Tynd.* Nunc senex est in tonstrina; nunc jam cultros attinet.

Ne is quidem involucre injicere voluit, vestem ut ne inquinet.

Sed utrum strictimne attonsurum dicam esse an per pectinem.



As to this becoming *καὶ ἐπιβαλὼν ἐκλauseν* (or *ἐκλαieν*) there are hosts of instances where the Greek exchanges the Latin perfect and infinitive for the participle and perfect, so that this need not cause any difficulty. But *inijicio* is freely used in Latin with *manum* or *manus*: “*inijcere manum aliqui*,” and to summon before a judge *injexit manum* (Plautus). So also of *jaceo* “to be cast down”: “*Gnaeus noster ut totus jacet*” (Cicero), “*vultusque attolle jacentes*” (Ovid), “*Jacentes vix oculos tollens*” (Ovid). But *jacens* will not correspond to *ἐπιβαλλων*, so that we are thrown back on *inicio* the usual Latin equivalent in N.T. of *ἐπιβαλλω*.

Δ and 247 *Sod*<sup>1354</sup> have *καὶ ἐπιλαβων* for *καὶ ἐπιβαλων*, while one notable Greek cursive (*c<sup>scr</sup>*) has *καὶ ἐπιλαβομενος*, for the use of which we can refer to Luke ix. 47, where *ἐπιλαβομενος παιδιου (την χειρα του* being understood) is used by most authorities. Cf. also *Luc* xiv. 4, xxiii. 26.

Blomfield's note ad loc. (Mark xiv. 72) in his Greek N.T. is clear and apposite and may be consulted for a good and condensed statement of the situation. He says “...In fact there should seem rather to be an *ellipsis*—though to determine with certainty what was originally the *plena locutio* is perhaps impossible...” To him was unknown the coptic testimony, and he closes by citing Chrysostom, Theophylact., Salmasius, Suicer, Elsner, Fischer *etc* for *ἐπιβαλων* to be the equivalent of *ἐπικαλυψαμενος*, “having covered his head (with his vest),” although he admits that here too while *ἐπιβάλλειν ἱμάτιον* is a frequent expression, not one example has been adduced of the elliptical use.†

### *As to Mark ii. 7 fin.*

Although *εἰς* could drop out before *οἱ* in ii. 7 *fin.* it is noteworthy that while *d* (with all Latins except *a*) has *solus d̄s*, *D<sup>sr</sup>* omits *εἰς* which the others all have. Thus *D<sup>sr</sup>* in translating might purposely elide *solus*. Observe here that *a* against all other Latins has *unus* for *solus*, clearly retranslating *εἰς*. This explains several most difficult things about *a*. It appears thus that *a* was retranslating from *D*'s *Greek*‡ as explained previously, p. 127 *seq.* Thus at i. 6 *a* renders *D<sup>sr</sup>*'s *δερχην* by *pellem*, although *d* and the rest have *pilos*.

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Here the expression is “to throw a napkin” (“about his neck” understood).

*CAPTEIVEI* iv. 2. 17 ... *tum genu ad quemque jecero* (the bolt from a catapult understood) *ad terram dabo*.

*ASIN.* iii. 2. 36.: *Nimis aegre risum continui* (without hand) followed by 40: *Opprime os* (without hand). *Is est. Subauscultemus*.

Sometimes *manum* accompanies *cedo* (*Epidicus* iv. 1. 32), sometimes not. Sometimes *dextram* is used without *manum* (*Curculio* ii. 3. 27, 3. 60). Sometimes *ostende* is used alone (*Aulul.* iv. 4. 5/25).

† So Plautus, *Asin.* iii. 2. 41: “*lacrumantem lacinia tenet lacrumans*.”

‡ See elsewhere as to *ἐμπροσθεν ἐναντιον* or *ἐνωπιον* in Mark ii. 12, where *coram* is constant by all. In ix. 2 *coram* obtains again in all except *a* which has *in conspectu* (as favoured by *a* in St. Luke) and *k* which has *ante*. Observe v. 17 where all and *W* have *ἤλξατο παρακαλεῖν* with the Latins, *D*, with *Sod*<sup>1053</sup> 2<sup>pc</sup> 604 *Sod*<sup>fam</sup> φ<sup>a</sup>, has *παρεκαλουν* and so *a*.

We must bear this carefully in mind. It was a very old copy of D, for at i. 7 right after this D *a* (*r*) agree in *καὶ ἐλεγέν αυτοῖς* for *καὶ ἐκηρυσσεν λεγών* of all the rest. But D *d* are agreed here, so that *a* really has the foundation text of D, if not always of *d*.† Observe other places as iv. 4 *ἐγενετο* is omitted by DF *Sod*<sup>3015</sup> *d syr vg* and all Latins but *a*. So that in St. Mark *a* is a very curious and interesting witness. D *d* with *b* for control as to the base seem to represent a foundation text remarkable for shortness (still further shortened by *b*) which is agreed to in the main by the other Latins. *NB* are uncertain witnesses in St. Mark (*N* has evidence of much retranslation from Latin) and but for the light thrown on the Graeco-Latin problem by 2<sup>pe</sup> and 604 we should not know "where we were at." To the additional light provided by 2<sup>pe</sup> and 604 now add the perfectly wonderful and extraordinary Graeco-Latin text found in W. Often graecising the exact Latin wording of *e* (as *N* does in Matt and Luke), it deflects often to D *d*, and yet again alone to *b*, ‡ where probably W *b* hold the true original D base, lost today in D *d* themselves. Not only is the text of *e*, as well as of *c*, transported bodily to the fourth century, but all the variations between *NB* and D and W and *b* and *c* and *e* and *k* are found to be anterior to 350 A.D. and have nothing to do with the period intervening between 350 and 700. The variations being so ancient makes it difficult to disentangle them, but W throws much new light on the question.

To return to *a*, observe ii. 1 *cognitum est* for *ακουσθη* (*auditum est it vg*). This seems to show clearly that *a* was translated (freely) back from the Greek, while the Latins all hold the literal sense. So at ii. 4 *δια* is rendered by *a* "propter" but *it*<sup>pl</sup> = *prae* and DW *απο*. At iv. 4 all *Latt* omit *ἐγενετο* except *a*. So at iv. 14 for *seminat* we find *serit* in *a*. At vi. 55 *a* alone renders *SUPER grabbatos* for *ἐπι (τοῖς) κραββατοῖς* of Greeks including D, while *d* and *Latt* generally have *in grabatis*. At vii. 27 D<sup>gr</sup> *Sod*<sup>050</sup> and *a* = *λέγει*, but *d dixit* as *latt pl* and *Gr plur sah*, while *NBLΔ* write *ἐλεγεν* with *boh*. At ix. 4 *συνελαλουν* of D *Sod*<sup>050</sup> 1 2<sup>pe</sup> only is followed by *a n* (against participial construction all other Greeks and Latins). At ix. 42 *a* follows (C\*?) D alone with *fidem habentibus* (*-εις εμε*) for *των πιστιν εχοντων* while the other Greeks have *των πιστευοντων* and *d fidem habentium*.

† Very rarely D *a d* oppose the rest, but a case occurs at vi. 28 *καὶ ηνεγκεν την κεφαλην* (*-αυτου*) by D *d a* only. This is the more curious because vi. 29 *init.* right afterwards *a* says *καὶ ακουσαντες* (*et cum audissent*) with the Greeks against *ακουσαντες δε* of D and *audientes autem d*, while the rest and *vg* say *quo audito*, minus the copula.

‡ A most striking instance occurs, almost conclusive for translation from *b*'s Latin into W's Greek, at ii. 1. Among the variations of *εισελθων* (*c<sup>scr</sup> ελθών*) *παλιν* by *NBL D<sup>gr</sup>* 28 *etc*, against *εισηλθεν παλιν* of A *etc*, and *παλιν εισηλθεν* of *d* and the Latins "*iterum intravit*," *b q* stand out for "*iterum venit*" ("*venit iterum e*") and W alone says *παλιν ερχεται* retaining the Latin order of *b d ff g<sub>1-2</sub> q vg*, but giving us the *present* tense, for which *venit* will stand as well as for *ηλθεν*. Yet D's Greek and W keep sometimes very close. See ii. 21 *επι στυραπτει* D alone for *επιραπτει* the rest, while W has alone *επιστυαπτει*! [*Sod* neglects W.] The Latins do not vary, not conveying *συν* except by *adsuit*.



In the hint I threw out in my 'Genesis of the Versions' (p. 28) my first example was Mark ii. 12 *εμπροσθεν* **NBLW** 187 *mg* 604 892 Paris<sup>97</sup> only, while *ενωπιον* by Θ<sup>1</sup>Φ *Sod*<sup>050</sup> 28 33 c<sup>scr</sup> Laura<sup>A 104</sup> *Sod*<sup>1354</sup> *Eust* 29, and *εναντιον* by the mass and D (*εμπρ. εναντιον Sod*<sup>1441</sup>). Here we have three variations for "coram" WHICH REMAINS CONSTANT IN THE LATIN MSS. As it is constant it may be primitive, that is it may precede all these Greeks. For elsewhere, the case is quite different. Take St. Luke—

- Luke**  
v. 19. *Gr. εμπροσθεν* = ante *latt*<sup>pl</sup> et *vg*, sed coram δ, in conspectu a d  
xii. 8. *εμπροσθεν* = coram *latt*<sup>pl</sup> et *vg*, sed in conspectu d  
9. *εμπροσθεν* D al. vel *ενωπιον* = coram *latt*<sup>pl</sup> et *vg*, sed in conspectu d  
xiv. 2. *εμπροσθεν αυτου* = ante illum *latt*<sup>pl</sup> et *vg*, sed apud ipsum e, presente illo δ, in conspectu ejus d  
xix. 4. *εις το εμπροσθεν* Variant plur *latt*  
27. *εμπροσθεν μου* = ante me *latt*<sup>pl</sup> et *vg*, sed coram me e, in conspectu meo a d  
xxi. 36. *εμπροσθεν του υιου του ανου* = ante fil. hom. *latt*<sup>pl</sup> et *vg*, in conspectu fili hom. d f
- John**  
x. 4. *εμπροσθεν αυτων πορευεται* = ante eas vadit *latt*<sup>pl</sup> et *vg*, coram eas vadit δ, praecedit eas r  
xii. 37. *εμπροσθεν αυτων* = coram eis *latt*<sup>pl</sup> et *vg*, in conspectu eorum d f (r)
- Luke**  
i. 6. *εναντιον (vel ενωπιον)* = ante *latt*<sup>pl</sup> et *vg*, ante faciem e, in conspectu d f Hier  
xxiv. 19. *εναντιον (ενωπιον D)* = coram *latt*<sup>pl</sup> et *vg*, in conspectu c d e Aug
- Acts**  
vii. 10. *εναντιον (vel εναντι)* = in conspectu *latt*<sup>pl</sup> et *vg*, ante gig, coram d  
viii. 32. *εναντιον* = coram *latt*<sup>pl</sup> et *vg*, ante Iren 1/2 Tert, in conspectu Iren 1/2
- Luke**  
i. 15. *ενωπιον* = coram *latt*<sup>pl</sup> et *vg*, in conspectu a d Iren  
17. *ενωπιον* = ante *latt*<sup>pl</sup> et *vg*, in conspectu a d Iren Ambr, coram Tert  
19. *ενωπιον* = ante *latt*<sup>pl</sup> et *vg*, in conspectu a d f; om ff.

I need not make a more ample list. The matter seems quite clear that when translating Greek into Latin there result three Latin variations. When translating Latin into Greek (as possibly in St. Mark) three Greek varieties are the result. This list has already appeared under *Synonyms* in St. Mark. I reprint here for convenience of reference.

A feature also, which is quite important, is the treatment of the Greek articles in D. For instance at ii. 2 D *omits* τον before λογον (alone); at ii. 13 -ο (before οχλος) alone with Δ; at iii. 17 D writes και τον ιακωβον for και ιακωβον τον, and και τον ιω. τον for και ιωαννην τον; at ii. 7 D *adds* τας before αμαρτίας (alone). This seems to show that D was translating independently from *d*. The others by not conforming to this perhaps indicate the second translation into Greek from Latin, which thus would be *one* other separate recension.

As to this matter of the article, notice:

Mark

- |   |                                 |   |
|---|---------------------------------|---|
| iii. 26.  | +το (ante τελος)                | D   |
| iv. 5.  | +την (ante γην)                 | D   |
| 26.   | -τον (ante σπορον)              | DW Sod <sup>050</sup> only (see Sod I <sup>a</sup> exc 600 286 f)                   |
| 28.   | +ο (ante σειτος)                | DW only (confusè Sod).  |
| 38.   | -το (ante προσκεφ.)             | DW Sod <sup>050</sup> fam 1 28 235 2 <sup>pe</sup> 604 (see Sod)                    |
| vi. 29.   | +τω (ante μνημειω)              | DΦ min <sup>aliq</sup>  |
| 35.   | -ο (ante τοπος)                 | D p <sup>scr</sup>  |
| 41.   | -τους (ante πεντε)              | D   |
| 55.   | -τοις (ante γραβ.)              | DW Sod <sup>050</sup> fam 1 2 <sup>pe</sup> Sod <sup>3017</sup>                     |
| vii. 6.   | -των                            | D   |
| 21.   | -οι (ante κακοι)                | DW Sod <sup>243</sup> (cf. Δ 28 syr sin)  |
| 29.   | -τον                            | D   |
| 30.   | -τον (ante οικον)               | D   |
| 31.   | της δεκαπολεως (pro δεκαπολεως) | DW <sup>d</sup> Sod <sup>050</sup> sah εις την δεκαπολιν W                          |
| (Observe vii. 33 -τους ante δακτυλους W <sup>sol</sup> )                                  |                                 |   |
| viii. 11.   | +το (ante σημειον)              | D (Obs. Sod <sup>050</sup> 2 <sup>pe</sup> +τι)                                     |
| 33.   | -τα sec.                        | D <sup>gr</sup> 225 [male Paris <sup>97</sup> Soden contra Schmidtke]               |
| (Observe viii. 37 +ο ante ανθρωπος B cum copt)  |                                 |   |
| ix. 14.   | +τους (ante γραμματεις)         | DI Sod <sup>050</sup> 273 2 <sup>pe</sup> Sod <sup>1443</sup>                       |
| 15.   | -ο (ante οχλος)                 | D Sod <sup>050</sup> Sod <sup>448</sup>   |
| (Observe ix. 26 +τους ante πολλους SABLΔΨ 33 Paris <sup>97</sup> Laura <sup>A 104</sup> ) |                                 |   |
| 31.   | -ο (ante υιος)                  | D   |
| 36.   | +το (ante παιδιον)              | D Sod <sup>551 3015</sup>   |
| 43.   | -τας (ante χειρας)              | DΨ (Laura <sup>A 104</sup> Sod, male?, non Lake) v <sup>scr</sup>                   |
| x. 21.  | +τοις (ante πτωχοις)            | S CDΦ Sod <sup>050</sup> min <sup>aliq</sup>  |
| 41.   | +τον (ante ιακωβου)             | D   |
| xi. 11.   | -της (ante ωρας)                | D 2 <sup>pe</sup> 245 Sod <sup>1132</sup>   |
| 22.   | +του (ante θεου)                | DW  |
| xii. 23.  | +η (ante γυνη)                  | AD* 13 [non W] Paris <sup>97</sup> Sod <sup>1443</sup>                              |
| 26.   | -ο (ante θεος sec.)             | DW Evst 18 Orig 2/3   |
| ibid.   | -ο ( „ „ tert et quart)         | BDW Orig <sup>bis</sup>   |
| 37.   | -ο (ante πολυς)                 | NDW 28 115 213 2 <sup>pe</sup> 604 Sod <sup>050 1033 8398</sup> soli <sup>vid</sup> |
| 40.   | -τας                            | DW }  |
|   | -των                            | DW }  |



Mark			
xiii.	3.	+ο (ante πετρος)	D <sup>8</sup> Sod <sup>050</sup> al <sup>alq</sup>
	10.	-τα (ante εθνη)	D 2 <sup>pe</sup> ? (Sod non Cronin) Sod <sup>243</sup>
xiv.	47.	-την (ante μαχαιραν)	DW 1 124 435 2 <sup>pe</sup> Evst <sup>duo</sup> Sod <sup>sex</sup> [non <sup>050</sup> ]
	60.	+το (ante μεσον)	DMΦΨ Sod <sup>050</sup> min <sup>alq</sup>
	62.	-της (ante δυναμεως)	D
xv.	1.	+των (ante γραμματεων)	8DW Sod <sup>050</sup> 2 <sup>pe</sup> Sod <sup>1337</sup> copt
	6.	+την (ante εορτην)	D
	11.	-τον (ante βαραββαν)	D
	12.	βασιλει (male Sod τω βασ.)	D <sup>gr*</sup> (pro τον βασιλεα) regem d
	21.	+τον (ante σιμωνα)	D
		+τον (ante κυρηναιον)	D 2 <sup>pe</sup>
	40.	-η (ante μαγδαληνη)	D (etiam D <sup>sol</sup> in ver 47)
	43.	-ο (ante απο)	D(W) 7 <sup>12</sup> pauc.
	46.	+τω (ante μνημειω)	D 267 pauc.
	ibid.	+της (ante πετρας)	D(W) Sod <sup>050</sup> pauc.
xvi.	6.	+τον (ante ιησουν)	D
	9.	-τη (ante μαγδαληνη)	D

*Combination of the itala with D and DW.*

But let us continue to see what the lists proceed to tell us :

Mark	ii.	1.	παλιν εισηλθεν	372 d et it vg (contra D <sup>gr</sup> et 8BL etc) παλιν ερχεται W = iterum venit ut b q
		4.	προσεγγισαι	D plur et it (praeter f l = vg offerre ut 8BL Sod <sup>050</sup> 372 copt προσεγγικαι) et W προσελθειν
				This is very important in view of W's independent translation.
	ibid.		-αυτω	DK* 2 it pl
	ibid.		-εξορυξαντες	DW it <sup>pl</sup> (non f l vg)
	6 fin.		+λεγοντες	DW 2 <sup>pe</sup> it <sup>pl</sup> (non f l q vg)
		14.	ιακωβον (pro λευειν vel λευει)	D Sod <sup>050</sup> fam 13 2 <sup>pe</sup> it (praeter f l q)†
		15.	πολλοι οι	D it vg (non Gr om οι) ‡
		17.	-αυτοις	DW fam 1 28 it <sup>pl</sup>
		21.	Consult DW latt.	

† If this be basic, as seems probable (and cf *Orig ad loc*), we can easily account for the defection of *f* and *q*, for *f* has been seen already to depart constantly from the regular ranks, and *q* has merely been revised here [*b* is quite enough against *q*] as all the Greeks except *fam* 13 and 2<sup>pe</sup>. Even W reads λευειν and 604 Paris<sup>97</sup> do not join 2<sup>pe</sup> here. *g*<sub>2</sub> and *r*<sub>2</sub> have here been "vulgarised" also. *Syr sin* is wanting and only begins again at ii. 21.

‡ This is an important matter. All Latins hold *qui*, but the Greeks including W omit. Some Latins omit the *kai* following. If πολλοι οι be original the οι was lost early in a copy which lay at the foundation of all the Greeks, for none preserve it. Yet all Latins have *qui*. (οι pro και 2<sup>pe</sup>; male Sod de Sod<sup>050</sup>, habet πολλοι tantum.)

The whole verse is very interesting. At the beginning εγενετο is changed to γινεται by 8BLW 33 2<sup>pe</sup> 604 892\* [but not Paris<sup>97</sup>]. Om. Sod<sup>050</sup>. The Latin is *factum est*. 8BL follow with κατακεισθαι αυτον, but not W which has ανακειμενων αυτων corresponding to D κατακειμενων αυτων and a b c d ff r with the Latin *abl.* absolute (*q* discumbente illo and *e* reverses the order). If W is retranslating ανακ. would be quite easy.

Mark

- ii. 23. Observe πορευεσθαι W fam 13 Sod<sup>1444</sup> only (ambulare *it*<sup>pl</sup>, transire *c e ff*) against διαπορευεσθαι BCD and παραπορευεσθαι *rell*.  
*ibid.* — οδονποιειν DW *Evst* 26 *it et δ* [contra Δ<sup>gr</sup>] (*praeter a l r q*)  
 24 *init.* οι δε (*pro kai οι*) DW Sod<sup>050</sup> *it vg contra rell Gr omn*  
*ibid.* + οι μαθηται σου D [non W] Sod<sup>050</sup> *min* 1 13 28 *etc it* (*praeter e*)  
 25 *fin.* + οντες D *et it vg + erant ut Δ + ησαν*  
 26. — επι αβιαθαρ DW [non Sod<sup>050</sup>] 271 *it*<sup>pl</sup> *syr sin*  
 iii. 2. — αυτον *sec.* DW Sod<sup>8470</sup> *it vg*  
 4. ειπεν (*pro λεγει*) D *it*<sup>pl</sup>  
*ibid.* προς αυτους (*pro αυτοις*) D *it*<sup>pl</sup>  
 7. ο δε ιησους DW Sod<sup>050</sup> *it vg*<sup>pl</sup> *boh* [contra *sah et Gr*]  
*ibid.* — ηκολουθησαν D (W. Cf. *ver.* 8) 28 124 *it*<sup>pl</sup>  
*ibid.* — απο (*ante της ιουδαιας*) DW 28 604 *al. pauc. it*<sup>pl</sup> *vg*  
 [Observe iii. 8. ακουοντες NBWΔ fam 1. 13 2<sup>pe</sup> *b c d e f ff*<sub>2</sub>  
*g*<sub>2</sub> *i l q r δ vg, ακουσαντες D<sup>gr</sup> rell gr et (a)*]  
 15. και εδωκεν αυτοις (*pro kai εχειν*) DW 372 *it vg* (*praeter a e q*)  
 19. σκαριωθ D *it*<sup>pl</sup>  
 20. — αυτους D *et latt* (*αυτον Sod*<sup>050</sup>. Cf. *e ff* posset)  
 21. και οτε ηκουσαν περι αυτου οι γραμ. και οι λοιποι DW (*sed W*  
*και ακουσαντες it*<sup>qui</sup> variant minimum)  
*ibid fin.* εξεσταται αυτους D (Sod<sup>050</sup> fam 13 2<sup>pe</sup> — αυτους) *it*<sup>pl</sup>. Cf W  
*εξηρτηνται αυτου (Reli εξεστη; εξεστιν ΛΔ c<sup>scr</sup>)*  
 26. σαταναν εκβαλλει μεμερισθαι εφ εαυτον (*pro ανεστη εφ εαυτον*  
*εμερισθη vel και εμερισθη vel και μεμερισται*) D (Sod<sup>337</sup>) *it*<sup>pl</sup>  
 (W *syr sin εφ εαυτον εμερισθη — ανεστη*)  
 27. οικιαν (— αυτου) DW *it*<sup>pl</sup> *et cf. ord contra NBCLΔ* (cf. W *b c e*)  
 28. A wonderful commentary is offered here. For W (replacing D *d*)  
 with *a b c e ff i q r vg*<sup>G</sup> *Cypr*<sup>bis</sup> *Ambrst aeth omit οσα αν*  
*βλασφημησωσιν* which D *d* and *f l vg* have with the rest of  
 Greeks and *copt* (*syr*). This lost line *οσα αν βλασφημησωσιν*  
 occurs above *οσ δ' αν βλασφημηση* (or as in D, it runs *οσ*  
*αν δε τις βλασφημηση*) and was lost from homoioteleuton  
 probably. W and the mass of Latins remain together. D and  
 the mass of Greeks. So that W and *itala* certainly trace to  
 one copy of same lines as *d*.  
 29. — εις τον αιωνα DW Sod<sup>050</sup> *min aliq it*<sup>pl</sup> *Ath Cypr*<sup>bis</sup>  
*ibid.* αμαρτιας C?DW fam 13 *Ath.* Cf *it.* (*κριματος Sod*<sup>φ</sup>,  
*κολασεως Sod*<sup>β</sup>)  
 30. εχειν αυτον (*pro εχει*) W *d it*<sup>pl</sup> (D *εχειν — αυτον*)  
 31. ερχεται NDGW Sod<sup>050</sup> fam 1 179 2<sup>pe</sup> 892 Sod<sup>243</sup> *it*<sup>pl</sup>.

Thereagainst in this chapter at iii. 10 D *d* with *ff* both seem to go wrong and leave the common Latin base, for they agree with most Greeks in *εθεραπευσεν*, while KΠ *e<sup>icr</sup> w<sup>scr</sup>* have *εθεραπευεν* confirmed by *a b c e f g*<sub>2</sub> *i l q vg boh syr*. So far we have thought that these Latins and KΠ



were aberrant, but behold W *Sod*<sup>a.iq</sup> witness to *εθεραπευεν*, so that it is either basic or they got it from the Latin. The latter seems pretty sure for in the next verse W gives (alone, *abstrusè Sod. de D*) *ιδου* for *εθεωρουν* and holds *λεγοντες* of **NDK** only (*dicentes latt*) for *λεγοντα* of the rest to agree with *πνευματα τα ακαθαρτα*. And ver. 15 *fin* has an addition only known to *a c e*.

Mark

iv. 1. *και ηρξατο παλιν* DW (209) 2<sup>pe</sup> *Sod*<sup>i098</sup> *it*<sup>pl</sup> *sah aeth*

*ibid.* *προσ (pro παρα)* DW [*non min vid*] *et latt* "ad"

*ibid.* W controls D's Greek here beautifully for D<sup>gr</sup> says *ο λαος* opposite *turba* of *d* and all *latt*. W does not agree with D<sup>gr</sup>, showing *turba* and not *populus* to be basic. *Orig*<sup>int</sup> uses *populus* however, probably retranslating D's *ο λαος*, so that D and *d* at one time were separate as I supposed, for *Orig*<sup>int</sup> here is against all Latins.

*ibid.* Observe W in the rest of the verse.

4. — *εγενετο* DF(W) *Sod*<sup>3015</sup> *it (praeter a) vg*

5. Observe aliud *d et latt et Gr pl αλλο contra αλλα* D<sup>gr</sup> 33 2<sup>pe</sup> *al. pauc.* and *caecidit d rell* against *επεςαν* D<sup>gr</sup> *Sod*<sup>1178</sup>

*ibid.* *επι τα πετρωδη* **NDW** 1 33 179 372 2<sup>pe</sup> *Sod*<sup>050 1349 1443</sup> *latt*<sup>l1</sup>

*ibid.* *και οτι (pro οπου)* DW *it*<sup>pl</sup> (*και οπου B α? soli*)

10. *οι μαθηται αυτου (pro οι περι αυτον συν τοις δωδεκα)* DW *Sod*<sup>050</sup> *fam* 13 28 2<sup>pe</sup> *it omn (praeter f) syr sin diatess [non pesh]*.

*ibid.* *τις η παραβολη αυτη* DW *Sod*<sup>050</sup> *fam* 13 28 2<sup>pe</sup> *it*<sup>omn et f</sup> *vg*<sup>T</sup> (*τας παραβολας* **NBCLΔ**, *την παραβολην A unc*<sup>10</sup> **ΣΦ** *etc.*) De parabola illa vel de parabolis *gat aur vg*<sup>E</sup> *syr et boh (εθδε)* [*των παραβαλων — εθδε sah*]

11. *λεγει (pro ελεγεν)* DW [*male Sod. de 28*] *it*<sup>pl</sup>

*ibid.* *λεγεται (pro γινεται)* D [*non W*] **Σ** *Sod*<sup>050 al.</sup> 28 64 124 2<sup>pe</sup> *it*<sup>fere omn</sup>

16. — *ομοιως* DW *Sod*<sup>050</sup> *fam* 1 *fam* 13 [*non 124–346*] 28 435 2<sup>pe</sup> 604 Paris<sup>97</sup> *it (praeter f g<sub>2</sub>) (syr)*

This is noteworthy because *all* the important sympathising cursives go with DW here, deserting **NB** which here take different sides: *ομοιως εισιν* **NCLΔ** 267 *Sod*<sup>1416</sup>, *εισιν ομοιως B rell*.

iv. 17. *και διωγμου (pro η διωγμου)* DW *it*<sup>omn (praeter a b)</sup> *vg*

19. — *αι περι τα λοιπα επιθυμια* DW 1 28 (*cf. Sod*<sup>050</sup> 2<sup>pe</sup> 604) *it*<sup>pl</sup>

*ibid.* *ακαρποι γινονται* DW *Sod*<sup>050</sup> 124 *it*<sup>pl</sup> *boh unus*

† 21. <i>απτεται (pro ερχεται)</i>	D	{	<i>c d e f f f i r (prob.; mut a)</i> <i>sah boh (accendit et</i> <i>afferet aeth) [ερχεται Gr</i> <i>omn rell et minn syr]</i>
<i>καιεται „ „</i>	W <i>fam</i> 13		

† This is a beautiful place to consider. Notice *b* is absent from the Latins and has *adfertur*. *απτεται* has a double meaning. Here probably D<sup>gr</sup> holds an original base and *d* "accenditur" is not basic, yet it must have so gone through the Latins to W who has *καιεται* with *fam* 13, and not *απτεται*. *Aeth* conflates. *Sah boh* follow the Latin, but not *syr pesh (hiat sin)*.

Mark

iv. 29. Note here that W *Sod*<sup>1260</sup> *b e* seem to hold the base *οταν init. tantum*, although D with *d a c f ff g<sub>2</sub> i l q vg aeth* write *και οταν*, and *SB* *rell gr οταν δε* with *syr* and *copt*.

30. Similarly W *b e* join *SBCLΔ* for *πως* here, against *τινι* of DA *unc*<sup>10</sup> *ΣΦ Sod*<sup>050</sup> the other *Latins* and *copt syr arm aeth goth Orig.* It is possible here however that W *b e* changed with *SBCLΔ* to avoid redundancy from *εν τινι* following, for D *etc.* reverse below and substitute *εν ποια* for *εν τινι*. Origen has *τινι...εν τινι* which is probably the original Egyptian Greek, (*cf. boh*).

33. Similarly *πολλαις* is omitted by W *b c e* and *C*<sup>\*vid</sup> *LΔΣ* some *min* and *syr aeth boh arm*, while found in *SB etc.* and in D *rell latt* but in differing positions.

34. There is a sharp division here, for while DW *e ff<sub>2</sub> i q r* (*eis, mut a*) and *Origen* read *επελυν αυτας*, *SB* *rell gr, verss* and other *Latins* including *b c* read *επελυε παντα* (one *sah* MS 114 omits both *παντα* and *αυτας*).

36. *και αφιουσιν τον οχλον και* (*pro και αφεντες τον οχλον*) DW *Sod*<sup>050</sup> *fam* 13 28 2<sup>pe</sup> 604 *b c d e ff i q r* (*mut a*) *contra rell.*

*ibid.* Observe W : *και αμα πολλοι ησαν μετ αυτου* } *ordo tantusdem*  
*e (r\*) et simul multi erant cum eo* }  
*et multae naves simul erant cum illo* *b*  
*et aliae naves simul erant cum illo* *c*  
*et aliae naves multae simul erant cum illo* *ff<sub>2</sub>*  
*et multae simul naves erant cum illo* *i q, r (om naves r\*, hiat a)*

*Sod*<sup>050</sup> 2<sup>pe</sup> *και τα αλλα τα οντα πλοια μετ αυτου* }  
D *και αλλαι δε πλοιαι πολλαι ησαν μετ αυτου* } (*- simul*)  
*d et aliae autem naves multae erant cum illo* }

37. *μεγαλη ανεμου* BDLΔ *Sod*<sup>050</sup> *fam* 1 *fam* 13 2<sup>pe</sup> 604 *b c d ff<sub>2</sub> g<sub>2</sub> i h l q r δ vg magna venti*

All *Latins* are accounted for except *a* (missing) *f* and *e*; *f* goes with *goth* and A *ανεμου μεγαλη*, but *e* is found as usual in company with W. *e magni venti* and W *μεγαλου ανεμου*. So in the next clause among all the *Greek variations* W alone with *εισεβαλλεν* practically follows *e inmittebantur*, but in the last part of the verse while *S\** *e* omit *ωστε ηδη γεμιζεσθαι το πλοιον* W does not do so, but has *ωστε αυτο ηδη γεμιζεσθαι*.

*ibid.* - *ηδη Sod*<sup>337</sup> *it*<sup>omn</sup> (*praeter a*) *et d contra D<sup>gr</sup> et δ contra Δ<sup>gr</sup> vg aeth.*  
(*Om claus S\* e, non W*)

38. *διεγειραντες* (*pro διεγειρουσιν...και vel εγειρουσιν...και*) DW *Sod*<sup>050</sup> 28 2<sup>pe</sup> 604 (*εγειραντες fam* 13) *it*<sup>pl</sup>

39. Observe *εγερθεις* (*pro διεγερθεις*) DW [*non Sod*<sup>050</sup>] *fam* 13 21 28 51 217 604 Paris<sup>97</sup> *al*<sup>2</sup> *Sod*<sup>al. 3</sup> *e surgens* (*pro exsurgens rell*)



Mark

† *ibid.* και τη θαλασση και ειπεν (*pro* και ειπεν τη θαλασση) DW  
fam 1 2<sup>pe</sup> 604 *it*<sup>pl</sup>

*ibid.* Observe *φιμωθητι tantum* W *b c e ff* against *σιωπα και φιμωθητι* D *sah boh vg*<sup>AFLT</sup> and *σιωπα πεφιμωσο* NB *rell d f l q etc.* W holds *φιμωθητι* of D but goes with *b c e ff* in suppressing one of the expressions.

iv. 40. λεγει W *et* N<sup>c</sup> *solī gr it*<sup>pl</sup> *vg* [*non* D *d a e b*]

*ibid.* Observe in the clause *τι δειλοι εστε ουτως πως ουκ εχετε πιστιν*, where NB<sup>DL</sup>Δ *it copt aeth* omit *ουτως*, and substitute *ουπω* for *πως ουκ*, W retains *ουτως* eliminating anything further: *τι διλοι εσται ουτως εχεται πιστιν*, while *e q* omit both and have only *quid timidi estis habete* (*habetote q*) *fidem*.

41. η θαλασσα και οι ανεμοι W *Sod*<sup>050</sup> *b e ff q* } *Rell av. και θαλ.*  
και η θαλασσα και οι ανεμοι D *d*

v. 1. γερασσηνων NB<sup>D</sup> *it vg* ΓΕΡΓΥCΤΗΝΩΝ W

2. > ανθρωπος εκ των μνημειων DW *Sod*<sup>050</sup> 273 2<sup>pe</sup> 604 *Sod*<sup>1333</sup>  
*b c d e f i q r arm goth sah* (*om εκ των μν. syr sin*)

3. > ος ειχεν την κατοικησιν D<sup>gr</sup>W 2<sup>pe</sup> 604 *a b c e*

[At this point W drifts away from D.]

5. νυκτος δε και ημερας (– και διαπαντος *init*) D *it*<sup>pl</sup> (*sed* W  
*postea διαπαντος add.*)

9. τι σοι ονομα + εστιν D (*Sod*<sup>1333</sup>) *latt* [*non* W]

*ibid.* εστιν μοι ονομα λεγ. D 372 (B *latt*) *non* W

15. – τον εσχηκοτα τον λεγ. D 17\* 27 *latt syr sin* [*non* W, *sed* W  
*om antea et καθημενον* (*ut* Δ *c*<sup>scr</sup> *e δ*) *et ιματισμενον* (*ut* *z*<sup>scr</sup> *g*<sub>2</sub>)]

16. αυτω τω δαιμ. (*pro* τω δαιμ.) D *latt* [*non* W] *cf ad ver.* 15  
*αυτον τον δαιμ.* D [*non* W]

[At this point W drifts away from *e*.]

17. ινα απελθη (*pro* απελθειν) D 372 *latt et e* [*non* W]

‡ 18. ηρξατο παρακαλειν (*pro* παρεκαλει) D *it*<sup>pl</sup> [*non* W *b e*]

19. + οτι (*ante* ελεησεν σε) D [*non* W, *om claus e*] *b c d ff*<sub>2</sub> *g*<sub>2</sub> (*i*)  
*syr pesh* [*non copt*]

21. – εν τω πλοιω D *Sod*<sup>050</sup> *fam* 1 28 47 2<sup>pe</sup> 604 *Sod*<sup>1033</sup> [*non* W]  
*sed it*<sup>omn</sup> *et e* (*praeter f δ*)

*ibid.* προς αυτον (*pro επ αυτον*) DNΣ *Sod*<sup>050</sup> *fam* 13 28 2<sup>pe</sup> 604  
Paris<sup>97</sup> *Sod*<sup>1094</sup> [*non* W] *latt* “*ad*”

22. τις (*pro εις*) DW 348 *c*<sup>scr</sup> *e*<sup>cr</sup> *it vg* *quidam* [*non b*] *quis a*?

(*ις Φ*) :

ΕΡΧΕΤΑΙΕΙC

ΕΡΧΕΤΑΙΤΙC

ΕΡΧΕΤΑΙΙC

*ex errore perantiquiss.*

† *Tisch* is not nearly accurate enough as to 2<sup>pe</sup>. I hope Gregory will make this right in the next edition.

‡ Above, at ver. 17, where all and W have *ηρξατο παρακαλειν*, D 225 372 2<sup>pe</sup> 604 *Sod*<sup>φ</sup> *a d* and *a* have *παρεκαλουν*.

Mark

*ibid.* — ονοματι Ιαειρος D a d e ff<sub>2</sub> i, sed W Sod<sup>050</sup> 2<sup>pe</sup> 604 syr sin  
ω ονομα Ιαειρος pro ονοματι Ιαειρος.

[*ibid.* Most curiously D d and e omit ιδων αυτον; not so W which here deserts e exceptionally, but W just before this begins to abandon e, and this is emphasised as we proceed.]

v. 23. — πολλα D s<sup>scr</sup> Sod<sup>quattuor[non 050]</sup> b c d ff i l q [non W a e f g<sub>2</sub> vg]

*ibid.* ελθε (pro ινα ελθων) D [non W] it<sup>omn</sup> praeter a δ syr (cf. 157)

(25. γυνη absque τις **Σ**ABCLΔW latt<sup>pl</sup> (contra D d a f rell gr  
syr arm goth et Sod<sup>txt</sup> !! + τις)

26 *init.* η πολλα παθουσα D [non W] b c d f ff<sub>2</sub> i r quae...

(Om. η vel και NΣ q)

— παρ' DW Sod<sup>050</sup> fam 1 11 28 68 220 2<sup>pe</sup> 604 Sod<sup>quinque</sup> latt

Φ (τα υπαρχοντα αυτης)

28 267 (παντα τα εαυτης)

27. και ηψατο D latt

28. — οτι 28 33 372 2<sup>pe</sup> b e et it [non DW d f l rell gr]

I mention this because DW are so tinged with coptic that they might have added this **χε** from coptic, while 28 33 2<sup>pe</sup> follow all the other Latins, headed by b, and e contradicts W here. But vv 27/33 are very involved and impossible to solve.

*ibid.* του ιματιου (pro των ιματιων) **Σ**D 33 it vg boh<sup>aliq</sup>.

30. τις ηψατο των ιματιων μου (pro τις μου ηψ. των ιμ.) D it vg  
[non W e rell gr]

36. ακουσας [non παρακουσας] AD Sod<sup>050</sup> plur minn omn latt  
omn (praeter e) vg copt syr.

This against **Σ**BLΔ<sup>gr</sup> and W e only, an "improvement."

37. παρακολουθησαι αυτω D<sup>gr</sup> it<sup>pl</sup> sequi se (ακολ. αυτω 33 Sod<sup>1333</sup>)

αυτω παρακολουθησαι (W) fam 1 28 124 2<sup>pe</sup> 604 d ff<sub>2</sub> g<sub>2</sub> gat al.

παρακολουθησε sic tantum W

αυτω συνακολουθησαι E<sup>pl</sup> Paris<sup>97</sup>, et αυτω ακολ. AKΠ al. pauc.

μετ αυτου συνακολ. **Σ**BCLΔ e goth (syr)

μετ αυτου ακολ. αυτω boh

38. — και (post θορυβον) D unc<sup>7</sup> latt [non W Sod<sup>050</sup>]

40. *init.* οι δε D 604 it (praeter f)

*ibid.* αυτος δε **Σ**BCDLΔ Sod<sup>050</sup> 33 Paris<sup>97</sup> Evst 48 it  
(praeter e) vg [ο δε W e rell gr et Sod<sup>txt</sup>]

*ibid.* τους οχλους εξω D it (Relл παντας et W, vel απαντας)

*ibid.* τους μετ αυτου + οντας D it vg (τους εαυτου tantum W 124, — μετ')

*ibid.* εισεπορευετο D 2<sup>pe</sup> it (pro εισπορευεται W rell;  
εισπορευονται M 33 273 Paris<sup>97</sup> Sod<sup>1354</sup> l vg<sup>12</sup>)

41. την χειρα D latt

*ibid.* θαβιτα D (latt)

42. ην δε (pro ην γαρ) D 179 2<sup>pe</sup> it vg [non W]

43. — πολλα D **Δ** e<sup>scr</sup> it<sup>pl</sup> [non W]

vi. 3. ουχι και (sec loco pro και ουκ) D (**Δ**) it<sup>pl</sup>

7. προσκαλεσαμενος D fam 1 2<sup>pe</sup> c<sup>scr</sup> it<sup>pl</sup>



Mark

- ibid.* απεστειλεν αυτους (-ηρξατο) D 2<sup>pe</sup> *it*<sup>pl</sup>
- ibid.* δους D 2<sup>pe</sup> (*latt*) [e is missing after this]
- vi. 11. -τον υποκατω D 33 2<sup>pe</sup> 604 *Sod*<sup>1442</sup> *it* (*praeter c*) απο tantum Paris<sup>97</sup>
12. εκηρυσσον d d *it*<sup>omn</sup> *vg et W unc*<sup>11</sup> et ΣΦ *Sod*<sup>050</sup> *minn et Paris*<sup>97</sup>,  
contra εκηρυξαν NBCL et D<sup>gr</sup> Δ<sup>gr</sup> *copt et Sod*<sup>1442</sup>! Vide v. 25, 40.
13. αλειψαντες D *it*<sup>pl</sup>
- ibid.* sanaverunt d b ff i q r contra θεραπειουν D<sup>gr</sup> NBW *rell gr*  
(N.B.—The tenses are so mixed up in verses 12 and 13 between the Latins and Greeks that the “true” text cannot be distinguished. *θεραπειουσεν* 16 *hoc loco, vide rell*)
14. ο βαπτιστης DSWΩ *Sod*<sup>050</sup> 5 *fam* 13 28 33 56? 57 58? 65  
70 122 237 604 *Evst* 54 55 *it vg sah* (*pro ο βαπτιζων*)
15. -προφητης ως D b c d ff i (a)
17. +και εβαλεν D [non W] *Sod*<sup>050</sup> *fam* 13 28 2<sup>pe</sup> 604 a b d ff i r
18. -οτι D [non W] 28 131 179 245 262 273 892 *al*<sup>5</sup> *Sod*<sup>1216</sup> c d f ff i l *vg*
19. quaerebat a b c d i q r et C\* εξητει (*pro ηθελεν* NBD<sup>gr</sup>  
W *rell gr omn f ff i l vg copt*)
21. Observe D<sup>gr</sup> και γενομενης δε (d Et cum dies) sed *Sod*<sup>050</sup> 255  
2<sup>pe</sup> 604 a b c ff γενομενης δε
- ibid.* -οτε D a b d f q *vg* (But cf some *lat* and *vg* which begin the verse *Et cum dies opportunus* for the Greek genitive abs., thus already, as it were, having supplied this οτε. But b has: *facta autem opp. die* and a: *die autem opportuno*.)
25. -ευθεως DLJ 1-209 p<sup>scr</sup> 892 *it*<sup>pl</sup> boh (the latter has μετα σπουδης following, which D a b c i q r omit)
- This whole verse is most curiously treated by the different authorities, showing great basic difficulty. W while having ευθυς μετα σπουδης plunges into direct oration, omitting ητησατο λεγουσα or ειπεν altogether (compare also *Sod*<sup>050</sup>). Evan 28 omits επι πινακι with 213 c *vg*<sup>A\*</sup> only (but D d omit in Matt. xiv. 8!).
26. και δια τους ανακ. D *Sod*<sup>337</sup> *it* (*praeter c*) *vg*
27. αλλα (*pro και init.*) D 2<sup>pe</sup> 604 *it*<sup>omn</sup> (*praeter b q* [*hiant e k*])  
*syr pesh diatess* [*Soden* places αλλα in his upper notes or margin. The *persian* omits copula.]
- ibid.* -ο βασιλευς DW *Sod*<sup>050</sup> *fam* 1 28 251 2<sup>pe</sup> a<sup>scr</sup> 604 *syr sin it vg*
31. ευκαιρως ειχον D *it*<sup>pl</sup>
32. καν αναβαντες εις το πλοιον απηλθον εις ερημον τοπον κατιδιαν  
(*pro και απηλ. εις ερημ. τοπ. τω πλοιω κατιδ.*) D *it*<sup>pl</sup> et a [non b =  
et abierunt in desert. loc. secreto (-in navi)] et sah (boh NBLD)
34. επ αυτους (*pro επ αυτοις*) NBDFJ [non 28] 245 253 *Sod*<sup>551 1444</sup>  
*it*<sup>pl</sup> *vg*
36. εγγιστα D 604 *it vg proximas* (W et *rell gr κυκλω*)
37. και αποκρ. D *it*<sup>pl</sup> *vg*
38. και λεγει DJ *it*<sup>pl</sup> *vg* (om b)

Mark

- vi. 39. *κατα την συνποσιαν* (*pro συμποσια συμποσια*) D *it*<sup>pl</sup> *vg* (*om. a syr sin* [*inaccurate q Sod*]) (*συνποσια semel LW al. pauc et Paris*<sup>97</sup>)
41. *κατεναντι αυτων* (*pro αυτοις*) D *it* (*praeter c*) *vg*
45. + *εξεγερθεις* D *it*<sup>pl</sup>
- ibid.* *προαγειν* (*προσαγειν* D<sup>gr</sup> Paris<sup>97</sup>) + *αυτον* D *Sod*<sup>050</sup> *alig it vg verss et Orig.*
- (vi. 47. + *παλαι* D *fam* 1 28 251 *Sod*<sup>1333</sup> *a b d i g<sub>2</sub>*)
- vi. 47. *εν μεση τη θαλασση* (*pro εν μεσω της θαλασσης*) D 2<sup>pe</sup> *it vg* (*in medio mari* [*d mare*], *non maris*) (*om claus c*)
48. *και ελυνοντας* (*pro εν τω ελυνειν*) D 2<sup>pe</sup> 604 *it*<sup>pl</sup> (*Sod*<sup>050</sup> *ελ. — και*)
- ibid.* — *προς αυτους* DW *Sod*<sup>050</sup> 2<sup>pe</sup> *a b c d ff<sub>2</sub> i r* (*contra rell et verss al.*)
50. — *γαρ αυτον ειδον* D *Sod*<sup>050</sup> 2<sup>pe</sup> 604 *it vg*
- ibid.* *προς αυτους* (*pro μετ αυτων*) D 33 604 Paris<sup>97</sup> (*αυτοις* 2<sup>pe</sup>) *a c d f ff<sub>2</sub> i q r* (*illis b*) *Om. Sod*<sup>φ<sup>a</sup></sup>
51. Observe how in the following verse, where *λιαν* is omitted by DW *Sod*<sup>050</sup> 1 28 604 [*non* 2<sup>pe</sup>], *b* has only *abundantius* for *λιαν εκ περισσου*. The O.L. have *plus magis* or *magis plus* (*c*), but this can very well equal *εκ περισσου* (or *περισσως* as D 2<sup>pe</sup>, *περισσος* 604, *εκπερισσως* 1) without *λιαν*. *b* appears very basic here and W agrees, which MS has not been with D regularly for some time.
53. *διαπερασαντες + εκειθεν* D *it*<sup>pl</sup>
- 54/55. *επεγνωσαν . . . περιδραμοντες δε* (*vel και περιδρ.*) [*pro επιγνωτες . . . περιεδραμον*] D 2<sup>pe</sup> 604 *it vg* (Φ)
55. *φερειν* (*pro περιφερειν*) DM *Sod*<sup>050</sup> 1 2<sup>pe</sup> *c*<sup>scr</sup> 604 *Sod*<sup>δ 298</sup> *it*<sup>pl</sup> + *περιφερον γαρ αυτους οπου αν ηκουσαν* D *c*<sup>scr</sup> *it*<sup>pl</sup>
56. *πλατειαις* (*pro αγοραις*) D 2<sup>pe</sup> 604 *latt*
- (vii. 2 *fin.* *κατεγνωσαν* D, *al.* *εμεμψαντο*, *it* (*praeter b*) *vituparaverunt*. Observe *b* omits with **SB** etc etc.)
- vii. 4. + *οταν ελθωσιν* DW *c*<sup>scr</sup> *latt*
- (*ibid.* + *αυτοις* (*ante κρατειν*) D [*non W*] *it*<sup>pl</sup> *vg* [*non b e*])
6. *και ειπεν* (*pro ως γεγραπται*) D *d i* (604 *c ff<sub>2</sub> dicens*) *et ως ειπεν* 1 2<sup>pe</sup> *cs* *ειπεν Sod*<sup>050</sup> *vid cum a b* *qui dixit* (*conflate syr sin*)
- ibid.* *απεστι* (*pro απεχει*) L *Sod*<sup>050</sup> 2<sup>pe</sup> *Clem*<sup>Rom</sup> *et Alex latt et Δ* (*male Sod Z*) *απεστη* (D<sup>gr</sup> *αφεστηκεν*, a corruption of *απεστη* for *απεστι*, and a comparatively late one, for even *a* has *est*, as *d* opposite D<sup>gr</sup>. For *απεχει* W has *εχει*.)
9. *στησηται* D<sup>gr</sup> W *Sod*<sup>050</sup> *fam* 1 28 2<sup>pe</sup> (*Cronin*) *it syr sin* (*pro τηρησητε*)
13. + *τη μωρα* (*post τη παραδοσει υμων*) D *it*
17. *την παραβολην* (*pro περι της παραβολης*) **SB**DLΔ 33 Paris<sup>97</sup> *it vg*
19. *εις την καρδιαν αυτου* (*pro αυτου εις την καρδιαν*) DΔ 265 *latt* [*αυτου εις την διανοιαν W*; — *αυτου* 238 245 *al*<sup>pauc</sup>]
- ibid.* *εις τον οχετον* (*pro εις τον αφεδρωνα*) D (*it vg communiter in secessum*) *Cf. syr sin.*



Mark

† vii. 20. quae...exeunt (*pro το...εκπορευομενον*)  $\left\{ \begin{array}{l} \text{As } \epsilon\kappa\epsilon\iota\nu\alpha \text{ follows in} \\ \text{D}^{\text{gr}} \text{ it shows that } d \\ \text{is more consistent} \\ \text{than D.} \end{array} \right.$   
*it vg et d [non D<sup>gr</sup>]*  
 † *ibid.* *εκεινα* (*pro εκεινο*) D *it vg*

22. *πλεονεξια* DW 28 *latt syr*

24. *-και σιδωνος* DLWΔ *Sod*<sup>050</sup> 28 2<sup>pe</sup> *it*<sup>pl</sup> *Orig*<sup>dis</sup> *syr sin*

25. *το θυγατριον (-αυτης)* NBDWΔ *Sod*<sup>050</sup> 1 13 28 179 273 2<sup>pe</sup> s<sup>scr</sup>  
 604 *al*<sup>10</sup> *et Sod*<sup>sex</sup> *Latt non expr.*

29. > *υπαγε δια τουτου (τον om. D) λογον* D *fam* 1 2<sup>pe</sup> 604  
*Sod*<sup>1385 (243)</sup> *it*<sup>pl</sup> *syr pesh*

30. *εις τον (om. D) οικον (-αυτης)* DW 1 28 *Sod*<sup>551</sup> *b ff*<sub>2</sub> *i n q*

31. *ηλθεν δια σιδωνος (pro και σιδωνος ηλθεν)* NBDLΔ *Sod*<sup>050</sup> 33 2<sup>pe</sup>  
 604 *latt boh et Sod*<sup>ts</sup>! (*vide vii. 17 contra hos*). (*Om σιδωνος Paris*<sup>97</sup>)

32. *παρεκαλουν (pro παρακαλουσιν)* W<sup>d</sup> 33 *d et latt (contra D*<sup>gr</sup>  
*rell gr) syr (et παρεκαλεσαν copt aeth)*

viii. 1. *εν εκειναις + δε* DW *Sod*<sup>050</sup> *vid* 28 604 *it*<sup>pl</sup> *goth syr sah*  
*ibid.* *nec haberent latt*, but *d et non habentibus eis* and DW *Sod*<sup>050</sup>  
 2<sup>pe</sup> 604 *και μη εχοντων αυτων.*

2. *επι του οχλου + τουτου* D (*latt*) (*cf. L Sod*<sup>167 1442 8 371</sup> Laura<sup>A 104</sup>)

[3. *και απολυσαι αυτους νηστεις εις οικον (om εις οικον Sod*<sup>050</sup> *al. 2 2*<sup>pe</sup>  
 604 *b*) *ου θελω μη (μηποτε 2*<sup>pe</sup>) *εκλυθωσιν εν τη οδω [pro και εαν*  
*(om εαν E 157) απολυσω αυτους νηστεις (+εως W) εις οικον αυτων*  
*εκλυθησονται εν τη οδω]* D 2<sup>pe</sup> 604 *a b ff*<sub>2</sub> *i q r, sed cf. Matt*]

11. *συνζητειν συν αυτω* D *it vg* "conq. *cum eo*" (*d omits as do*  
 Δ δ but only because of the *quaerentes ab illo* immediately  
 succeeding). *Coptic* expresses this *συν* but not W.

14. A very interesting place. Ordinary text: *και ει μη ενα αρτον*  
*ουκ ειχον μεθ εαυτων εν τω πλοιω.* This double Greek negative  
 is generally understood to mean that they had in the boat a  
 loaf, but only one. *Syr sin* alone read it: "for not one loaf  
 was there with them in the boat." W understood it quite  
 the other way, reading, exceptionally with 28 2<sup>pe</sup> 604 (*fam* 1  
 13), *ενα μονον εχοντες αρτον μεθ εαυτ. εν τω πλ.* (*Cf. Sod*<sup>050 1279</sup>).  
 D and the Latins follow suit, omitting *ουκ*, but not having the  
 participial *εχοντες* of W. I call attention to the matter at this  
 place because the Latins are not only agreed, but some: *b c d*  
*ff*<sub>2</sub> *i q r* supply *quem* as if reading *ΑΡΤΟΝ ΟΝ*, which D does  
 not, so that this may be basic and the *ΟΝ* have dropped out of  
 Greek after *αρτον*. If so these Latins all precede the Greek.  
 The other explanation would be that *ΟΝ* crept into the  
 Greek, but no codex seems to exhibit it.

16. *-λεγοντες* NBDW *fam* 1 28 2<sup>pe</sup> 604 [*non Sod*<sup>050</sup> *vid*] *it*<sup>pl</sup> *sah*

† This is a very curious place, for all *Greeks syr* and *copt* seem agreed as to the singular.

Mark

viii. 17. *εστιν* or *εισι* for *εχετε* *sec.* D *Sod*<sup>050</sup> 2<sup>pe</sup> *latt* (except *f g<sub>2</sub> l vg*),  
*syr copt* [*non εχετε expr poss*]

19. — *πληρεις* *fam* 13 237 259 h<sup>scr</sup> Paris<sup>97</sup> vid *a b c d* (*contra* D<sup>gr</sup>)  
*ff<sub>2</sub> i k q r*

20. *ποσας σφυριδας κλασματων* D (*Sod*<sup>050</sup> 2<sup>pe</sup> 604) *latt*<sup>pl</sup>

24. *ως δενδρα περιπατουντας* (— *et οτι et ορω*) DC<sup>2</sup>M<sup>2</sup> W *Sod*<sup>050</sup> *fam* 1  
*al*<sup>12++</sup> *latt*<sup>omn</sup> *contra* **NBC**\*ALM\*NXΓΔΠΣΦ *unc*<sup>8</sup> *minn*<sup>pl</sup> *goth.*

Yet the minority have the shorter text with all the versions but *goth.* Of course coptic introduces with **ⲭⲉ** but this comes before *βλεπω*, and *ορω* is absent as in *arm aeth* and *syr* as well. Does this place really mean that DW *latt* derive from one stem, while **NB** and *all the rest* from another? Or is it a chance place where *ορω* appeared redundant to *all* *Latins Copts Armenians Syrians* and *Aethiopians* but only to DW C<sup>2</sup>M<sup>2</sup> of Greeks? That would be very curious. Examine the cursives.

25. This is followed immediately by a most unusual little place. D begins the verse *και παλιν* and *d* with *b c † ff<sub>2</sub> i k q r aeth syr sin*: *Et iterum*. The other Greeks have *ειτα παλιν* and *a* has *deinceps* (— *iterum*), the other few *Latins* and *vg* = *deinde iterum*. In a bilingual like our Latin *b* the place would appear thus:

ΕΙΤΑΠΑΛΙΝΕΠ	ΕΤΙΤΕΡΥΜ ΙΜ
ΕΘΗΚΕΝΤΑΧΕΙΡΑ <sup>c</sup>	ΠΟΘΙΤΜΑΝΥΣ
ΕΠΙΤΟΥΣΟΦΘΑΛΜΟΥΣ	ΣΥΠΕΡΟΚΥΛΟΣ

From this it would thus appear that **ΕΙΤΑ** and **ΕΤ** might be confounded. Thus we are getting closer to the cardinal point. Did Greek get *ειτα* from confusion of eye as to the Latin **ΕΤ** before **ΙΤΕΡΥΜ** or did Latin get **ΕΤ** from confusion of eye as to Greek *ειτα*? At first sight it looks more like a Greek overflow on to the Latin, but our previous training in the history of these matters urges us to walk warily. And first notice that D obtains his *και* (alone of Greeks) from his Latin *d*. Which is earlier, Latin or Greek? True, coptic goes with the Greek, bohairic reading **ⲓⲧⲁ ⲟⲩ**, and sahidic **ⲡⲁⲗⲓⲛ ⲟⲩ** but in *sah* observe *και* and *ειτα* are omitted as in *syr pesh* **ܐܘܠ**. But how does *syr sin* stand? *Syr sin* adds the *και* thus **ܐܘܠܐ** = *et iterum*, but **ܐܘܠܐ** in *syriac* also stands for *Deinceps* as well as *Iterum*.

Secondly, observe that our training as to the witness *a* proves to be sound. *a* is quite independent of the other *Latins*. In this case, instead of *Deinde iterum* of *vg f l*, *a* writes *Deinceps* alone, agreeing practically with *syr pesh arm* and *sah*.

The explanation of a syriac base where *Deinceps* and *Iterum* may be considered interchangeable I think is perhaps beside the mark here, for in St. Mark our choice of base seems to lie between the Latin and the Greek. But as to the *age* of the readings *syr sin* comes in as a witness to show that the *και initio* was present when he copied his ms. The

† All these have *et iterum* except *c* exceptionally *et rursus*.



*diatess arab* also has the *καί*: “*And* he placed his hand *again* on his eyes,” placing *iterum* later as in *aeth*.

I must leave my readers to judge this place in the light of all the other collateral evidence in other passages, observing only that while *b d k* remain together here, which is always significant, (+ *c ff<sub>2</sub> i q r*), *W<sup>gr</sup>* goes with the other Greeks for *εἶτα*, but *W* after chapter v. presents quite a mixed text.

Observe at the end of the same verse that *D it*: *ωστε αναβλεψαι* are a unit against all the rest.

- <sup>Mark</sup>  
viii. 25. *ωστε αναβλεψαι* *D it vg* (*Rell aliter sed variant plurimum inter se*)
26. *Cf* Latin treatment here (except *c k*) and the rest.
27. *> ειναι οι ανθρωποι* *D a f l q vg Tert Ambr.* (*c me esse dicunt hom.*)
34. *- αυτοις* *DΔXW it<sup>pl</sup>*. I place this here although *Orig* and *Orig<sup>int</sup>* (with *f l q vg*) oppose, because *Δ* supports *D*, and *W* now comes in to support *X*, a thoroughly graeco-latin tribe *DΔXW*. Mr. Sanders does not group it in his list of select readings of *W* (see his p. 74), but it has some importance. (*Sod<sup>7050 mg</sup> ειπεν ο κς.*)
38. *ος δ' αν* *D* (*pro οσ γαρ αν*) *b c d ff<sub>2</sub> i k q r* (*ος αν Sod<sup>351</sup>*)
- ix. 2. *αναγει* *DW<sup>d</sup> 2<sup>pe</sup>*, ducit *d ff<sub>2</sub> k<sup>\*\*</sup>?* *i l q et δ super Δ<sup>gr</sup> αναφερει*, duxit *a b c f g vg*, du...*r* [*αναφερει* *SB* *rell et WΣΦ* *rell gr*; *insefuit k*]
7. *ηλθεν* (*pro εγενετο sec.*) *D al. it<sup>omn</sup> vg* (*praeter δ*)
10. *οταν εκ νεκρων αναστη* (*pro το εκ νεκρ. αναστηναι*) *DW fam 1* (*fam 13*) *it<sup>pl</sup> vg*
11. *> πρωτον ελθειν* *D it<sup>pl</sup> aeth*
14. (*pr. loco*) *προς αυτους* (*pro περι αυτους*) *D it<sup>pl</sup> ad eos* (*k aput eos, q cum illis*) (*syr*). [*Soli f l g vg circa eos*].
16. *αυτους* (*pro τους γραμ.*) *SBDLWΔ 1. 28 2<sup>pe</sup> it<sup>omn</sup>* (*exc. a*) *syr sin.*
- ibid.* *εν υμιν* (*pro προς αυτους*) *D it<sup>pl</sup>*. (*Variant rell.*)
- 19 *init.* *και* (*pro ο δε*) *DW Sod<sup>7050</sup> min aliq it<sup>pl</sup> boh aeth*
20. *- προς αυτου* *D it<sup>pl</sup> vg*
- ibid.* *puerum* (*pro αυτον quart.*) *it<sup>pl</sup> et Sod<sup>7050</sup> fam 13* [*non 124*] *28 2<sup>pe</sup>* (*et sah πρωτε = τον ανθρωπον*) [*non D d f l vg*; *om W*]
22. *- και sec.* *DIW Sod<sup>7050</sup> min aliq it<sup>pl</sup> et copt syr* [*contra morem graec. και εις πυρ... και εις υδατα*]
- ibid.* *αυτον post πολλakis* *AC<sup>3</sup>DNXΓΠ unc<sup>8</sup> et WΣΦ it vg* [*contra SBC\* LΔΨ a*]
- ibid.* *βαλλει* (*vel εβαλεν*) *post υδατα* *D it<sup>pl</sup> vg*
23. *Habent πιστευσαι* *Gr pl et it<sup>pl</sup> vg*
24. *> τη απιστια μου* *D latt<sup>pl</sup>*
25. *και οτε ειδεν* *D latt*
26. *+ απ αυτου* *D(Δ) h<sup>scr</sup>* [*non 2<sup>pe</sup> Cron. male vid Sod*] *Sod<sup>309 1178</sup> it vg syr<sup>sin</sup>*

Mark

- ix. 33. *καφαρναουμ* **ΣBDΔWΨ** *it vg copt syr* (*καπερφαρναουμ* Sod<sup>7050</sup>)  
 36. *λεγει* *fam 1, ait it<sup>pl</sup> vg et d contra D<sup>gr</sup>, δ contra Δ<sup>gr</sup>* [*Sod negl. lat*]  
 37. *εν τω ου. (pro επι)* DW 69 73 247 Sod<sup>3015</sup> *Evst 44 latt in nomine*  
 39. *ait (pro ειπεν)* *it<sup>pl</sup> et d contra D<sup>gr</sup> et δ contra Δ<sup>gr</sup>* [*non f i k*]  
 † *ibid. - ταχυ* F\*W *fam 1 Sod<sup>183</sup> 28 2<sup>pe</sup> it<sup>pl</sup> et d* [*contra D<sup>gr</sup>*]  
*syr sin arm*  
 42. *περικειτο (pro περικειται)* DW *cf. latt*  
*ibid. > εις την θαλ. εβληθη* D *latt*  
 45. *+ αιωνιον* D *it<sup>pl</sup>*  
 x. 1. *περαν tantum* DGΔ *et W Sod<sup>7050</sup> min<sup>30</sup> it vg*  
*(variant inter se al.)*  
*ibid. συνερχεται παλιν ο οχλος* D Sod<sup>7050</sup> (213 2<sup>pe</sup>) *it<sup>pl</sup>. Cf. W 28 al.*  
 5. *- υμιν* DW *fam 13 28 349 al<sup>4</sup> b c d g<sub>2</sub> k r arm*  
 16. *ετιθει. . και* D(W) *it<sup>mult</sup> syr*  
 21. *Οτι αρas τον σταυρον* **ΣBCDΔΨ** Sod<sup>7050</sup> 1083 2<sup>pe</sup> *it<sup>pl</sup> vg*  
 22. *εστυγνασεν. . και* D *it<sup>mult</sup> syr*  
*ibid. τουτω τω λογω* D Sod<sup>7050</sup> *fam 13 2<sup>pe</sup> it<sup>pl</sup> syr*  
 23/25. *Cf ord. D a b d ff<sub>2</sub>*  
 29. *- η γυναικα* **ΣBDΔW** Sod<sup>7050</sup> *it<sup>pl</sup> Clem Orig<sup>dis</sup>* [*Habet Ψ cum rell*]  
 30 *init. qui (pro εαν)* *Latt (praeter k et non) et D<sup>gr</sup>*  
*ος αν, ος ου Sod<sup>7050</sup> 28 [non W] 2<sup>pe</sup> 604 goth aeth.*  
 37. *- σου sec.* BDΔWΨ<sup>1</sup> Sod<sup>7050</sup> 1 2<sup>pe</sup> Sod<sup>1353</sup> *it<sup>pl</sup>*  
 39. *- αυτω* DW Sod<sup>7050</sup> *vid 1 28 2<sup>pe</sup> 604 al<sup>5</sup> Sod<sup>alq</sup>*  
*et [txt] it<sup>pl</sup> boh pers*  
 41. *οι (+λοιποι) δεκα* D Sod<sup>7050</sup> *a b c d ff<sub>2</sub> i q boh<sup>pl</sup> syr<sup>hier</sup>*  
 43. *- δε* DW Sod<sup>7050</sup> 2<sup>pe</sup> Sod<sup>1337</sup> *it<sup>pl</sup> syr sin diatess sah*  
*ibid. (pr loco) εστιν (pro εσται)* **ΣBC\*DLΔWΨ** Sod<sup>7050</sup> *it<sup>pl</sup> vg copt*  
*[49. οι δε λεγουσιν τω τυφλω (pro και φωνουσιν τον τυφλον λεγοντες*  
*αυτως) D (2<sup>pe</sup>) a b d ff<sub>2</sub> i q]*  
 xi. 1. *ηγγιζεν (pro ηγγιζουσιν)* D *it (praeter a) (ηγγισεν 13 Sod<sup>1054</sup>)*  
*ibid. - εις βηθθαγη* D 604 *it<sup>pl</sup> Orig 1/2 sed contra 1/2<sup>dis</sup>*  
 2. *- εις αυτην* D *it<sup>mult</sup> sah<sup>unus</sup> aeth*  
 6. *- αυτοις* D Sod<sup>7551</sup> *it<sup>pl</sup>*  
 8. *εστρωννουν* DW Sod<sup>7050</sup> *fam 1 [non 118] al. a b c (d) ff<sub>2</sub> i k*  
 11, 13. (*Cf D latt*)  
 24. *λημψεσθε* D Sod<sup>7050</sup> 1 2<sup>pe</sup> 604 Sod<sup>337</sup> *latt Cypr*  
 27. *ερχεται* DX 2<sup>pe</sup> Sod<sup>337</sup> *it<sup>pl</sup>*  
 31. *+ τι ειπωμεν (ante εαν ειπωμεν)* DΦ Sod<sup>7050</sup> *fam 13 28 [non W*  
*= οτι εαν ειπωμεν] 2<sup>pe</sup> 604 a b c d ff<sub>2</sub> i (k) r et Sod [txt]*  
*ibid. + ημιν (post ερει [λεγει D<sup>gr</sup> b l])* DMW Sod<sup>7050</sup> 1 13 2<sup>pe</sup> 604 Sod<sup>1337</sup>  
*it<sup>pl</sup> syr*  
*ibid. - ουν* AC\*LMSXΔ *al. et WΨ it<sup>pl</sup> et d* [*contra D<sup>gr</sup>*]  
 32. *φοβουμεθα* D (*φοβουμεν D\**) NWΣ(Ψ?) Sod<sup>7050</sup> *al. it<sup>pl</sup> vg*

† Tisch and Horner neglect to mention 2<sup>pe</sup>. As W joins 28 for this Latin omission + *syr sin* it shows that it is very old.



Mark

- ibid.* ηδεισαν (*pro* ειχον) DW Sod<sup>7050</sup> vid 2<sup>pe</sup> (οιδασι 604) *it arm*
- xii. 2. δωσουσιν (*pro* λαβη) D *it*
7. —εκεινοι D *it*<sup>pl</sup>
14. +ειπε ουν ημιν ει CDMNWΣΦ<sup>1</sup> *al. it*<sup>pl</sup>
- (*ibid.* —δωμεν η μη δωμεν D *it*<sup>pl</sup>)
18. venerunt *b it*<sup>pl</sup> [*sed d k veniunt cum D<sup>gr</sup> rell gr*]
19. εχη (*pro* καταλιπη) DW 28 (604) *it*<sup>pl</sup> *syr sin* (*cf. Luc xx. 27*)
20. απεθανεν και (*pro* αποθνησκων) DW 1 28 (2<sup>pe</sup>) 604 *al. it vg*  
*syr copt*
28. —παντων *vel* πασων DW Sod<sup>7050</sup> 2<sup>pe</sup> *al. pauc. it*<sup>pl</sup> *syr sin*
36. υπο ποδιου **N** plur Sod<sup>7050</sup> *et latt* (*contra BD<sup>gr</sup>T<sup>d</sup>WΨ 28*  
*Sod<sup>1337</sup> υποκατω*)
37. >ηδεως αυτου ηκ. D *b d ff<sub>2</sub> i l r vg*
40. οι κατεσθιουσιν (*pro* οι κατεσθιοντες) D *fam 1 it vg* (*cf syr copt*)
- ibid.* +και ορφανων DW *fam 13 28 2<sup>pe</sup> a b c d ff<sub>2</sub> g<sub>2</sub> i q r syr*  
*hier [non e k] Male Sod de latt.*
- ibid.* —και (*ante* προφασει) D *it* (*praeter e*) *vg*
42. ελθουσα δε D Sod<sup>7050</sup> 2<sup>pe</sup> 604 *it vg boh*<sup>pl</sup> *sah Orig*
- ibid.* —πτωχη D Sod<sup>7050</sup> 1416 2<sup>pe</sup> *it*<sup>pl</sup>
- † 43. —των βαλλοντων W *fam 1 13 [non fam] 28 248 Sod<sup>1033</sup> 1442*  
*it*<sup>pl</sup> [*non a d k*] *syr sin*
- (xiii. 1 *fin.* +του ιερου D *it*<sup>pl</sup>)
- (2. αυτοις (*pro* αυτω) D Sod<sup>1341</sup> *it*<sup>pl</sup> *sah*<sup>unus</sup> *et βλέπετε D it*<sup>pl</sup>.  
*Cf Matt*)
- 2 *fin.* +και δια τριων ημερων αλλος αναστησεται ανευ χειρων D *et W*  
*[non 2<sup>pe</sup>] it omn et e k Cypr (praeter l q vg)*
8. —εσονται *sec.* DW Sod<sup>7050</sup> 213 2<sup>pe</sup> 604 Sod<sup>1333</sup> 1416 1443 *it vg syr sin*
19. θλιψεις οiai ουκ εγενοντο τοιαυται D(Φ) 115 2<sup>pe</sup> 299 Sod<sup>7050</sup> 203 1178  
*latt.*
- ibid.* —ης (*vel* ην) εκτισεν ο θεος D Sod<sup>7050</sup> 27 265 2<sup>pe</sup> Sod<sup>1098</sup> 1443 *it*<sup>pl</sup>
- xiv. 3. του ιησου *pro* αυτου *prim.* [*lect. negl. Sod*] D *it*<sup>pl</sup>
9. αμην (—δε) ACFHMuWX Sod<sup>7050</sup> *al. it* (*praeter a*)
20. λεγει (*pro* ειπεν) DΨ Sod<sup>7050</sup> 2<sup>pe</sup> 604 Paris<sup>97</sup> *latt*
29. λεγει (*pro* εφη) DΨ Sod<sup>7050</sup> *it*<sup>pl</sup> *vg*  
(*αποκρ. λεγει W 1 13 2<sup>pe</sup> 604 Sod<sup>1337</sup>*)
31. ελαλει **N**BDLΨ<sup>712</sup> 892 Paris<sup>97</sup> *it*<sup>pl</sup> *loquebatur (Rel*  
*ελεγε)*
35. προελθων **N**B *al. Sod<sup>7050</sup> et it et d contra D<sup>gr</sup> plur προσελθων*
- 36 *fin.* +θελεις D Sod<sup>7050</sup> 2<sup>pe</sup> *it*<sup>pl</sup> *vg*<sup>LR</sup>
47. και εις W *b c d ff<sub>2</sub> k q r syr sin* (D<sup>gr</sup> και τις)
50. >παντες εφυγον DW Sod<sup>7050</sup> *plur latt sah* [*contra boh N*BCLΔΨ]
53. —αυτω **N**DLΔW Sod<sup>7050</sup> *fam 13 [non 124] 2<sup>pe</sup> 604 Sod<sup>1337</sup>*  
*it vg Cf pers*

† Tisch omits to record 28. We see that W supports 28 here against D. Only a *k* of Latins follow D.

Mark

- xiv. 54. *καθημενος* (*pro συνκαθ.*) D *it* (*praeter k*) *vg*  
 68. *Habent και αλεκτωρ εφωνησεν* D *gr plur et latt omn* (*praeter c*)  
 72. *και ηρξατο κλαιειν* D *Sod*<sup>050</sup> 2<sup>pe</sup> *it vg et δ* [*contra Δ*<sup>gr</sup>  
*και επιλαβων εκλαιειν*]  
 xv. 1. *απηγαγον* (*pro απηνεγκαν*) CDGNW *al. et latt* (*quos vide*)  
 11. *επεισαν* (*pro ανεσεισαν*) D 2<sup>pe</sup> *it*<sup>omn</sup> (*praeter l*) *sed hiant*  
*b e f i q* (*εποιησαν Sod*<sup>050</sup>)  
 12. *-ον λεγετε* DAW *Sod*<sup>050</sup> *aliq* 2<sup>pe</sup> 604 *et Sod*<sup>1337</sup> *latt*  
 19. *ετυπτου αυτον καλ. εις την κεφ.* D 2<sup>pe</sup> *latt sah*  
 23. *και ουκ ελαβεν* D *fam* 1 *latt*<sup>omn</sup>  
 29. *οι παραγοντες* (*pro οι παραπορευομενοι*) D *latt* (*προαγοντες* 2<sup>pe</sup>)  
 38. *εις δυο μερη* D *it*<sup>omn</sup>  
 40. *Habent ην Gr plur et it*<sup>omn</sup> [*contra SBL minn*<sup>duos</sup> *et vg* 1/2  
*W-H Sod*]  
 44. *ηδη* (*pro παλαι in sec loco*) BDW *c*<sup>scr</sup> *Sod*<sup>050</sup> 1442 *latt jam...jam*  
 46 *init.* *ο δε ιωσηφ* (*pro και*) DΣ *Sod*<sup>050</sup> *pauc gr. latt*<sup>omn</sup>  
 xvi. 1. *-ελθουσai* D *it*<sup>pl</sup> (*sed W εισελθουσai*)  
 3. *>τις ημιν αποκυλ.* D 2<sup>pe</sup> *it*  
 4. *αποκεκυλισμενον* D *Sod*<sup>050</sup> 2<sup>pe</sup> *it* (*revolutum et n amotum*)

NOTE.—Soden is very obscure in Mark as to W and <sup>050</sup>. He merely uses a small f as a rule to indicate these “followers” of D. When the above list was compiled I was not in possession of the new edition of *Sod*<sup>050</sup>. I have since received it and done what I could to add this witness properly, and remedy my previous unsatisfactory study of von Soden.

P.S.—As to the historic presents in St. Mark referred to on pp. 101 *seq.* of this essay, refer to Sir John Hawkins’ *Horae Syn.* p. 213/214, and observe what he says of the exceptional use of the historic present 151 times by *the special translator* of 1 Kings in the Septuagint. On p. 214 he sums up thus :

“In proportion to the comparative length of their works, no one of the many translators or writers of the LXX equals Mark in the frequency of this usage, though the translator of 1 Kingdoms is not very far distant from him. On the whole then it remains a notable characteristic of Mark, though not so exclusively as was claimed in the first edition of this book.”

On p. 144 *seq.* may be seen Sir John’s lists of historic presents in Mark where *λεγει* (*ait*) occurs very frequently. Have we sufficiently considered the frequent use of *ερχεται* in Mark for *ηλθεν* of the synoptists, perhaps growing out of *the work of a translator* from the indeterminate Latin *venit*?



## CHAPTER VII.

### CONCERNING THE GREEK OF D AND THE TESTIMONY OF THE FATHERS IN ST. MARK.

“But if this be true for a single one of the errors examined, we are obliged to admit that a Latin translation of the Gospels already existed in Tatian’s time, and, that being so, we conclude further that the text which Tatian employed was either an early Latin text or the Greek of an early bilingual text. The two hypotheses are not so very far apart; and either can be supported from the phenomena exhibited by the variants of Tatian’s text; upon the whole, I incline to think that a Latin text was employed.”—Rendel Harris, ‘Codex Bezae,’ p. 176/7.

“But scholars are only yet on the threshold of these enquiries, and immediate results are not to be anticipated. Over-hasty hypotheses and premature generalizations will not help in the end: it is to the accumulation of new material, like our Latin Clement, *and to the patient questioning and cross-questioning* of the whole body of witnesses, singly and together, that we must look for real advance.” (C. H. Turner: St. Clement’s Epistle [*in re* the Latin version] and the Early Roman Church, p. 249 in ‘Studies in Early Church History’: Oxford, 1912.)

#### (1) *As to the Greek of D.*

Another thing which we may observe in the Greek of D (which is certainly later than the Latin of *d*) is that among the harmonies which we notice in D with the Greek of Matthew or Luke the points are frequently confined to their *words*, and the process is not so much of the nature of borrowing *phrases* as of consulting the synoptic Greek for assistance when *translating* the Latin of Mark into Greek. Thus observe in the following instances *words* substituted, not phrases, as at:

- Mark  
vii. 19. εισερχεται et εξερχεται (*pro* εισπορευεται et εκπορ.) D<sup>gr</sup> sol (*cf* Matt)  
x. 46. επαιτων (*pro* προσαιτων *vel* προσαιτης) D<sup>gr</sup> 2<sup>pe</sup> Sod<sup>050</sup> Orig (*cf* Luc)  
xiii. 34. αποδημων (*pro* αποδημος) DX Sod<sup>050</sup> pauc (*ut* Matt xxv 14)  
xiv. 44. εδωκεν D<sup>gr</sup> sol = Matt xxvi. 48, while *d* and latt<sup>pl</sup> = *dederat* in Mark as δεδωκει the other Greeks, but *a c k* retranslating the Greek of D = *dedit* [Sod<sup>050</sup> δεδωκεν].  
*ibid.* σημειον D<sup>gr</sup> Sod<sup>050</sup> pauc (*pro* συσσημον) (*ut* Matt)  
64. δοκει (*pro* φαινεται) D<sup>gr</sup> Sod<sup>050</sup>, and NΣ [*hiat* Φ] 28 [but not W] 2<sup>pe</sup> [but not 604] Sod<sup>1337</sup> = Matt xxvi. 66  
xv. 10. ηδει (*pro* εγνωσκεν) D<sup>gr</sup>W Sod<sup>050</sup> 1 13 2<sup>pe</sup> Sod<sup>1337</sup> = Matt xxvii. 18

Observe in this same verse the reference of D is direct, for he takes Matthew’s παρεδωκαν, against his *d* = *tradidissent*

Mark

(*παραδεδωκεισαν Gr. plur*) which said *παρεδωκαν* *a* renders *tradiderunt*.

- xv. 11. *επεισαν* (*pro ανεσεισαν*) D (*Sod*<sup>050</sup>) 2<sup>pe</sup> *ut Matt. xxvii. 20*  
 17. *επιτιθεασιν* (*pro περιτιθεασιν*) D *et latt* (*praeter k superponunt*) *cf Matt Jo επεθηκαν.*  
 36. *πλησας* (*pro γεμισας*) D *Sod*<sup>050</sup> 2<sup>pe</sup> 604 *Sod*<sup>243</sup> *cf Matt xxvii. 47*  
 † 47. *εθεασαντο* (*pro εθεωρουν*) D *Sod*<sup>050</sup> 2<sup>pe</sup> *cf Luc xxiii. 55*

(2) *As to independence of D.*

The above are interesting samples, because D has other perfect independence in translation as at :

- ii. 21. *επισυνραπτει* D<sup>gr</sup> *sol* (*επισυναπτει W*) *pro επιραπτει* (*adsuit*)  
 iv. 15. *αφερει* D<sup>gr</sup> *sol* (*αρπαζει NCD ut Matt*) *pro αιρει [et Luc]* (*aufert vel tollit*)

(N.B.—Here it is **NCD** which borrow from Matthew).

21. *απτειται* (*pro ερχεται vel καιεται*) D<sup>gr</sup> *sol*  
 v 19. *διαγγειλον* DW 1 13 28 604 (*pro απ- vel αν-αγγειλον vell*)  
 26. *επι το χειρον* (*pro εις το χειρον*) D<sup>gr</sup> *Sod*<sup>050</sup> 2<sup>pe</sup> 604  
 vi. 36. *εγγιστα* (*pro κυκλω vell omn gr*) D<sup>gr</sup> *sol* cum 604 (*ut proximas latt*<sup>omn</sup>)  
 vii. 4. *τηρειν* (*pro κρατειν*) D<sup>gr</sup> *sol*  
 ix. 20. *εταραξεν* (*pro εσπαραξεν vel συνεσπαραξεν*) D<sup>gr</sup> *sol*  
 x. 14. *παιδαρια* (*pro παιδια*) D<sup>gr</sup> *sol* (*d pueros*)  
 xi. 32. *αληθως* (*pro οντως*) D<sup>gr</sup> *sol* [*Male Sod de N*] (*Latt vere*)  
 xii. 14. *επικεφαλαιον* (*pro κηνσον*) D<sup>gr</sup> *Sod*<sup>050</sup> 124 2<sup>pe</sup> *k* (*et Soden*<sup>050</sup>)  
 24. *γεινωσκοντες* (*pro ειδοτες*) D<sup>gr</sup> *Orig*  
 41. *καθεζομενος* (*pro καθισας*) D<sup>gr</sup> *sol*  
 xiii. 7. *θορυβεισθε* (*pro θροεισθε*) D<sup>gr</sup> *pauc.* [but *θροεισθε* also *Matt xxiv. 6*]  
 xiv. 61. *εσειγα* (*pro εσιωπα*) D<sup>gr</sup> *sol*  
 xv. 16. *καλουσιν* (*pro συνκαλουσιν*) D<sup>gr</sup> *sol* [*contra d convocaverunt*]  
 22. *αγουσιν* (*pro φερουσιν*) D<sup>gr</sup> 13 2<sup>pe</sup> (*latt perdux. addux. et c duxerunt*) *In Matt ελθοντες (Aliter Luc Jo)*  
 29. *οι παραγοντες* (*pro οι παραπορευομενοι*) D (2<sup>pe</sup> *προαγοντες nec mutat Cronin, sed παρ ??*)  
 34. *εφωνησεν* (*pro εβοησεν vel ανεβ.*) D *sol*  
 45. *παρα* (*pro απο*) D<sup>gr</sup> W *Sod*<sup>050</sup> 1 124 2<sup>pe</sup> *Sod*<sup>1337</sup>

(3) *Concerning W and e; concerning the Fathers.*

Suppose that we did not own *e*. Then the first five chapters in St. Mark as represented by W would be absolutely unintelligible to us. We would simply think we had got hold of a new Greek recension of

† *Tisch* does not mention 2<sup>pe</sup> (*notaverunt c d ff<sub>2</sub> q*). *Cf* also Mark xvi. 11 *εθεαθη*.



Egypt which had somehow influenced *b* and *c* in Europe. Instead of this, by the help of *c* we see another state of things altogether, and find that *b c e* were the influences on *W*. St. Mark's Gospel is the dark and difficult spot in textual criticism. The early quotations from it are exceedingly few, and instead of St. Mark standing out as the paramount and fundamental text used by the ancients before Origen, we find St. Matthew and St. Luke occupy this position in the sub-apostolic quotations. Did St. Mark's Gospel then remain only the European standard for one hundred years? Was it in Latin until it reached Alexandria via Carthage, or did it reach Alexandria directly in Latin or Graeco-Latin? These are the questions which may well exercise us. The early Greek quotations are very meagre. I subjoin a few for comparison.† The long one from *Const*<sup>vii. 31</sup>, combining Luke xii. 35

† Mark i. 15. μετανοείτε εγγικε γαρ η βασιλεια των ουρανων.—*Const*<sup>ii. 55</sup>

ii. 20. λεγει γαρ που ο κυριος περι εαυτου φασκων οταν απαρθη απ αυτων ο  
(Luke v. 35). νυμφιος νηστευσουσιν εν εκειναις ταις ημεραις.—*Const*<sup>v. 18</sup>

A.D. 278 Quid enim ait sermo divinus? Quis enim potest introire in domum  
Mark iii. 27. fortis et diripere vasa ejus nisi illo sit fortior?

—‘S. Archel Caschar in Mesop. Episc.’ *Galland*<sup>3.589</sup>

A.D. 254 Denique cum conversarentur in Galilaea, dixit eis Jesus Incipit filius  
Mark ix. 30. hominis tradi in manus hominum et interficient eum et post triduum  
resurget.—‘Anon. Lib. de Rebapt.’ *Galland*<sup>3.367</sup>

„ xiii. 35. παντα τα προστεταγμενα υμιν υπο του κυριου φυλαξατε γρηγορειτε οπερ  
Luke xii. 35. της ζωης υμων. Εστωσαν αι οσφρες υμων περιεζωσμεναι και οι λυχνοι  
καιομενοι και υμεις ομοιοι ανθρωποις προσδεχομενοις τον κυριον εαυτων ποτε  
ηξει εσπερις η πρωι αλεκτοροφωνιας η μεσονυκτιου· η γαρ ωρα ου  
προσδοκωσιν ελευσεται ο κυριος και εαν αυτω ανοιξωσι μακαριοι οι δουλοι  
εκεινοι οτι ευρεθησαν γρηγορουντες οτι περιζωσεται και ανακλινει αυτους  
και παρελθων διακονησει αυτοις· νηφετε ουν και προσευχεσθε μη υπνωσαι  
εις θανατον...—*Const*<sup>vii. 31</sup>

Although a merger of Mark and Luke, the double underlined words = distinctly Mark.

(Matt. xxviii. 1 ...και οψε σαββατων ως ο Ματθαιος ειπε· και πρωιας ετι σκοτιας ουσης  
John xx. 1 ως ο Ιωαννης γραφει· και ορθρου βαθεος ως ο Λουκας· και λιαν πρωι  
Luke xxiv. 1 ανατειλαντος του ηλιος και ο Μαρκος.—*Dion*<sup>alex frag. Gall 3.502</sup>  
Mark xvi. 2)

Matt. xxviii. 1/6 το υπο του Ματθαιου λεχθεν ουτως εχει...ομοιως ο Ιωαννης...ο δε Λουκας  
Jo. xx. 1 φησι...τουτω κατακολουθει και ο Μαρκος λεγων· ηγορασαν αρωματα ινα  
Luke xxiii. 56 ελθουσαι αλειψωσιν αυτον και λιαν πρωι της μιας σαββατων ερχονται επι  
Mark xvi. 1, 2, 6. το μνημειον ανατειλαντος του ηλιου· λιαν μεν γαρ πρωι και ουτος ειπεν οπερ  
ταυτον εστι τω βαθεος ορθρου και επηγαγεν ανατειλαντος του ηλιου...  
ηγερθη ουκ εστιν ωδε.—*Dion* *ibid*.

xii. 24. δια τουτο πλανασθε μη ειδοτες τα αληθη των γραφων του εινεκεν αγνοειτε  
την δυναμιν του θεου (Mark xii. 24). *Pergens* ει δε τα αληθη των γραφων  
αγνοειν αυτους υπεβαλεν δηλον ως οντων ψευδων· αλλα και εν το φηναι

and Mark xiii. 35, is interesting as introducing *εσπερας* for *οψε* in Mark. The Latins *e* and *k* both have *vespera* (for *sero* of the rest). Did this Latin influence *Const*, or did the Greek of *Const* (appearing nowhere else) influence *e* and *k*? Even W has *οψε*, so has D, and *d* = *sero*. So that *e k Const* stand apart here from both the DW tradition and the **SB** *rell* recension.

Again *Dion*<sup>alex</sup> gives us the usual text of Mark:

Mark

- xvi. 1. *ηγωρασαν αρωματα ινα ελθουσai αλειψωσιν αυτον*, but D *c d ff k n* (*hiat a*) *q* (*hiat b*) omit *ελθουσai*,—(W has *εισελθουσai*),—so that the two recensions Alexandrine and European remain quite different to the last.

*Clem*<sup>alex</sup>.

A matter of considerable moment occurs at Mark x. 22 which may help us. Of course Clement is a free quoter, but here the quotation is quite certainly from St. Mark (*ταυτα μεν εν τω κατa Μαρκον ευαγγελιω γεγραπται*) for *Clem* begins *ο δε στυγνασας επι τω λογω απηλθε λυπούμενος*.

*γινεσθε τραπεζιται δοκιμοι, ως δοκιμων και κιβδηλων λογων οντων και το. ειπειν· διατι ου νοειτε το ευλογον των γραφων...*—*Clem Hom*<sup>iii</sup>

- Mark xii. 29. *ως αι γραφαι λεγουσιν εφη ακουε Ισραηλ κυριος ο θεος υμων κυριος εστιν* (Mark xii. 29).—*Clem Hom*<sup>iii</sup>. This occurs on the next page to the foregoing, and probably both are from Mark.

- Jo. iii. 5 *λεγει γαρ ο κυριος εαν μη τις βαπτισθη εξ υδατος και πνευματος ου μη*  
Mark xvi. 16 *εισελθη εις την βασιλειαν των ουρανων και παλιν ο πιστευσας και βαπτισθεις σωθησεται ο δε απιστησας κατακριθησεται*.—*Const*<sup>vi. 15</sup>

- xvi. 17/18. *του Θεου και σωτηρος ημων Ιϋ Χρν... καθως αυτος που φησιν... φησιν πασιν αμα... σημεια δε τοις πιστευσασιν ταυτα παρακολουθησει· εν τω ονοματι μου δαιμονια εκβαλουσι· γλωσσαις και ναις λαλησουσιν· οφεις αρουσι καν θανασιμον τι πιωσιν ου μη αυτους βλαψει· επι αρρωστους χειρας επιθησουσι και καλως εξουσι*.—*Hipp*<sup>vel al</sup> *de charism. et Const*<sup>viii. 1</sup>

- Mark viii. 31 or *... εβoα γαρ προ του σταυρωθηναι· δει τον υιον του ανου πολλα παθειν*  
Luke xii. 22 *και αποδοκιμασθηναι υπο των γραμματεων και φαρισαιων και σταυρωθηναι και τη τριτη ημερα αναστηναι*.—*Justin*<sup>tryph 76</sup>

*De nouo και εν τοις λογοις αυτου εφη οτε περι του πασχειν αυτον μελλειν διελεγετο οτι δει τον υιον του ανου πολλα παθειν και αποδοκιμασθηναι υπο των φαρισσαιων και γραμματεων και σταυρωθηναι και τη τριτη ημερα αναστηναι*.—*Justin*<sup>tryph 100</sup> (Cf *Iren*)

In both *Mark* and *Luke* *αποκτανθηναι* is used for *σταυρωθηναι* of Justin.

- Mark xiii. 22 *ειπε γαρ...* (follows Matt. vii. 15, 1 Cor. xi. 18, Matt. vii. 15)... και  
Matt. xxiv. 11 *αναστησονται πολλοι ψευδοχριστοι και ψευδοπροποστολοι και πολλους των πιστων πλανησουσιν.*

Neither in Mark nor Matt. is *ψευδοπροποστολοι* used.



Already we have had indications in *Clem* of a lost Greek base or of a Latin original in v. 34 ἀπελθε εἰς εἰρηνην for υπαγε (πορευου some) εἰς εἰρηνην. Now we come to a much more important point. St. Mark is careful to distinguish between κτηματα πολλα (that which the young man possessed) in x. 22, and οἱ τα χρηματα ἔχοντες (generally speaking of others) in x. 23. The Greeks are agreed here, except D πολλα χρηματα and 116 χρηματα πολλα in ver. 22, but I shall give reasons for thinking that D *d* do not preserve here the original text, but rather that *b k* have it. Further observe that 2<sup>pe</sup> and 604 do not coincide with D here as they so often do, and D is left alone with one cursive 116 about which we hear nothing much elsewhere, so that the change from κτηματα to χρηματα was probably arbitrary. Now in verse 22 for κτηματα πολλα *b* says *multas pecunias ET AGROS* and *k* has *multae divitias ET AGROS* and *Clement* = χρηματα πολλα και αγρους. This, as Barnard points out, is without other Greek support. The point to notice first is that *Clement* has χρηματα for κτηματα, but he adds και αγρους coinciding with *b k* of the Latins.

(ff<sub>2</sub> [Buchanan] has a kind of conflation of κτηματα and χρηματα writing *multas possessions et pecunias*.)

This passage would not mean so much to us if we had not previously had the illuminating exhibition of the first quire of Mark in the ms W, which provides us with a completely graecised text of the Latin conjunction *b e* in Mark i.-v. From vi. 9-xii. 37 *e* is missing, but is replaced by *k* from viii. 8 onwards, so that the combination *b k* takes the place of that of *b e* in the earlier chapters. Now these combinations *b e* and *b k* point to the old European-African common base of the original Latin in St. Mark. And I have stated elsewhere that *b* is probably an older form of the *d* text. We know how largely in other Gospels *Clement* is indebted to the D or "western" text whether alone or in combination, so that here when he agrees with *b* it is no accident, and when *k* confirms *b*, it links up Italy, Carthage and Alexandria.

We are now at last squarely up against this proposition. Did *b* and *k* get this reading from translating κτηματα πολλα so as to give the sense as opposed to χρηματα, or did *Clement* derive his Greek χρηματα πολλα και αγρους from the Latin of *b k*? Or are both due to a more ancient foundation, Greek, or graeco-latin going behind *Clement*? To ascertain this, or to try to ascertain it, we must enquire what the other Greeks and Latins do.

NBW then and all Greeks (but D) are agreed as to κτηματα πολλα which can be a Greek rendering of *multas pecunias et agros*, just as well as the latter can be a proper translation of κτηματα πολλα. But the fact that *Clement* says χρηματα πολλα και αγρους lends force to something earlier than the Greek of NBW etc. †

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† This does not prevent *Clem* when quoting freely in verse 29 from employing και χρηματα to cover η αγρους.

As to the other Latins, *f q* by *divitias multas* may be translating *κτηματα πολλα* or *χρηματα πολλα*, but probably the former.

*c δ al.* and *vg* "*possessiones multas*" or "*multas possessiones*" clearly point to *κτηματα πολλα*. *a* = *magnam pecuniam*, and is rather beside the mark. Horner's note in *sah* is inadequate, and Tischendorf, as Barnard points out, does not properly represent Clement at all. [*Soden* also neglects *Clem.*]

But it may be regarded as certain that *κτηματα πολλα* is the settled Greek text from 350 A.D. onwards. Why then should we pay so much attention to *Clement b* and *k*? For the reason that *W* in the earlier chapters of St. Mark shows us an entirely different Greek recension from any other, apparently based upon *b e* [Clementine quotations here are absent] and so, when we meet later the conjunction *b k* supported by Clement's Greek—and that after *W* has drifted away to a more conventional Greek text after chapter v.—we are forced to consider it much more particularly than we should otherwise have done.

To return to *D*. Here we find *πολλα χρηματα* without *και τους αγρους*. The order doubtless due to that of *d*: "*multas pecunias*." Now observe that the wording of *b* is the same: "*multas pecunias*" (differing from the wording of all others [*Tisch* is wrong as to *ff*<sub>2</sub>]). He (*b*) merely adds "*et agros*." Is this a conflation? No. There is nothing to conflate. Is it a gratuitous addition? No. For the sense calls for it. It seems therefore as if *d* were the culprit who suppressed "*et agros*" thinking it an unnecessary amplification. If he did not do this, how then did all the rest get *κτηματα* instead of *χρηματα*? And how is it that *Clem* while having *χρηματα* of *D b d* yet supplies *και αγρους* with *b k*?

We are forced to the conclusion that *Clem b k* with the longest text here represent an original form, lost to *SBW* for the same reason that Mark v.-xvi. in this early text-form is lost to *W*, who uses one text (= *b c e*) in his first quire, and quite another thereafter. This later text shows traces of bilingual influence, but is of another character and cast to that used for the early chapters. Something happened then, of which we are unaware, and we can only surmise the reasons for this state of things from internal and circumstantial evidence.

One thing stands out paramount. *Clement must have been in possession of a Marcan text in chapter x. closely allied to that shown by W b e in the earlier chapters*, and so when Mr. Sanders says "Someone had to send to North Africa for the beginning of Mark" (in order to explain the situation as to his *W* in *ch. i.-v.*) I think this illustration tends to show a different state of things. It shows that this Latin text of *b + e*, *b + k*, was in existence already in Greek Egypt in Clement's day, and whether in Latin form or as a Graeco-latin, it perished in Greek Egypt (owing to the persecutions or otherwise), so that only a fragment remained accessible to *W*, and nothing of it in Greek remained when *SB* took up their task of copying.



As to these Egyptian traditions note that 28 sometimes opposes W, and goes *behind* W. For example, at Mark x. 21 we are to read with *Clem* and 28 *Sod*<sup>1033 1337</sup> only: ο δε ιησους εμβλεψας (- αυτω) of the self-righteous young man rendered famous in *Matt* xix., *Mark* x., *Luke* xviii.

Mr. Barnard has supplied us with a most interesting apparatus on what follows in *Clem* as to Mark x. 23 *seq.* It is all so frightfully involved that it would be too long to discuss at length here.

His παρα θεω δυνατον in x. 27 is closely paralleled by *d* and *k* plus *ff*<sub>2</sub> *a*, while D in Greek with παρα δε τω θεω δυνατον is close, but 157 closest with παρα δε θεω δυνατον without the article. The δε seems to belong to the basic text, although *Clem* omits, but the absence of the article before θεω makes for a thoroughly Latin text in *Clem*.

In x. 30 the very difficult Clementine εις που (for εν τω αιωνι) which worries Barnard, for it is repeated later (Q.D.S. § 4, § 25) many pages apart, seems to represent εσθ' οπου and must be some kind of a colloquial equivalent of *in aeuo* of the *Latin b d*, which short Greek form would fit the lines of a Graeco-Latin bilingual in Clement's hands to correspond with the six letters in "ΙΝΑΕΥΟ."

Another small matter attracts close attention.

x. 25. For the Greek ευκοπωτερον, *Clem* uses ευκολως, ραον, and θαττον.

Mr. Barnard says:

"ευκολως (in 938) must be a mistake, perhaps for ευκοπωτερον, the true reading in all three Gospels. ραον (in 936) appears to be unsupported, but is an easy sense variant (cp. *Latin facilius*). With θαττον (950, 440) compare ταχειον in D." As to D, there is a "window" in the parchment here which only leaves τ ειον, but we may assume αχ. This then makes *four* Greek variants as between D and *Clem* for *facilius* (which word is constant in Mark, Matt. and Luke among the Latins for ευκοπωτερον), namely ταχειον, ευκολως, θαττον, and ραον.

Now it requires a stupendous feat of imagination to suppose that, when quoting Mark's *Greek*, Clement should indulge in three alternative Greek renderings for *facilius*, and yet neglect both the common text of the other Gospels ευκοπωτερον and also that of D's Greek ταχειον, if he were not himself more familiar with Mark *in a language other than Greek*.

It seems quite clear from this passage that D was translating *d* into Greek. Many other places confirm this (*vide supra*). Was not Clement doing the same?

There are other things against this, however. For while *d* has in this very verse *transire*, D has διελευσεται opposite, which *Clem* (διεκδυσεται Q.D.S. §2) supports as to construction with εισελευσεται, Q.D.S. §4 and §26, but διελευσεσθαι (*Strom*).†

† But consider x. 30 "νυν δε εν τω καιρω τουτω" *Clem* with *d* "nunc in hoc tempore" in Mark's pleonastic manner while D<sup>gr</sup> omits νυν, having only "εν τω καιρω τουτω."

Of course *Clem* shows some of the same traces in the other Gospels and from Luke vi. 29, where NDW 604 892 alone among Greeks with *Clem*<sup>bis dis</sup> *Orig*<sup>ter dis</sup> use εις

Further *Clem* reads *τρηματος* once (with **Σ** in Mark, **ΣB** Matt, **ΣBD** Luke) against *τρυμαλιδος* of D in Mark.

I cannot clear away the labyrinth of complications—it is never possible to do so in a passage common to three Evangelists like this †—but I think consideration will show here that the Greek text of Mark was not *fixed* in Clement's day in Alexandria, and the natural inference is, in the light of all else and of W's first quire of Mark (= *e*), that a *Latin* of St. Mark's Gospel existed in Alexandria in the second century.

Consider now St. Jerome's very deliberate statement (obtained from tradition or written documents and no doubt from Papias partly or from his source) in his 'Catalogus Scriptorum Ecclesiastorum':

"MARCUS discipulus et interpres Petri juxta quod Petrum referentem audierat rogatus Romae a fratribus breve scripsit Evangelium. Quod quum Petrus audisset probavit et Ecclesiis (*al.* Ecclesiae) legendum sua auctoritate edidit (*al.* dedit)...*Assumpto itaque Evangelio quod ipse confecerat perrexit Aegyptum*, et primus Alexandriae Christum annuncians constituit ecclesiam...Mortuus est autem octavo Neronis anno et sepultus Alexandriae succedente sibi Aniano."

If this statement be studied in the present connection it seems to me to be somewhat illuminating. St. Mark is here said to have reached Egypt with his Evangel in his pocket. What was that Evangel? If it

*την σιαγωνα* for *ἐπι την σιαγωνα* with all Latins in *maxillam*, it is quite easy to presuppose a *Graeco-Latin* in Alexandria in the second century. The coptic expression here is *exñ* or *Ḍen*.

*Cf* Luke xiv. 26 *ἐμος μαθητης* twice by *Clem* alone for *μου μαθητης*. What is this but the Latin *meus*?

*Cf* also Luke ix. 29 *ἡλλοιωθη* D *d* (*mutata est*) *e* (*commutata alia*) *copt syr arm aeth* and *Origen, Arnob.*

Note that this follows sharply after ver. 27 where *Origen* (*του δε λουκα*) is alone with D and *Theodot.* for *τον υιον του ανου* *ερχομενον εν τη δοξη αυτου* instead of *την βυσ. του θεου*.

Of course Clement exhibits "Western" or foreign readings in the Gospels outside of St. Mark, and although they sometimes indicate apparent translation they do not seem to hold quite the same position as those referred to in St. Mark. For instance John i. 3 *χωρις* is used six times and *ανευ* only once; x. 11 *αγαθος* five times, *καλος* once, xiii. 33 *μικρον* twice, *ολιγον* once. Note however Matt. v. 19 *μεγιστος* and *maximus* *Cypr*, vi. 21 *νους* (*cf Justin* and *copt*), xiii. 11 *το μυστηριον*, xv. 18 *—εκ της καρδιας εξερχεται*, which occupies one line in D *d*, xviii. 20 *παροις*, xxvi. 27 *λαβετε πιετε* with *b h syr* and *Cyr Epirh* and Roman liturgy; Luke vii. 25 *διαγοντες*, xii. 11 *φερωσιν υμας εις*, xiv. 8 *αναπιπτε*, xxiv. 43 *φαγων* as *b ff<sub>2</sub> q*.

At Jo. x. 16 *και εις ποιμην* *Clem* writes with *latt*, but not *d*!

Latin appears everywhere. It can be detected in Marcion's Greek of Luke; and observe *Chron* alone at Luke ii. 7 using *ανεθηκεν* for *ανεκλιεν* where *vett plur* have *posuit* for *reclinavit* of *vg*.

We may also pause to consider the agreement of Clement of Alexandria's Greek quotations from the Epistle of his namesake Clement of Rome with the Latin version of this Epistle discovered by Dom Morin (see Turner: *Studies in Early Church History*, p. 253) in connection with a possible *Graeco-Latin* version of *Clem<sup>rom</sup>* in Alexandria.

† See above, pp. 45/46.



was in Latin or even in graeco-latin form, Clement's heritage (within a hundred years or so) is explained as partaking largely of the Latin base of Mark's document "quod ipse confecerat" at Rome under the direction of Peter. The semitic doublets (referred to elsewhere) as gathered from Peter's preaching or instruction (and in preaching what more likely than these emphatic pleonasms), dressed in the *Latin* language of somewhat flowery rhetoric of the time, appear in Mark's narrative. Here, in Mark x. 25, we are only considering "*facilius*," but it seems a good place to quote St. Jerome's account of the transfer of the Marcan Evangel from Rome to Alexandria, whether in accord with the strict facts governing the case, or not. Athanasius continues to repeat this tradition, and Eusebius (3 § 39, 6 § 25) carefully chronicles the matter. The latter, quoting from the 'Hypotypes' of Clement, gives his version as follows: "He says that those which contain the genealogies were written first; but that the Gospel of Mark was occasioned in the following manner: 'When Peter had proclaimed the word publicly at Rome and declared the Gospel, under the influence of the Spirit: as there was a great number present they requested Mark, who had followed him from afar, and remembered well what he had said, to reduce these things to writing, and that after composing the Gospel he gave it to those who requested it of him. Which when Peter understood he neither hindered nor encouraged it.'"

Were there any other *Greek* authority for *ταχειον*, *θαπτον* or *ραον*, it would surely have been reflected in some of our Greek or Latin documents. As *facilius* is constant in the Latins, what more natural than the assumption that Clement was building on *Latin* foundations?

Remains to consider *ευκολως*. Mr. Barnard says this must be a mistake,† but this assumption is extremely doubtful. It may be intended to convey the comparative degree of *facilius* and in fact conveys also the "nimbleness" involved in *θαπτον* or *ταχειον*, while being a better verbal antithesis to *δυσκολον* (*δυσκολως* in the parallels) than *ευκοπωτερον*.

Consider further Clement's unique *αποληψεται* for *λαβη* in x. 30, using the future. Comp. *a d q* "accipiet" against "accipiat" of the others [*k* "relinquet"]. And observe that D (*a b d ff<sub>2</sub> l* + accipiet) ADD *λημψεται* at the end of verse 30 after *ζων αιωνιον* (*c* + accipit there and *k* + consequetur, cf *syr sin*).

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† Page 33 note, and page 35 note, "the meaningless *ευκολως*." But compare Mark ix. 43 and 47 *καλον εστι σε κυλλον...η* and *καλον εστιν σε...η* just as in Matt. v. 29 and 30 *συμφερει γαρ...και μη* where the comparative degree is absent in the introductory clauses. The Latins follow suit. Cf Mark ix. 43 47 *bonum est...quam*. In *k* indeed *bonum...quam* in ver 43, *melius...quam* in ver 47. Cf also Matt. xviii. 8 9, Luke xv. 7 xvii. 2, 1 Cor. xiv. 19, and cf Blass pp. 142/3, "for which there are classical parallels." And above: "The positive may be used with the meaning of the comparative (or superlative): this occasionally takes place in the classical language, but it is mainly due to the example of the semitic language which has no degrees of comparison at all."

Once more (*Matt* xxii. 37, *Mark* xii. 30, *Luke* x. 27) we find *Clement* following a shortened form. He has but two clauses: ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυναμὸς σου. Cf 157 *k* *r*<sub>2</sub> (only among Greeks and Latins) and *Justin*. *Mccl*<sup>Eus</sup> also thus “κατὰ Μάρκον” . . . ἐξ ὅλης τῆς ψυχῆς (*cod Ven καρδίας*) σου καὶ ἐξ ὅλης τῆς ἰσχυρὸς σου.

Finally *Mark* xii. 41/4 = *Luke* xxi. 1/4 we find in a rather free quotation the expression (*ver* 42) τὴν δὲ χηρὰν χαλκοὺς δυο... See *Barnard's* note where he says *Clem* follows *Mark* rather than *Luke*, and observe with him the Greek equivalent of the *copper* shown by

aera minuta duo *b ff*<sub>2</sub>, aera duo *c d i q* in *Mark*.

Now *aera duo* of *d* stands right opposite λεπτα δυο in D<sup>gr</sup> at *Mark* xii. 42. There is nothing in D about χαλκοὺς. In *Luke* xxi. 2 *d* has duo minus quod est codrantes opposite δυο λεπτα ο εστιν κοδρυντης. There *a* has duos quadrantes and *s quadrantes duo*. The *vg* has there aera minuta duo as *c f ff*<sub>2</sub> *i l q r*, or duo aera minuta as *e*.

It is the Latins therefore who supply “brass” or “copper” whether in *Luke* or *Mark*, so that the source of *Clement's* χαλκοὺς δυο is very clear. There is no Greek authority for χαλκοὺς, not even D nor W. The only authority is the χαλκον in *Mark* xii. 41, but this is quite different from *Clement's* χαλκοὺς δυο of verse 42, which corresponds exactly to the aera duo of *d c i q* (*k* follows the Greek with minuta duo).

In such a connection observe the occasional and definite agreement between D and Egypt, as at

*Mark*

xv. 47. τον τοπον οπου (*pro που*) D *c d ff*<sub>2</sub> *q arm sah*

This is the regular Coptic method which *Sod.* overlooks by not reporting *sah* in his notes.

### *Tertullian.*

*Tertullian's* first important and genuine Marcan quotation for our purposes occurs at ix. 6 concerning the transfiguration, which runs “nescit quid diceret Petrus.” This distinctly shows the two old streams, for *ΣBC\* L Δ*<sup>gr</sup> 1 28 33 2<sup>pe</sup> 604 892 *Paris*<sup>97</sup> *k boh* and *Orig*<sup>bis</sup> have ἀποκριθῆ (ἀπεκριθῆ *Σ Orig*) while D and the rest and *aeth syr* have λαληση or λαλησει, and W graphically λαλει with *sah*, while *Sod*<sup>050</sup> = ελαλει. The Latin of *d* is loquebatur, but *a c ff*<sub>2</sub> *n q* = loqueretur, while *b* (with *f i l r r*<sub>2</sub> δ† *gat aur vg*) has the diceret of *Tertullian* (*Tisch* neglects *Tert*). Thus in *Tertullian's* time the diceret of *b* had not been changed to the responderet of *k*, and *sah* shows that the first Egyptian flow of the text was diceret or λαλει and not ἀποκριθῆ. Hence ἀπεκριθῆ of *Origen* and his friends (observe

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† δ indeed has diceret right over Δ<sup>gr</sup> ἀποκριθῆ. Correct *Tisch* Δ to Δ<sup>gr</sup>. He hardly ever distinguishes, which is most annoying, as Δ in St. Mark so constantly goes with the Egyptian group that we must know when δ opposes.



that 33 Paris<sup>97</sup> are involved in the change) is younger than Tertullian or forms a different recension. *Sod* quotes *Orig* for λαλει, but see *Tisch*.

(The Persian here, if correctly translated, has a very curious way of putting it: "*Et adhuc prae metu concepto ac terrore in sermone erat,*" thus obviating the difficulty of using either λαλησει or αποκριθη, but holding the graphic λαλει by innuendo.)

Mark

xiv. 13. Tertullian's next important quotation is "Cum ultimum pascha dominus esset acturus missis discipulis ad praeparandum *Invenietis* † inquit *hominem aquam baiulantem*. Now no Greeks Latins nor *syr copt* appear to have anything concerning this man but that "*a man* (*ανθρωπος*) will meet you (in Luke as in Mark, all *υπαντησει* or *απαντησει* and all *occurret vobis*, or *obviabit d* in Luke), not that "*ye will find a man.*" The only authority for *invenietis* is the *aethiopic*, another link between Carthage and Greek Egypt! Talk of Latin texts in Egypt. Here is as startling an instance as any I have brought forward elsewhere. It is not noticed in Tischendorf nor by Horner, nor by von Soden in his, the latest, critical edition.

Unfortunately there seems nothing else to be gleaned from Tertullian's scanty references to the Marcan Gospel, but if it had been held in that esteem which modern scholars accord to it it is impossible to conceive such neglect of it by the early Church Fathers, for one and all they prefer to cite from St. Matthew and St. Luke.

### *Justin.*

viii. 31. As to *Justin's* use of *σταυρωθηναι* for *αποκτανθηναι* all seem to be against it except *Iren* and *Clem*, and D has *και αποκτανθηναι* on one line, but *d* omits altogether, thus throwing out of gear the relation of Latin to Greek for no less than eleven lines. They only come together again in ver. 34 where

*d* has *deneget se ipsum* } in two short lines  
*et tollat crucem suam* }

and D, just before turning the page, puts this into one line:  
*αρνησασθω εαυτον και αρατω τον στρυν αυτου.‡*

Thus *d* probably was aware of a textual difference. To show how one matter can illustrate another, a reference to Evan 157 will show another (unique) omission in that MS in this verse of *πολλα παθειν και §*

† So two mss, and the two others *convenietis*.

‡ We have to infer from this that the Greek of D or of the parent of D, although occupying the left-hand page of honour, was copied *after* the latin side *d*.

§ *b* exceptionally has "*omnia pati et.*"

which seems to show that there was some trouble in an old parent as to the line arrangement of both *d* and 157. In the long lines of D<sup>gr</sup> *καὶ* begins six consecutive lines in vv. 31/32 so that there was room for trouble.

Add to this that in the versions the word for *παθεῖν* and *pati* has been somewhat expanded to include torture, as

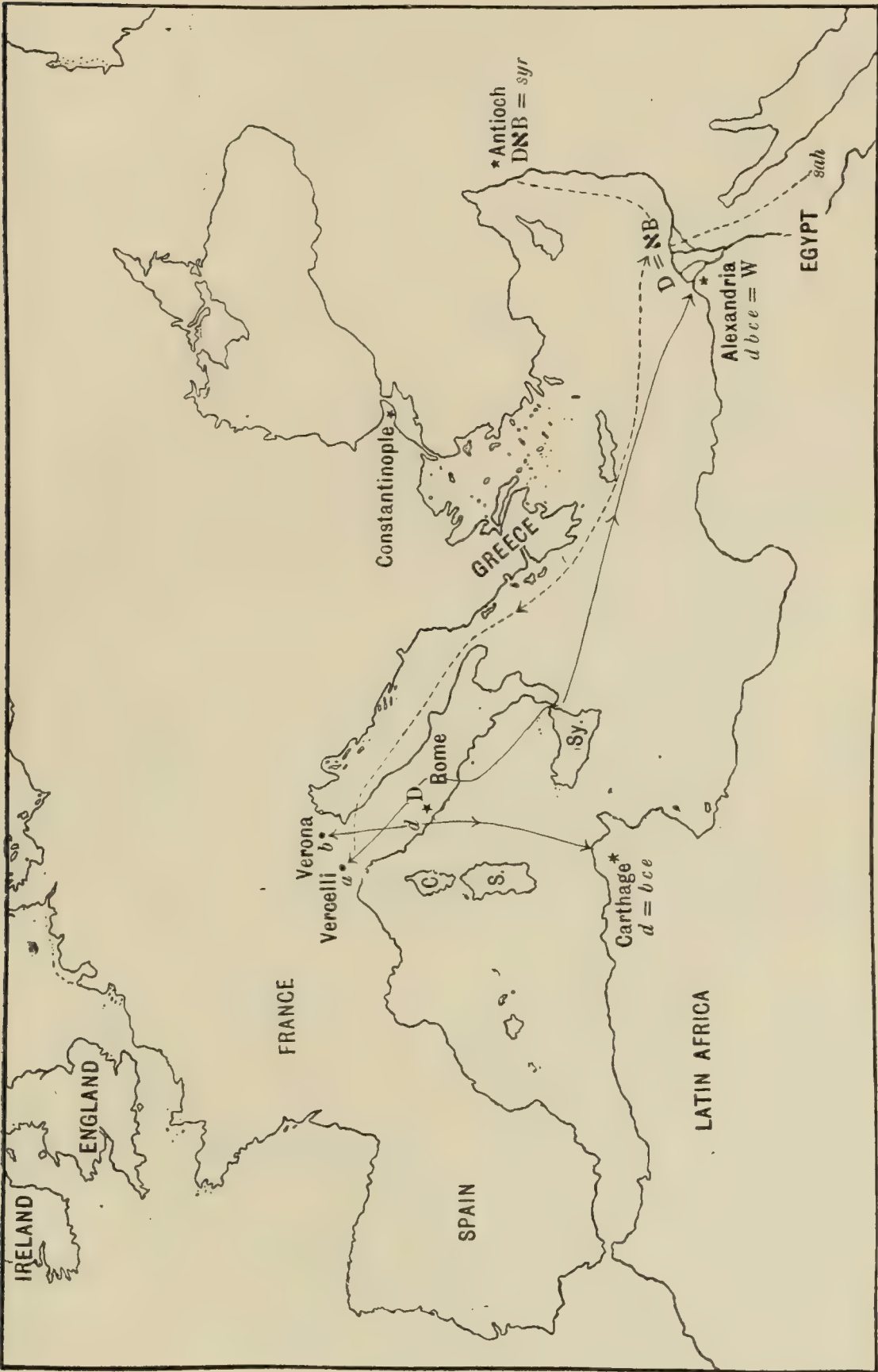
*pers*<sup>int</sup> multum cruciatum pateretur,

*aeth*<sup>int</sup> multum injuriae inferrent,

and it begins to look as if a complicated interaction among early documents had confused *pati*, *crucifigi*, and *occidi*.



POSSIBLE COURSES OF TRANSMISSION OF ST. MARK'S LATIN,  
GREEK, AND GRAECO-LATIN GOSPEL.



## CHAPTER VIII.

### B IN ST. LUKE'S GOSPEL.

#### *Example of editing by B.*

Luke

- viii. 25. — *και υπακουουσιν αυτω* B 604 and *aeth* (*Cf Marc iv. 41*). Possibly a harmonistic attempt. If the omission be really neutral, why do *W-H* not follow it? [*Soden's* only new witness is 050\*? Now 050 throughout Luke is close to B, in Mark to D as well as B, while in Matthew it favours **Σ** as much as B.]

#### *The "longer" text in B.*

- xii. 14. We have to choose between

	<i>κριτην</i> simply	D 28 33 <i>c d syr cu sin Tert<sup>marc</sup></i>
or	{ <i>κριτην η μεριστην</i>	<b>Σ</b> BL <i>min alig</i>
	{ <i>δικαστην η μεριστην</i>	AQRWXΓΔΠ <i>unc<sup>10</sup> al. pl</i> ( <i>μερ. η δικ. c<sup>scr</sup></i> <i>aeth</i> ) <i>αρχοντα η κριτ. η μερ. Sod<sup>1132</sup></i> while 157 treats us to <i>αρχοντα και δικαστην</i> ( <i>ex Act vii. 27</i> )

Tertullian is very definite for *κριτην* alone. The *sah* is mixed, and Horner's text follows the ms which chooses *μεριστην* as a substitute for *κρ. η μερ.*!

I think there can be no doubt here who has the correct text, and that is the small group D 28 33 *c d syr cu sin Tert.* *Cf. Merx* vol. ii. p. 302 "*Das jüdische Recht kennt keine besondern Erbtheiler, es war Aufgabe höchstens eines ׀ר = Richters.*"

157 emphasises the matter of an amplification by its improvisation from Acts vii. 27 (= Exod. ii. 14).

Then again close by at Luke xiii. 27 — *ποθεν εστε* D 56 58 61 291 *d (e) Clem<sup>rom</sup> Orig Hier*, clearly the "shorter" text, not adopted by B nor by *W-H* nor by *Soden*.

#### *Rough List of Approximate Solecisms.*

(For further particulars see Part II. under "Differences between **Σ** and B.")

- ii. 22. — *του (ante καθαρισμου)* B<sup>sol</sup>  
 47. — *οι ακουοντες αυτου* BW (*Orig<sup>int</sup>*) Ψ?? [*Sod non Lake*]  
 48. *ζητουμεν (pro εξητουμεν)* **Σ**\* B 69 (6<sup>ve</sup>?) followed by *W-H*, but this is *coptic* again! *Sah* has plainly the present **ἐνῳγι**. The imperfect would have the prefix **πᾶν** (and the perfect **ἔταν**). *Boh* two mss express this imperfect **πᾶνκω†** against **ἐνκω†** by all the rest. But *boh<sup>pl</sup>* actually write **ΖΗΠΠΕ ΙΣ ΠΕΚΙΩΤ ΠΕΛΛ ΔΝΟΚ ΠΑΝΟΙ ΠΕΛΛΚΑΖ ΠΖΗΤ ΠΕ ΕΝΚΩ† ΠΣΩΚ**: "Behold thy Father and I we were grieving in heart, we seeking thee."

- iii. 4. *βιβλιω* B<sup>sol</sup>



Luke

- iii. 8. αξιους καρπους (*pro* καρπους αξιους) B *Orig soli* (*contra vell et Orig<sup>int</sup> bis*)
33. — Αμιναδαβ B<sup>sol</sup> (owing to confusion as to whether to read Adam or Aminadab; see coptic versions which vary here). Actually omitted by *W-H* on the sole authority of B.
- iv. 23. γενομενα εις την καφαρναουμ (*pro* γεν. εν τη καφ.) **NBW** (DL *fam* 13 604 892) followed by *W-H txt* without marginal alternative.  
See also
44. και ην κηρυσσων εις τας συναγωγας (*pro* κ. ην κηρ. εν ταις συναγωγαίς) **NBDQWΨ** *min pauc.*
- v. 3. εκ του πλοιου διδασκεν (*pro* εδ. εκ του πλοιου) B<sup>sol</sup> followed by *W-H*. This change of order is adopted by **ND** *d e* but *εν τω πλοιω εδιδ.* is their version.
17. +οι (*ante νομοιδιδασκαλοι*) } B<sup>sol</sup> B goes wild here about the  
+της (*ante κωμης*) }  
article. Having οι φαρισαιοι with BS a few *boh* [*not sah*, see D τους φαρ.] but following it και οι νομοδιδασκαλοι (without *boh sah*) οι ησαν εληλυθοτες εκ πασης της κωμης της Γαλ. The latter quite alone and unnecessary.
19. παντων (*pro* του Ιησου) B<sup>sol</sup> Cf *Marc* ii. 12 harmonistic omission
- vi. 26. — οι πατερες αυτων B 604 *syr sin sah soli*
31. — και υμεις B 604 Paris<sup>97</sup> *a ff<sub>2</sub> l W-H*
34. — εστιν B 604 *e aeth* [*W-H*]
37. δικαζετε B Paris<sup>97</sup>
- ibid.* δικασθητε B<sup>sol</sup>
- vii. 35. δικαιωθη (*pro* εδικαιωθη) B<sup>sol</sup>
39. ο προφητης BΞ *et P<sup>scr</sup> soli et W-H*
47. +και (*ante ολιγον αγαπα*) B 892 Paris<sup>97</sup> *soli cum Evst antiq gr-copt* (*post fragm Tr, vide Amélineau, p. 52*)
- viii. 13. αυτοι (*pro* ουτοι) B<sup>sol</sup> (*Sod<sup>duo</sup> cf. a c r*)
23. >εις την λιμνην ανεμου B Paris<sup>97</sup> *a soli*
25. — και υπακουουσιν αυτω B 604 *aeth* (*Sod<sup>050</sup>*)
27. τις ανηρ B<sup>sol</sup>
35. — του (*ante Ιησου*) Instead of accusing B everywhere (I have not referred to the frequent loss of *ό* before *Ιησους*) of slurring the article in connection with our Lord, we may perhaps connect this also with Latin influence [see just above viii. 29 *απο* used for agency instead of *υπο* by BΞ alone = *a* of Latin]. *W-H* actually place *του* here in viii. 35 in square brackets as if B had done some clever thing. In viii. 41 they are pleased to omit on the strength of **N\*** BPS *c<sup>scr</sup>* (**N** corrector thought differently!). *Soden* reports no other witness for — του at viii. 35.
43. — εις ιατρος προσαναλωσασα ολον τον βιον B *arm, cf. D sah etc.* Omitted by *W-H*. Noted in 'Genesis,' p. 401.

Like

viii. 45. — *και οι μετ αυτου* BII 604 *min<sup>8</sup> sah (syr)* In Mark there is not countenance for the omission, the phrase being *ελεγον αυτω οι μαθηται αυτου*. How did the omission arise here then? (followed by *W-H*, no word in margin). Well there are two variations of reading, *και οι μετ αυτου* EGH *etc* and *και οι συν αυτω* *ⲘACDW etc* and *Ξ* so often with B. Such “doublettes” either indicate an original basic omission, or hesitation due to doubt as to which reading to adopt, finally resulting in rejection of both. Here, especially as *Ξ* deserts B, it is possible that the omission is a mistake.

ix. 18. *συνηνητησαν* B<sup>sol</sup> *cum* 157 245 *f*.

62. — *προς αυτου* B<sup>sol</sup> 604 and *sah* 1/3 or possibly 2/3. Due probably to inversion of order here.

x. 1. — *αυτους* B 604 Paris<sup>97</sup> *et Eus<sup>dem</sup> (Contra Tert<sup>marc</sup> lib* “Hi . . . in civitates mittebantur”). This does not seem to be a legitimate “shorter” text, although witnessed to by *Eus*.

Cf. ii. 3 *εαυτου* pro *ιδιαν* supported by *Eus*.

Cf. Canon Cook's remarks as to *Eus*.

“Now when we once more apply these observations to a text which on other grounds we maintain to be substantially or completely identical with that which was published under the influence of Eusebius, we are driven to the conclusion that such characteristics are to be looked for; and that, so far as they can be shown to exist, they impair, if they do not overthrow, the authority of that text in matters so weighty as those to which we have called attention in this discussion.

“That Eusebius was an enthusiastic admirer, a devoted adherent of Origen no one need be reminded who knows aught of the history of that age, or who has read, however hastily, his history of the early church; that in all questions he would defer absolutely to the authority of Origen, especially in questions of criticism, is almost equally undeniable; nor do I hesitate to state my immovable conviction *that in that influence is to be found the true solution of the principal phenomena which perplex or distress us in considering the readings of ⲘB.*”

But if this be so, why do not *W-H* omit *αυτους* here, for *Eus* replaces *Orig*?

For an example of Origen's looseness consult Luke x. 19 *ιδου δεδωκα (vel διδωμι) υμιν την εξουσιαν πατειν (— του) επανω οφ. και σκορπ.*

This *του* with the infinitive is omitted by Origen four times, although he has it twice elsewhere with *Eus* and *Bas*. It is also omitted by *Cyr<sup>ador. abac</sup>* (against *Cyr<sup>luc</sup>*), by *Thdt* 2/3, by *Epiph*, by *Caes<sup>ter</sup>*, by *Macarius*, by *Antioch<sup>hom</sup>*, by *Athan<sup>quater</sup>*, by *Just<sup>try</sup>* (*καταπατειν*), but against all MSS except *W fam* 1 (where 118 does not agree to omit it).

This is a beautiful place to stop at and think this over, because in the *very same verse* B gives us a reading *την δυναμιν την του εχθρου* only supported by Origen, but he thus only once out of six times!



Note Luke xii. 42 του διδουαι (or του διαδουнай ⚡ (e)) of most and *Orig* 1/2 is opposed by this selfsame *Origen* 1/2 with διδουαι and DLQ(W)X + two *Evst*<sup>a</sup> only (and *d* "dare" against *ut det* of the rest).

Luke

- x. 24. "και ακουσαι (+μου) ἃ ακουετε" B alone, not followed by *W-H*, YET *sah* SUPPORTS! Could anything tie *sah* and B closer together? Add Amélineau's T<sup>i</sup>?, another MS from Egypt but Amél. prints του. (see below x. 38).
27. του θεου (pro του θεου σου) (H only supports B\*)  
-και prim B<sup>sol</sup>
31. -εν Only B 1 [*non fam*] Paris<sup>97</sup>, cf. latt f i l q (*sah et boh variant inter se*) aeth<sup>int</sup> "per"
35. εκβαλων εδωκεν δυο δηναρια B alone has this order with *sah*.
38. -εις τον οικον αυτης B. Not followed by *W-H*, yet *sah* omits! (see above x. 24.)
42. ολιγων δε χρεια εστιν η ενος B<sup>sol</sup> (cf. ⚡C<sup>2</sup>L 1 33 Paris<sup>97</sup>)
- xi. 9. ΚΑΓΩ ΥΜΙΝ ΛΕΓΩ ΥΜΙΝ ΛΕ ΑΙΤΕΙΤΕ B (pure error not recorded by *Tisch*.)
11. και αντι (pro μη αντι) B *Epiph* (and 234 apparently; also Γ μη και αντι) Not adopted by *W-H*.
- ibid.* -αρτον μη λιθον επιδωσει αυτω η και B only of Greeks with ff i l r<sub>2</sub> *sah syr sin arm Orig Epiph W-H*.
12. -μη B (and L 892 *sah*). So *W-H* without a word in the margin; see x. 24 38.

This is a clear case of "improvement," yet I may really rank it here, as L does not strengthen B at all. How *W-H* can look upon L as an independent document justifying their course passes my comprehension. *W-H* follow ⚡BL alone Mark i. 39, xvi. 4, BL Luke xvii. 12 33, xxiii. 39 42, not ⚡BL xi. 27. Verses 11 and 12 offer here an example of extreme condensation by B. It is a "shorter" text, but very wild.

- xi. 15. βεεξεβουλ ⚡B only (as in Matt. x. 25) with Paris<sup>97</sup> βεξεβουλ *vid.*  
Followed by *W-H* against βεελ. or βελ. of others and versions.

- xi. 36. εν τη αστραπη B *sah boh*
42. -του θεου B\* (as *Tisch* says *suppl*<sup>3</sup> et *vid jam*<sup>2</sup>)

There is an excuse for this omission, although harmonistic, for του θεου does not occur in the parallel.

In Luke it is...και παρερχεσθε την κρισιν και την αγιπην του θεου. ταυτα εδει ποιησαι κακεινα μη παρειναι.

While in Matt. xxiii. 23...και αφηκατε τα βαρυτερα του νομου την κρισιν και το ελεος (or τον ελεον) και την πιστιν ταυτα εδει ποιησαι κακεινα μη αφειναι (or αφειναι).

There is a very pretty exchange as between St. Matt. and St. Luke of παρερχεσθε and αφηκατε, and at the end of παρειναι and αφειναι, but the matter you see does not turn on this at all.

*Marcion*<sup>Epiph</sup> is definite about του θεου and so is *Tert*<sup>marc</sup>, and if B omits because του θεου is not in Matthew so much the worse for B.

That there was consultation of the parallel can now be proved, for B\* (again corrected by B<sup>2</sup> or <sup>3</sup>) with  $\aleph^c$  if you please (not  $\aleph^*$ ) L 13–346–556 [non 69–124] 604 calmly substitute St. Matthew's *παρειναι* for St. Luke's *αφ*.  $\aleph^*$  57 y<sup>scr</sup> have *αφειναι*, and A compounds and conflates with *παραφειναι*. The rest with B<sup>cor</sup> *αφιεναί*. So  $\aleph$ BLA all looked up St. Matthew. The division among the 13 family is here quite instructive. [Soden's text tumbles into this trap, having *παρειναι*].

Luke

xii. 22. — *αυτου* B c e

28. *αμφιαζει* B

58. — *απ'* B 892 Sod<sup>s</sup> 371. That is to say *δος εργασιαν απηλλαχθαι αυτου* instead of *απ' αυτου*, a kind of partitive genitive. So also Clem<sup>ex</sup> Theodot Basil (and Orig thus: *επαν μη ευρεθη τις δεδωκως εργασιαν απηλλαχθαι του αντιδικου*).

The Egyptian versions are rather circumlocutory here, *sah*<sup>s9</sup> omitting *απ αυτου*. W-H place *απ* in square brackets in the text on the authority of B for omission.

Clem's quotations are, first: *τουτο το σαρκιον αντιδικον ο σωτηρ ειπεν... και απηλλαχθαι αυτου παραινει κατα την οδον* .... (from Theodotus),

and, secondly (Strom) *Ηδη δε και ο σωτηρ αυτος... το μισειν και το λoidorein κεκωλυκεν και, Μετα του αντιδικου βαδιζων φίλος αυτου πειράθητι απαλλαγήναι φησιν* (exactly as *sah*<sup>s9</sup>).

Barnard remarks: "The peculiar form of the quotation in (527) also supports the omission." Clearly it has weight in that direction, but it does not mean that B is *right*. It is more likely a preferential attitude *shared* by B and Clem and Basil against the rest.

Cf ii. 37. *αφιστατο του ιερου* (— *απ*).  $\aleph$  supplies *εκ*. xxiii. 14. *κατηγορειτε αυτου* (— *κατ'*)  $\aleph$ ALA against B.

xiii. 7. *τον τοπον* (*pro την γην*) B\* and 80 only, not followed by W-H.

17. *γενομενοις* (*pro γινομενοις*) B<sup>sol</sup> with 440 ( $\aleph^c$ AD *γεινομενοις*,  $\aleph^*$  *λεγομενοις*)

27. *και ερει λεγων υμιν* (*pro και ερει λεγω υμιν*) BT 892 ONLY. Westcott-Hort actually follow this against the omission of *λεγω* by  $\aleph$  225 *it vg sah boh syr pesh diatess* (arm) *Lucifer*. Not a sound is to be heard from their margin! Yet all other authorities except those mentioned above have *λεγω*, and *aeth syr cu sin hier* specifically. Not only is W-H the standard N.T. in universities and theological colleges, but it has been introduced broadcast into our schools. Imagine the schoolboy when he comes to *και ερει λεγων υμιν ουκ οida ποθεν εστε*. He will require an explanation. And the tutor will say "Well, my boy, it is New Testament Greek"—(for which tutors have a profound contempt)—"you must remember it is not classical." And so the boy, not knowing that BT are alone responsible for



Luke

λεγων (and that the *syriac* says definitely "Then He will say to you Amen I say (to you)"), goes away with the idea that St. Luke was a very poor writer.† [*Sod* adds none for λεγων.]

xiii. 32. I cannot help following the above with this illuminating example. At the end of the verse B (with 56 346 *a a<sub>2</sub> b c e f l m q r r<sub>2</sub> aur vg copt syr cu sin sch pesh arm aeth Orig<sup>int</sup> bis*) writes και τη τριτη ημερα τελειουμαι, supplying ημερα against the rest of the Greeks. Westcott and Hort refuse to follow (although adopting the difficult λεγων above). Their text and margin are both silent, and the text is simply και τη τριτη τελειουμαι. I do not say that *W-H* are wrong to exclude ημερα, but I do say that as an exponent of the shorter text B fails lamentably here to come up to the standard.

xiv. 1. Again, immediately following B falls into an error (only made by ‡ **NK** 892 besides) dropping the second των after αρχοντων (duly recalled by *W-H* by placing it in square brackets) and writing και εγενετο εν τω ελθειν αυτον εις οικον τινος των αρχοντων φαρισαιων instead of των αρχοντων των φαρισαιων.

This is simply an error from APXONTΩNΦΑΡΙΣΑΙΩΝ.

32. εις ειρηνην (-τα) B p<sup>scr</sup> soli
- xv. 4. εχων . . . απολεση B
10. -των (*ante αγγελων*) B<sup>sol</sup>
24. εξησεν (*pro ανεξησεν*) B Paris<sup>97</sup> sah boh (*syr*)
- xvi. 1. οικονομους (*pro οικονομον*) B\* sol. Same verse B\* drops αρχοντα αυτου after τα υπ'.
15. ενωπιον κυριου (*pro ενωπιον του θεου*) B only, opposing everything else, while του θεου is confirmed by the mass, by the versions and by *Ignatius* and *Const* παρα θεω, = 243 Paris<sup>97</sup> παρα τω θεω. Observe here how Paris<sup>97</sup> opposes its friend B but sides with *Ignatius*.
- xvii. 12. -αυτω BL [*male von Soden de 157*] *W-H et Sod txt*
19. -η πιστις σου σεσωκε σε B alone with sah 6/9 [*contra: rell et Tert<sup>marc</sup> dis*]
28. οικοδομουν B<sup>sol</sup>
34. δυο επι κλινης (-μιας) B [*W-H*] alone with *c gat vg<sup>CT</sup>* [against sah boh which have it expressly]

† One cannot afford to overlook matters even of a single letter. Thus, in Eustathius' criticism of Origen "De Engastrimutho dissert.," Allatius' translation of *περὶ δὲ τοῦ Λαζάρου γράφω* reads: "Ad Lazarum accedo," as if Eustathius were speaking, whereas some mss read *γραφων* which entirely changes the sense and makes the following passage that of Origen, so that "accedo" would be quite wrong, although graphic enough as a free translation of *γράφω*.

‡ *Tisch* omits **N** in ed. viii.

Luke

*W-H* take the trouble to enclose *μιας* in square brackets, but it stood in the text always as *boh* and *sah* witness, for on the slightest provocation they would omit such a thing in accordance with their method of expression.

Even Paris<sup>97</sup> has it.

xviii. 12. *αποδεκατευω*    **Σ**\***B** only (not even Paris<sup>97</sup>) seems purely preferential over *αποδεκατω* (= *αποδεκατωω*) of all others as well as *Orig Bas Cyr*. Is it conceivable that no trace of *αποδεκατευω* remains in our other documents and that to **Σ**\***B** alone belongs the honour (against *Orig Basil Cyril*) of preserving the apostolic form of the verb? It is simply inconceivable. *W-H* follow **Σ**\***B** without marginal alternative. [*Soden* adds no new witness.]

15. — *αυτων*    **B**<sup>sol</sup> (not adopted by *W-H*)

16. — *αυτα* *prim*    **B**<sup>sol</sup> (possibly a question of "pairs," *αυτα* following later) *W-H* place it in square brackets.

20. *ψευδομαρτυρης*    **BN** (not adopted by *W-H*)

xix. 25. — *κυριε*    **B**<sup>sol</sup> ( „ „ „ „ )

29. — *ελαιων*    **B**<sup>sol</sup> Not noticed by *Tisch* in *ed* viii.

38. *ο ερχομενος ο βασιλευς*    **B**<sup>sol</sup>

48. *εξεκρεμετο*    **ΣB soli** (*pro* *εξεκρεματο*) *Contra rell et contra Orig.* (*Tisch*: *forma κρεμομαι pro κρεμαμαι a vulgari usu haud aliena videtur fuisse*) **ΣB** are sedulously followed by *W-H*.

xx. 13. — *τι ποιησω*    **B**\* [*non W-H*] Why do not *W-H* follow? It is a very important omission. It is either right or wrong. Judging from the weight given to **B** in other places why should he be wrong here? He deliberately excides this. (*Cf* *Matt* xxi. 37, *Marc* xii. 6). The passage is: "ειπεν δε ο κυριος του αμπελωνος \* [τι ποιησω;] πεμψω τον υιον μου τον αγαπητον \* ισως τουτον (ιδοντες) εντραπησονται." [Omit also *Sod*<sup>1083 1353</sup>].

[N.B.—There is a serious mistake in the notes on this verse in *Tisch* viii. He records **B** (*sol*) for *τυχον pro ισως*. This should be **D** who reads thus.]

31. *απεθαναν*    **B**\* *sol vid* (*pro* *απεθανον*) Not followed by *W-H* (although they use *ειπαν* in xx. 2 and elsewhere).

At Luke v. 2 **ΣC**\***LQX** have *επλυναν* followed by *W-H*, but **BDW** have *επλυνον*, ix. 32 *ειδαν* **ΣLR**, but **B** *rell ειδον*.

xxiv. 21 *ηλπιζαμεν* **B**<sup>sol</sup> not followed by *W-H*.

(xxiii. 2 *ευραμεν* of **B**\***LTX** *fam* 1 *Epiph* 1/3 is followed by *W-H* against **Σ** *rell Eus Cyr Thdt*).

xxi. 24. *μαχαιρης*    **B**\***Δ** 124 only followed by *W-H* and *Tisch* (for *μαχαιρας* all else including **Σ** and Paris<sup>97</sup>; **D** *ρομφαιας*) *Cf* *μαχαιρη* xxii. 49 **ΣB**\***DLT**.

xxii. 19. — *εις*    **B**<sup>sol</sup> *Cf copt* ("ad" *q*) *Aliter aeth quando...*

30. Order: *τας δωδεκα φυλας κρινοντες*    **BT** and *i* only (*non copt*).



Luke

This is curious, and although not Coptic, must be closely allied to a graeco-copt, for T (graeco-sah) agrees. (*Soden's* text follows BT).

It is also against the order in Matt. xix. 28.

This is quite interesting because immediately following (xxii. 31 BLT with *sah boh*, *Bas* 1/2, *syr sin* [*non cu*] only omit the introduction *ειπε δε ο κυριος*, and they alone).

- xxii. 40. *προσευχεσθε μη εις πειρασμον* (— *εισελθειν*) B\* *sol.* There may have been hesitation here as to whether to use *εισελθειν*, *ελθειν* (D), *εμπεσειν* (*fam* 13), go into (*sah*) which finally led to exclusion in error.

[In Horner's notes to *sah*, he quotes *boh*<sup>B\*</sup> for this omission. I find nothing in the notes in the *boh* volume to this effect. Is it perhaps a mistake for Greek B?]

- xxiii. 6. — *ο* (*ante ανθρωπος*) B\* 604 *al*<sup>10</sup> (*suppl* B<sup>2</sup>) [in square brackets *W-H*].

7. + *τον* (*ante Ηρωδην*) BT [*non boh sah*] not followed by *W-H*.

8. *υπο αυτου* (*pro υπ' αυτου*) B<sup>sol</sup> *cum* 892 [*W<sup>sr</sup>* does not countenance this nor does *W-H* adopt this strange hiatus].

19. *βληθεις* (*pro βεβλημενος*) BLT 892 Paris<sup>97</sup> only against all the rest. *Σ\** omits. *Σ<sup>a</sup>* has *βεβλημενος* with *W* and all the others. If *βληθεις* be original, as *W-H* and *R.V.* and *Soden* intimate, why should all the rest, including *DW*, have the other? How comes it that *KMΠ*, who agree as to textual principles in *ver* 15, and *AKΠ* in *ver* 17 abandon a *form* of BLT here? For it is a *form* and a *preference* of BLT I am convinced, and not the true text.

[In Mark xv. 7 *βεβλημενος εις την φυλακην* (or *βληθεις εν τη φυλακη*) is replaced by *μετα των στασιαστων 'δεδεμενος.'*]

23. *σταυρωσαι* B<sup>sol</sup> (*pro σταυρωθηναι*) This looks like a distinct attempt at improvement, but curiously enough *B* remains alone. Hort (not unhappily) puts *B's* reading in his margin. (*T* ceases to be available at xxiii. 20).

[In Matt. it is *σταυρωθητω*, in Mark *σταυρωσον*].

26. *απηγον* (*pro απηγαγον*) B c<sup>scr</sup> f<sup>scr</sup> (Less happily *W-H* put this in the margin).

31. *εν* (— *τω*) *υγρω ξυλω* BCT<sup>i</sup> only [not Paris<sup>97</sup>] Very natural but opposed to all and *sah boh*, which are very definite "in the tree which is green."

39. — *λεγων* BL 597 *l* and *W-H* apparently alone

47. *εκατονταρχης* (*pro εκατονταρχος*) *Σ\** BT<sup>i</sup> Π\* *fam* 1

50. *αγαθος δικαιος* (— *και*) B<sup>sol</sup> *et sah* [*Soden* neglects this].

- xxiv. 15. *αυτους* (*pro και αυτος*) B<sup>sol</sup> but this *αυτους* comes immediately below the previous *αυτους*. Cf *sah* and *c e*.

28. *ηγγικαν* (*pro ηγγισαν*) B<sup>ol</sup>

37. *θρονηντες* (*pro πτονηντες*) B<sup>sol</sup> *Sod*<sup>δ 371</sup> (dignified by a place in

Hort's margin; but where is *φοβηθεντες* of **N** and **W**?) All others (but **B<sup>N</sup>** which are opposed to each other) have *πτοηθεντες*.

Notice the *rho* in the coptic (*sah* πτεροϣτορτρ, *boh* εταϣθορτερ).

*θροεω*, I beg to observe, is not a Lucan word. It does not occur in the third Gospel nor in Acts.

It is found only in Matt. xxiv. 6 (*θροεισθε*), Mark xiii. 7 (*θροεισθε*). 2 Thess. ii. 2 (*θροεισθαι*). Whereas *πτοεω* has already occurred in Luke xxi. 9 *μη πτοηθητε*† (*πτοησις* is found in 1 Pet. iii. 6) and does not occur elsewhere. Hort's margin here finally reduces the whole science of his textual criticism to absurdity.

*θροηθεντες* should be labelled "*B prob. ex copt*" or not allowed in his margin at all. Only found by Soden in the *Sinai* MS 260 (his <sup>δ 371</sup>). Obs. Soden's new witness is a resident of *Sinai*.

Luke

xxiv. 38. *τι* (*pro διατι*) **BA<sup>2</sup> Tert** (quid...quid *contra* *rell* quid...quare). All others incl. *Cyr* seem perfectly distinct for *διατι* in the second place. *Sah* differentiates but hardly *boh* = *χε εθδεοτ...οτοζ εθδεοτ..* Paris<sup>97</sup> with all the rest and **NW** have distinctly:

*τι τεταραγμενοι εστε και διατι διαλογισμοι.*

There is not the slightest doubt that the dropping of *δια* in *διατι* is a mistake from the propinquity of *δια* in *διαλογισμοι*. *Tert* here is contradicted by the Latins and is either quoting loosely or his Greek copy also had *δια* by mistake, but it has not passed over into the Latins; the Old Syriac differentiates slightly, but hardly *sy<sup>sch</sup> pesh.* DL 382 ‡ *Dial*<sup>857</sup> substitute *και ινατι* for *και διατι*. To my astonishment Hort does not follow **B** here! This action makes *θροηθεντες* in marg. just above look all the more ridiculous. There is an excuse for using the double *τι* here if he had wished to, for who knows but that as originally spoken or set down the same word was not used? It would not be abhorrent to a semitic form of speech. And when finally the written Gospel was polished and edited (as certain people are never tired of telling us was the case so very long after the spoken words) this little roughness was removed.

xxiv. 39. *και σαρκα και οστεα* **B<sup>sol</sup>**

52. — *μεγαλης* **B\* sol.** Notice here the bohairic (*aliter sah*) *οτνιϣ† ηρϣι* the two *ϣ* making it possible for someone to be misled in a closely written MS and overlooking one word.

† *D*, which baulked here and substitutes *μη φοβηθετε*, does not vary in xxiv. 37 giving *αυτοι δε πτοηθεντες* and *d ipsi autem pauerunt*, *d* even retaining the alliterative *p*, while the other Old Latin are content with *turbati* and *conturbati* and *a* with *exterriti*.

‡ But 382 with **HΔ** has *λογισμοι* for *διαλογισμοι*!

Hence the **ΚΑΙΔΙΑΤΙΔΙΑΛΟΓΙΣΜΟΙ** became  
**ΚΑΙΔΙΑΤΙΛΟΓΙΣΜΟΙ** with **HΔ**  
**ΚΑΙΙΝΑΤΙΛΟΓΙΣΜΟΙ** with 382



*As to Latin sympathy consult first :*

Luke

vii. 35. *και εδικαιωθη η σοφια απο παντων των τεκνων αυτης.*

BW *fam* 69 (*om παντων* 13) 157 892 Paris<sup>97</sup> *syr sin pesh Latt*

*και εδικ. η σοφια απο παντων των εργων αυτης* Ⲭ

*και εδικαιωθη η σοφια απο των τεκνων αυτης παντων*

*A rell omn sah boh*

(— *παντων* Ⲭ<sup>c</sup>DF<sup>w</sup>LMXΨ *Sod*<sup>750</sup> 1 13 28 604 *al*<sup>15</sup> *arm syr cu*)

*W-H* places the reading of (Ⲭ)B in text with the other order in margin (nothing is said of the omission of *παντων*), but *Tisch* text had refused to follow this, observing: “*παντων ante των cum* ⲬB 69 124 157 346 *it vg* (AT HOC EST FERE EX USU LATINORUM) *syr*<sup>sch</sup>.”

The question is whether the omission of *παντων* outright by Ⲭ<sup>c</sup>DF<sup>w</sup>LMXΨ 1 13 28 604 *al*<sup>15</sup> *syr cu* and *arm* may not be the “neutral” text.

As both *sah* and *boh* have *παντων* at the end with the regular Greek order they certainly did not get their reading from ⲬB. Either ⲬB slipped it in from a marginal comment, or are here following *Latin* order from a Graeco-Latin, where the Latin and Syriac influence had already predominated in the Greek column. (*Soden* follows BW and *Hort*.)

And what of viii. 26 *γερασσηνων* BD and *Latt*? and iv. 43 *δει με* BDW 892 *latt*? But consider the rest in proper order.

Luke

i. 25. — *το* (*ante ονειδος*) ⲬB\*DLW 1 [*non fam*] 604 Paris<sup>97</sup>

[*non al.*] The presence of D is suggestive.

26. *απο* (*pro υπο*) ⲬBLW<sup>c</sup>WΨ 1–131 [*non* 118–209]

*fam* 13 2<sup>pe</sup> 604 892 Paris<sup>97</sup> Why not D here?

63. *ονομα αυτου* (*pro το ονομα αυτου*) B\* 2<sup>pe</sup> *Orig*<sup>sem</sup>, *sed ονομα αυτω* L 604 Paris<sup>97</sup> *Orig*<sup>sem</sup> *ut Tisch aiebat* “*atque ex his L Orig*<sup>4.86</sup> *αυτω pro αυτου.*”

69. — *του* (*ante παιδος*) ⲬBDLW 2<sup>pe</sup> 892 Paris<sup>97</sup> *Cyr contra rell et Eus*

74. — *των* (*ante εκθρων*) ⲬBDLW *fam* 1 *fam* 13 33 892 *Orig* [*non* 604, *vide infra* Paris<sup>97</sup>]

[*των εκθρων rell et των εκθρων R*]

[*παντων των εκθρων K et παντων των μισουντων Paris*<sup>97</sup>]

The above, as more or less Latinisms (plus other omissions of the article) seem confirmed by :

75. *πασαι ταις ημεραις* (*omnibus diebus all Latt except a d*) BLW 2<sup>pe</sup> Paris<sup>97</sup> only. Origen wavers, but *d Iren* omnes dies and *Orig*<sup>3.943</sup> as the other Greeks *πασας τας ημερας*.

Followed by :

ii. 2. — *η* (*ante απογραφη*) ⲬBD *Sod*<sup>750</sup> 131 [*non fam* 1] 2<sup>pe</sup> p<sup>scr</sup> 604 [*non Paris*<sup>97</sup>] = Latin or error from ΑΥΤΗΝΑΠΟΓΡΑΦΗ

*ibid.* *κυρεινου* (*pro κυρηνιου*) B (*κυρινου W*)

Luke

- ii. 12. σημειον (-το) BΞ 130 (= *Cod. gr-lat*) *sah contra*  
*rell omn et boh et* **N** *rell* 604 Paris<sup>97</sup> *Eus.*  
*W-H txt om το. Habet marg. (Om sah Tisch)*

22. -του (*ante καθαρισμου*) B<sup>sol</sup> [*non Paris*<sup>97</sup> *non al.*]

44. >αυτον ειναι εν τη συννοδια **NBDLW** *Sod*<sup>1050</sup> *fam* 1 [*non* 131]  
 33 124 (892) *latt* [*non Paris*<sup>97</sup>]

This seems to be Graeco-Latin, for at once afterwards at :

45. και μη ευροντες (-αυτον) of **NBC\*DLW** *fam* 1 33 124 [*non fam*]  
 892 [*non* 604 Paris<sup>97</sup> *rell*] is borne out by *aeth* ? and the *latt*  
*c d e ff g<sub>1,2</sub> l* against the rest and against *copt syr goth* and *a b*  
*f q* remaining Latins.

Note also in the same verse :

*α ν α ζητουντες* (*pro ζητουντες*) **N<sup>c</sup>BCDLW** *Sod*<sup>1050</sup> Paris<sup>97</sup> and  
*latt*<sup>pl</sup> *requirentes* (*a b e quaerentes*). Notice **N\*** had *ζητουντες*,  
 but **N<sup>c</sup>** referred to other authorities.

iv. 25. οτι εκλεισθη ο ουρανος (-επι) ετη τρια και μηνας εξ BD *min*<sup>5</sup>  
 [*non* 1 *non* 604 *non Paris*<sup>97</sup>] *lat syr arm aeth*

35. απ (*pro εξ*) **NBDLVWΞ** *min*<sup>30</sup> *latt Orig.* This is  
 followed by :

(38. απο (*pro εκ*) **NBCDLNQWΞ** *fam* 1 *fam* 13 22 33 604  
 Paris<sup>97</sup> [*non al.*] *Orig* and *d* ("a" instead of "de" *rell*))

43. >δει με (*pro με δει*) BDW 892 *latt et Tert*<sup>marc</sup> [*non Paris*<sup>97</sup> *rell*]

v. 3. σιμωνος **NBDLW** 157 Paris<sup>97</sup> for του σιμωνος *rell* †

5. ολης νυκτος **NABLW** 33 131 for ολης της νυκτος *rell*

(On the other hand B carelessly adds alone της before κωμης  
 v. 17.)

vi. 31. -και υμεις B 604 Paris<sup>97</sup> *a ff l Iren*<sup>int</sup> *W-H*

viii. 6. επι πετραν (*pro επι την πετραν*) B alone with *boh* (*indef. article*)

29. ηλαννετο α πο του δαιμονιου εις τας ερημους (*pro ηλ. υ πο του*  
*δαιμονιου ε. τ. ερ.*) BΞ only against **N** *rell*.

Consult Matt viii. 24 where B<sup>2</sup> changes *υπο των κυματων* to  
*α πο των κυματων*.

ix. 12. ηδη (*pro η δε*) B. So *jam e f l r*. (Note B is alone here  
 if we except *Evan* 60 ηδη δε) But that wonderful cursive

† It is perhaps unwise to say anything about the omission of the article before the nominative ("In some few instances the use or omission of the article is also a mark of the distinctive style of the writer." Winer 'Gram.' Eng. edition, p. 146) for in such a place as Luke ix. 20 *πετρος δε αποκριθεις*, which looks like Latin, is supported by *sah boh* as well as **NBCLE** *fam* 1.

A curious instance of playing with the articles is to be found at Luke x. 15, where B withholds του from ουρανου and adds it before αδου. Shortly afterwards B writes in Luke x. 19 *και επι πασαν την δυναμιν την του εχθρου*. In this he has support from *Orig* 1/6, which is worthy of careful notice. Elsewhere five times *Orig* omits this second την. Clearly there is a point involved, as B is alone thus but for *Orig* 1/6. *W-H* refuse to accept this "nicety" (see Canon Cook) of *Origen*, although they followed above: *μη εως ουρανου υψωθιση, εως του αδου καταβηση*.



Luke

Paris<sup>97</sup>, the survivor of a similar MS to B, is also found to have ηδη plainly without δε [von Soden forgets Paris<sup>97</sup> in his notes].

Had *W-H* known of Paris<sup>97</sup> I am quite sure they would have admitted ηδη, for they only need any additional Greek support when B is alone. But this seems to originate from a *Gr-Lat*.

- ix. 49. εν τω ονοματι for επι τω ονοματι So **NBLXΔΞΨ** 33 604 *min*<sup>10</sup> (not D nor the rest) and Coptic. (In Mark ix. 38 only U reads επι, the rest εν, or simply τω ονοματι, so that there would have been small excuse for "Antioch" to have substituted επι in Luke.)
52. ως (*pro* ωστε) B with **N** only and *a b e l q* followed by *W-H*.
- x. 42. αυτης (*pro* απ αυτη-) **NBD<sup>sr</sup>L** Paris<sup>97</sup> Partitive genitive  
Cf. *a b e ff.i l q* [*non d*].
- xi. 11. —αρτον, μη λιθον επιδωσει αυτω; ει και B *ff i l*, but also *syr sin* [*non cu*] *sah arm Orig Epiph*.

I rank this here for lack of other Greek support.

Presumably *Orig Epiph syr sin* and even *sah* represent a Graeco-Latin at this place.† Observe that all this testimony is contradicted by the *Dial* and by all other Greek documents, yet *W-H* must needs subserve B and *Orig*.

27. τις φωνην γυνη (*pro* τις γυνη φωνην) This by **NBL**, a matter of order (*aliter copt*) is largely supported by latin *extollens vocem quaedam mulier b f ff (i) l q*; *levata voce quaedam mulier a*; but in *c* not so, and D *d e* go with coptic otherwise.

34. ο λυχνος του σωματος εστιν ο οφθαλμος + σου **N\*ABCDMW**  
*boh syr pesh latt et txt W-H et Sod*.

I class this here because **N<sup>c</sup>EGHKLSUVXIΓΔΔΠ** *sah syr cu sin arm* would surely seem to be correct, against this handful of Greeks and all latin which have it, in omitting σου (as *Tisch* says "deest in Matt. nec add nisi pauci") for σου is out of place. ΟΦΘΑΛΜΟCΟΤΑΝ may have given rise to it originally. It is an early error, but an error all the same.

The division of authorities should have safeguarded *W-H* and *Soden* here. For when *syr pesh* joins **NB**, and *syr cu sin* and *sah* remain with EGH there is something to be adjusted in our hard and fast critical "rules"!

48. μαρτυρες εστε **NBL** 604 892 (*aeth*) *Orig* (*pro* μαρτυρειτε). So *a b f q r r<sub>2</sub> μ* (*hiat ff*) *testimonium perhibetis* [against *testificatis* of *d* and the *testificamini* of *vg*]. So *Soden* and *W-H*.
- ibid*. I cite the above, because in this same verse αυτων τα μνημεια

† And *Tertullian* seems to pass this over. But his quotation is quite unsatisfactory *ad loc*.

Luke

omitted by **NBL** is also omitted by D and the latins *a b d e i l* and *syr sin* although not by all *boh* nor the rest of the Latins nor by W.

- xi. 51. —τον (*ante αιματος*) *pr.* That is *απο αιματος* *Αβελ*. This sounds very rough in Greek, although witnessed to by **NBCL** 1 33 892 Paris<sup>97</sup>. To these add DX, and I think the secret is of a graeco-lat. *Soden* follows *Hort* again here.

—τον (*ante αιματος*) *sec.* *The same.*

In both cases Coptic has the article.

- xii. 1. καταπατειν B does not vary from the mass, but there is a suspicious look about the place as if the second tau might have been a gamma originally. We are led to enquire whether something like the *συνπνιγειν* of D may not have stood there.
42. —το (*ante σιτομετριον*) Only BD *fam* 13 † [*non* 124] *latt* and one *boh* MS J. (The other *boh* and *sah* have more definitely still “their food”). *W-H* enclose το in square brackets against all other authorities.
54. —την (*ante νεφελην*) **NABLNΧΔΨ** 33 157 604 *al<sup>6</sup> arm latt* and also *sah boh*. Clearly here the combination of uncials (including Δ) shows latin AND *coptic* hanging together, and doubtless *νεφελην* was the Greek reading antedating *coptic*, but also probably from a Graeco-Latin of that age. Observe however D is not in the combination, for it reads *την νεφ.* against *nubem* opposite.
59. εως (*pro εως ου*) Only **NBL** 1 892 *Orig.* Add not even Paris<sup>97</sup>. This is hardly an improvement, and may perhaps come under this head: “donec.” In *boh* it is one word **ϣΔΤΕΚ†** and in two *sah* MSS, but in the three other *sah* MSS it is expressed differently [*Soden's* text has *εως* only].

In all such cases D *d* takes its own line “*εως ου, usque quo,*” alone apparently among Latins, and W Paris<sup>97</sup> confirm *εως ου*. *W-H* must needs revert to a careless quotation of Origen. This is no careless remark of mine. See *Orig* and B again at Matt. xviii. 34. B alone (Matt. i. 25) suppresses *ου* after *εως* before *ετεκεν υιον*, but lets it (*οτου*) stand in John ix. 18 before *εφωνησαν*, and in Luke xiii. 8, Act xxv. 21 before *σκαψω* and *αναπεμψω*. All omit before *ελθων* in Matt. ii. 9 correctly enough. B seems to be eclectic, for in the parallel at Matt. v. 26, where *εως αν* is used, B does not omit, although 33 does, while L substitutes *εως ου*.

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† In any revision by Gregory of Tisch. viii. I hope he will be more definite about *fam* 13. Again and again (as here naming 69 alone) *Tisch* implies that *one* member reads thus, whereas only 124 opposes.



*Concerning the N.T. use of ἕως.*

As the Grammarians are unsatisfactory as to the use of ἕως with and without *αν* or *ου* or *σου*, and as it seems to make very little difference whether the indicative or subjunctive follows, I have drawn up the following list, which I hope may be of some use for reference. The suppression of *ου* and *αν* where it is properly required, and in which B stands out as rather the chief culprit (and D in different places), may have been caused by the very frequent use of ἕως otherwise alone, especially with the genitive. Apart from over fifty cases of this use: ἕως του αιματος, ἕως της συντελειας, ἕως εσχατου της γης, ἕως του θερισμου,† ἕως της ημερας,‡ ἕως αιωνος (*aliq*; *al.* *εις τον αιωνα*), ἕως (+του FG only) τριτου ουρανου *etc*, there are besides many cases with indeclinable nouns, with particles, with participial substantives *etc*, as ἕως Δαυειδ, ἕως των επτα, ἕως βηθλεεμ, ἕως της σημερον,§ ἕως επτακισ, ἕως Σαμουηλ (του) προφητου.

Even ἕως ημισυ LΔ (Mark vi. 23) where others have ἕως ημισους (or ημισου or even ημισεως [*και το ημισυ* D *b c ff*]), and such uses as ἕως θανατου (Matt. xxvi. 38, Mark xiv. 34), ἕως αυτου (Luke iv. 42), ἕως τουτου (Luke xxii. 51), *ουκ εστιν ἕως ενος* Rom. iii. 12 all and *Orig<sup>int</sup> Ambrst* (except B 67\*\* (*syr*) — *ουκ εστιν*), ἕως μεγαλου λεγοντες (Act viii. 10), διελθειν ἕως ημων (Act ix. 38), ἕως Αθηνων (Act xvii. 15), ἕως μεγαλου (αυτων) (Heb. viii. 11) besides ἕως εσω (*om* *εσω* D *al.*), *εις την αυλην* (Mark xiv. 54), ἕως του νυν (Matt. xxiv. 21, Mark xiii. 19), ἕως προς βηθανιαν (N<sup>BC</sup>\*(D)L 1 33 *a* [*e* quasi], ἕως *εις al.*, ἕως 237 *latt*), ἕως εξω της πολεως (Act xxi. 5) [— *εως* only N 68 *d*], ἕως *επι την θαλασσαν* (Act xvii. 14) N<sup>ABE</sup> *min lat copt syr* (*ως* HLP *al. arm Chr*), ἕως ποτε (Matt. xvii. 17, Mark ix. 19, Luke ix. 41, Jo. x. 24, Rev. vi. 10), ἕως αρτι (Matt. xi. 12, Jo. ii. 10 [all except Γ *εως του νυν*], ἕως ωδε (Luke xxiii. 5), ἕως κατω (Matt. xxvii. 51, Mark xv. 38), ἕως *ανω* (Jo. ii. 7).

Once with infinitive: ἕως του ελθειν (Act viii. 40), once with aorist: ἕως ηλθεν (Matt. xxiv. 39), once with present participle: ἕως ελθων (Matt. ii. 9) [see below Matt. xxvi. 36], or with participial noun ἕως της παρουσιας Jas. v. 7 (ἕως *αν* ABKL *Oec*); separated from the verb: 2 Thess. ii. 7, ἕως *εκ μεσου γενηται* (ἕως *αν* FG only); ἕως το φως εχετε (Jo. xii. 36), others *ως το φως εχετε*, and *Cyr hier* 1/2 ἕως *ου*.

In a great variety of ways ἕως is used in the N.T., and this may have led to carelessness.

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† ἕως του θερισμου (Matt. xiii. 30) BD *Eulog*; but *μεχρι plur*, and *αχρι* N\*L, while *Chrys* mss give all three, *αχρι, μεχρι, εως*!

‡ ἕως της ημερας εκεινης *οταν αυτο πινω* (Matt. xxvi. 29), but *μεχρις αν πιω αυτο Clem*; *απο του νυν εως αυτο πιω Orig*; *ου μην πιω αυτον εως αν πιω Eus*.

§ Or even ἕως την σημερον G *min*<sup>5</sup> (Matt. xxvii. 8); ἕως της σημερον ημερας Rom. xi. 8 (without variation); and ἕως σημερον (2 Cor. iii. 15).

There are nearly half a dozen cases of *εως ου* or *εως αν* with the *indicative* (the rest are all subjunctive). Observe the situation:—

Matt.

- i. 25. *εως ου ετεκεν* *Om ου B<sup>sol</sup>*  
 v. 25. *εως οτου ει μετ εμου* all (except D\* *om εως*)

Mark

- vi. 45. *εως αυτος απολυει* (all, except D<sup>gr</sup> *Sod*<sup>750</sup> 2<sup>pe</sup> *b = αυτος δε; εως ιδειν αυτον Δ; απολυσει E\* KΓ, απολυση al., but απολυει NBL*)

Luke

- xiii. 8. *εως οτου σκαψω* all  
 xvii. 8. *εως φαγω και πιω* (indic. or subj.) *εως alone text rec. and NBDΓΔΔ unc<sup>7</sup>; εως αν AKLMXΠ; εως ου min pauc.*  
 xix. 13. *εως ερχομαι* *ΓΔΔ unc<sup>8</sup>; εως αν min pauc (ερχομαι S); but εν ω ερχ. NABDKLRΠ Orig*

Jo.

- ix. 4. *εως ημερα εστιν* all (except C\*L 33 *Orig? b d = ως*)  
 18. *εως οτου εφωνησαν* all (except DX *εως ου*)  
 xii. 35. *εως το φως εχετε* *NΓΔΔ unc<sup>7</sup> verss; ως το φως εχετε ABDKLXΠ 1 33 42 108 w<sup>scr</sup> Cyr*  
 36. *εως το φως εχετε* *XΓΔΛΠ<sup>3</sup> unc<sup>8</sup> verss; ως το φως εχετε NABDLΠ\* 33 42 108 o<sup>scr</sup> w<sup>scr</sup> aeth Did Ath<sup>codd</sup>*  
 xxi. 22. *εως ερχομαι* all (*ερχομαι Γ min<sup>6</sup>*)  
 23. *εως ερχομαι* all

Act

- xxv. 21. *εως ου αναπεμψω* all

1 Tim.

- iv. 13. *εως ερχομαι* all

Matt.

- ii. 13. *εως αν ειπω* all  
 v. 18. *εως αν παρελθη prim loco* all  
*ibid.* *εως αν παντα γενηται sec loco* *Om αν B<sup>sol</sup>*  
 26. *εως αν αποδωσ* all except L *min<sup>10</sup> εως ου, and - αν 33 [non B]*  
 x. 11. *εως αν εξελθητε* all  
 23. *εως αν ελθη* *Om αν NBX (εως ου N<sup>c</sup>)*  
 xii. 20. *εως αν εκβαλη* *Om αν LX*  
 xiii. 33. *εως ου εξυμωθη* all (as in Luke)  
 xiv. 22. *εως ου απολυση* all (but *απολυσει KΓ*)  
 xvi. 28. *εως αν ιδωσιν* all (as in Luke ix 27)  
 xvii. 9. *εως ου ο υιος του ανθρωπου εκ νεκρων ηγερθη* all  
 xviii. 30. *εως ου αποδω* *Om ου NBCL* }  
 34. *εως ου αποδω* *Om ου B Orig* }  
 xxii. 44. *εως αν θω* *Om αν F<sup>\*sol</sup> (see below Mark ix. 1 as to F, and xii. 36 as to D)*



- Matt.**  
 xxiii. 39. εως αν ειπητε all  
 xxiv. 34. εως αν παντα ταυτα γενηται — αν **N**, εως ου 157 (see Luke xxi. 32).  
 xxvi. 36. εως ου απελθων εκει προσευξωμαι B *et plur*; εως αν DKLM<sup>2</sup>ΓΔ;  
 εως ου αν A; εως **SCM**\* *min*? (εως προσευξ. in Marco)
- Mark**  
 ix. 1. εως αν ιδωσιν Om αν F<sup>sol</sup> (see above Matt. xxii. 44)  
 xii. 36. εως αν θω Om αν D<sup>sol</sup>, sed D\* θωσω, D<sup>2</sup> θησω  
 xiv. 32. εως προσευξωμαι + αν U, + ου *min alig*; (προσενξομαι DHXΓ)
- Luke**  
 ix. 27. εως αν ιδωσιν all (as in Matt. xvi. 28).  
 xii. 50. εως ου τελεσθη EG<sup>sup</sup>HSVXΓΔΛ Orig 1/4; εως ου του  
**NABDKLMRTUΠ** Orig 3/4 Dion<sup>alex</sup>  
 59. εως ου και το εσχ. λεπτον αποδως εως ου (A) DXΓΔΛΠ *unc*<sup>8</sup>;  
 εως αν T; εως **NBL** 1 Orig  
 (In the parallel (Matt) 33 omits but not **NBL**)  
 xiii. 21. εως ου εξυμωθη all (as in Matt)  
 (35. I omit as being too complicated.)  
 xv. 4. εως ευρη εως ου **NAMUΔΛ** *al.*; εως ου του 254  
 8. εως ου ευρη *Plur*; εως ου **NB** (εως σου LX); om  
 ου του D 69.  
 xx. 43. εως αν θω — αν, *et τιθω* D<sup>sol</sup>  
 xxi. 32. εως αν παντα γενηται — αν **ND** 33 (see Matt xxiv. 34)  
 xxii. 16. εως ου πληρωθη all (except *fam* 1 εως ου)  
 34. εως τρις απαρνηση **NBLT** *fam* 13 157 (εως ου KMXΠ;  
 εως ου του D; πριν η **ΣΑΓΔ**<sup>gr</sup> Λ *unc*<sup>6</sup>)  
 18. εως ου η βασ. του θεου ελθη (εως ου... **NBC**<sup>2</sup>FL)  
 xxiv. 49. εως ου ενδυσησθε (εως ου του D 1 157; εως αν Chr Thdt  
 Cyr<sup>hier</sup> 1/2 [εως ου 1/2])
- John**  
 xiii. 38. εως ου αρνηση (εως αν Orig; — ου X)
- Acts**  
 ii. 35. εως αν θω (om αν D\*) *vide infra* Heb i. 13  
 xxi. 26. εως ου προσηνεχθη (οπως D<sup>gr</sup>; — ου 100)  
 xxiii. 12. εως ου αποκτεινωσιν all  
 14. εως ου αποκτεινωμεν (εως αν 105; — ου 13)  
 21. εως ου ανειλωσιν all
- 1 Cor.**  
 iv. 5. εως αν ελθη all
- 2 Thess.**  
 ii. 7. εως εκ μεσου γενηται (εως αν FG)
- Heb.**  
 i. 13. εως αν θω (om αν D\*E\*) *vide supra* Act ii. 35  
 x. 13. εως τεθωσιν all
- 2 Pet.**  
 i. 19. εως ου ημερα διαυγαση all

А пос.

vi. 11. εως πληρωσωσιν (−θωσιν CA)	§AB[ <i>apud al.</i> = Q]CP (εως ου <i>min aliq</i> )
xx. 5. εως τελεσθη (αχρι AB <i>al.</i> )	

Add perhaps for further illustration :

Mark

xiii. 30. *μεχρις ου ταυτα παντα γενηται* *Plur (sed μεχρις ουτου B ;*  
*μεχρι 8 ; εως ου D, εως αν 1 13 28, εως W Sod<sup>050</sup> 2<sup>pe</sup>)*

Luke

xxi. 24. ἀχρὶ οὐ πληρωθῶσιν    **NBL** *al.*  
           ἀχρὶς οὐ                    *CDR al.*  
           ἀχρὶ (–οὐ)                **AXΓΔΠ** *unc<sup>3</sup> al. pl*

## Acts

vii. 18. ἀκρι ου ανεστη B\*CD  
ἀκρις ου ανεστη SAB<sup>3</sup> EHP *al. omn vid*

Rom.

xi. 25. *αχρις ου το πληρωμα των εθνων εισελθη* *Omn (et B\* αχρι ου...)*

1 Cor.

xī. 26. αχρι ου ελθη      N\*B\*  
αχρις ου ελθη      N\*AB<sup>3</sup>CD\*FG Bas Cyr Chr 1/2 Euthal  
Dam

αχρὶς οὐ ἀνέλθῃ       $\mathbf{N}^c \mathbf{D}^c \mathbf{E} \mathbf{K} \mathbf{L} \mathbf{P}$  *Chr 1/2 Thdt Phot*

xv. 25. ἀκρι ου θη                ⚡<sup>\*</sup>AB<sup>\*</sup>P  
ἀκρις ου θη                B<sup>3</sup>D<sup>\*</sup>FG *al. Orig (lect fluct ut infra)*  
*Hipp Eus Epiph Dam*

*αχρῖς οὐ ἀν θη*      **N<sup>c</sup>D<sup>bc</sup>KL** (*Cyr*) *Did Marc<sup>diad</sup> Chr Thdt*  
*αχρῖς ἀν θη*      *Orig partim Ath*

Gal.

iii. 19. *αχρις ου ελθη* *Plur et* ❧ *Orig*  
*αχρις ου αν ελθη* *B 17 71 Clem Eus*

iv. 19. *αχρις ου μορφωθη*    **℣**<sup>c</sup>ACDEFGKLP *Clem Meth 1/2 Eus*  
*μεχρις ου μορφωθη*    **℣**<sup>\*</sup>B 37 116 (*Meth 1/2*)

Heb.

iii. 13. *αχρις ου το σημερον καλειται* *Omn (praeter M αχρι ου)*

Апоc.

ii. 25.	αχρι ου αν ηξω	NC <i>min pauc</i>
	αχρις ου αν ηξω	P
	εως αν ηξω	A 47
	αχρις ου ηξω	38 59 69 121
	αχρις ου ανοιξω	B (= Q) <i>min mult</i>
	αχρις ου ελθω	56
	αχρις ου αν ελθω	81
vii. 3.	αχρι σφραγισωμεν	ACP 1 12 <i>al. pauc Orig<sup>bis</sup></i>
	αχρις σφραγισωμεν	N 67
	αχρις ου σφραγ.	B (= Q) <i>al.</i>
	αχρις αν σφραγ.	18 21 28 79 <i>al. pauc</i>
xv. 8.	αχρι τελεσθωσιν	Omn <i>praeter C</i>
	αχρις ου τελεσθωσιν	C



Apoc.

- xvii. 17. *αχρι τελεσθησονται* **Σ**AP etc. Hipp  
*αχρι τελεσθωσιν* B (= Q) etc.  
*αχρι τελεσθη* Text recept sol.  
 xx. 3. *αχρι τελ.* Omn

From the above the first thing which attracts notice is the lack of sympathy between **Σ** and B; the second is the eclecticism and looseness of *Origen*. In the last part of the table I have added the Patristic testimony which Tischendorf gives, and here again, especially in 1 Cor. xi. 26, xv. 25, can be seen wide difference of opinion.

The net result, as regards B, seems rather definitely to go far to prove a personal element predominating in his choice of expressions in the different places involved.

### Latin sympathy (continued).

Luke

- xiv. 5. *εν ημερα του σαββατου* instead of *εν τη ημερα του σαββατου* only **Σ**\*B (*min pauc Tisch* but not specified, = 131 157 *al.*!). This following *πεσειται* (*ceciderit* or *cadet*) so closely in the verse against *εμπεσειται* looks like Latin influence "*die sabbati.*"
31. *βουλευσεται* (*pro βουλευεται*) Only **Σ**B *W-H Sod* and *latt* (except *c d*). Not even Paris<sup>97</sup> comes to join **Σ**B here. *Sod* adds <sup>050</sup> <sup>8</sup> <sup>371</sup> <sup>1353</sup>.

Similarly:

32. *αποστειλας ερωτα εις ειρηνην* B (*προς ειρηνην* **X**\*Γ) sympathises with the Old Latin *pacem*, dropping *τα*, which the later Latin vulgates have with *f* as *ea quae pacis sunt*. *d* has *quae ad pacem* without *sunt* and D *τα προς ειρηνην* with the mass.

*W-H* for some reason prefer *προς ειρηνην* in their text to the *εις ειρηνην* of B.

- xv. 4. *απολεση* **B**\* and D *Method* and *Latin* only and (*syr*). No other Greeks and not *W* nor Paris<sup>97</sup>. But observe B has *εχων...απολεση*, while D has *οσ εξει...απολεση*.

This BD conjunction here is emphasised in the same verse by the order *εξ αυτων εν* (for *εν εξ αυτων*) by **Σ**B and D<sup>sr</sup> parts of *fam* 1 and *fam* 13 157, to which add *W* and Paris<sup>97</sup>, and *e* only (against *d* and the Latins). Cf xxii. 50 *εξ αυτων του αρχιερεως του δουλον* (*pro εξ αυτων του δουλον του αρχ.*) **Σ**BLT *fam* 13 [*non* 124] *non* *W non* 157 *non* Paris<sup>97</sup> *hoc loco*.

- xv. 10. *γινεται χαρα ενωπιον αγγελων* (—των) **B**<sup>sol</sup> (cf. *lat*)  
 22. +*ταχυ* **Σ**BLX(D) 892 Paris<sup>97</sup> *goth copt arm aeth*<sup>dis</sup> and *Latt*.  
 This seems to be an accretion. The other Greeks witness to

Luke

the shorter text. W also opposes D here. (+ταχέως D 13 157).

- xv. 23. φερετε (*pro ενεγκαντες*) **NBLRX** Paris<sup>97</sup> *latt syrr copt aeth* (D *Dam ενεγκατε*) This looks like a strong combination. But it is doubtful. WΨ and the rest oppose including 892.
- xvi. 26. εν (*pro επι*) **NBL** and all *latins* (but *a e m*) *boh* [not *sah*] This runs against the mass and *Dial Chr Ephr*. As to *sah* and *syr Aphraat* they express it differently.
- ibid.* -οι *sec.* **N\*BD** and *latt* which does not express it. *Sod* adds nothing.
- xvii. 33. περιποιησασθαι (*pro σωσαι*) **BL** Paris<sup>97</sup> only *W-H Sod* [not **N** = *σωσαι* with fifteen uncials and all min. *gat e ff δ*] *Cf liberare b c i q*, and *salvum facere a f l r vg*; *d* with D goes on a separate course with *bivicare* and *ζωογονησαι*.
- xix. 8. -τοις (*ante πτωχοις*) **B** 71 248 and *lat* [*W-H*]
17. ευγε (*pro εν*) **BD** 56 58 61 892 *Orig latt*
- xx. 10. και καιρω (-εν) **NBL** *min perpauc* and D *latt* [*non e f g<sub>2</sub> l copt*]. See Tischendorf's illuminating remark about the presence of **EN** in *syr cu sin* where it seems to be confounded with *έν*. At any rate it was present in their Greek. [**N** = *και εν τω χρονω*.]
11. ετερον πεμψαι δουλον } **NABLUΨ**
12. τριτον πεμψαι } **NBLΨ** *min pc* } *cf lat (contra copt)*.
36. -του (*ante θεου*) **NABDL** (157 *latt quos vide*)
42. -ο (*ante κυριος*) **BD** only
- xxi. 3. αυτη η πτωχη **NBDLQ** *latt pl*.
34. αι καρδιαι υμων **ABXW** only and *latt syr* (against the coptic method)
37. Order: διδασκων εν τω ιερω **BK** only and *latt* (except *a*) *syr* (against **N** and the rest) Paris<sup>97</sup> does not support B here.
- xxii. 17. εις εαυτους (*pro εαυτοις*) **N<sup>c</sup>BCLM** *latt syr*
- xxiii. 42. -τω (*ante ιησου*) **N\*BC\*L** (*latt*). The coptic is very mixed here some *sah* and *boh* saying **ⲭⲉ ⲓⲥ** = *Jesu*! others **ⲡⲓⲥ ⲭⲉ** τω ιησου. Already *Orig* and *Orig*<sup>int</sup> 2/3 have made it *Domine Jesu memento* in this place.
- ibid.* εις την βασιλειαν (*pro εν τη βασιλεια*) **BL** *c e f ff l r vg* *Orig*<sup>int</sup> *pluries W-H* [*non Paris*<sup>97</sup>. *Soden* adds no cursives.]
54. ημερα ην παρασκευης (*pro ημ. ην παρασκευη*) **NBC\*L** *lat*
- xxiv. 19. ναζαρηνου (*pro ναζωραιου*) **NBILT**<sup>i</sup> *Orig*? *latt*, opposed by the others, by Paris<sup>97</sup> and distinctly by *sah*
- I say "Latin: *a c e l<sup>2</sup> vg*" because it is a Latin form. *Sah* was evidently made from the Greek (ⲡⲡⲁⲗⲱⲣⲁⲓⲟⲥ) and the Latins *b d ff l\** similarly from a Greek. (The *boh* turns it **ⲡⲓⲣⲉⲛⲁⲗⲱⲣⲉⲑ**). *r* has *nazoreno* which is composite, but at some time clearly **NBIL** felt the latin influence.



*Tisch* adds here: "*Luc* iv. 34 *ω* *ναζαρηνε* *non fluct*," but *D*\* reads here *ναζορ*. *D*<sup>2</sup> *Evst* 47 *ναζωρ*. *e* *l*\* *q* *nazorene*. Follows a quotation from *Tert* (*q.v.*). *Tisch* continues "xviii. 37 *ω* *ο* *ναζωραιος* *habetur quae forma etiam septies in Actis legitur. Praeterea Joh* *ter* *ναζωραιος*, *Mc* *ter* *ναζαρηνος*."

Anyhow, whether Latin or merely preferential, **SBIL** carve the usual special line here.

### Coptic.

Luke

ii. 9. εφοβηθησαν σφοδρα *B*<sup>sol</sup> *Cf* *W* and *boh* only, as to this.

iii. 20. προσεθηκεν και τουτο επι πασιν (— και) κατεκλεισεν τον Ιω. εν (τη) φυλακη. The absence of the second *και* is *Coptic* confirmed only by **S**\***BDE** *b d e Eus*, against rest and *syr*.

How is it that on so many of these occasions **SB** desert *syr* for *copt* if *copt* did not influence them? **S** corrector supplies *και*. *L* seems to be on the side of **S**<sup>2</sup> here. As regards *L* note that in Matthew i. 4 it writes *Νασσων* for *ναασσων* with *sah* 1/3 *boh*<sup>pl</sup>.

26. Σεμειν (*pro* Σεμει) **SBL** (892) *b e copt*

28. Ελμαδαμ (*pro* Ελμωδαμ) **SBL** (*a b c e*) *boh* (*sah*)

30. Ιωναμ (*pro* Ιωναν) **SBΓ** 604 *al*<sup>15</sup> *c e copt*

31. Μεννα (*pro* Μαιναν) **SBLX** 33 157 892 *c copt*

† (*ibid.* Μετταθα *B*<sup>sol</sup> is not *copt*, both versions having *Ματτ*. but it could occur from graeco-copt where *Μελεα*, *Μεννα*, *Ματτ*. are set one below the other.)

*ibid.* Ναθαμ **S**\***B** *Sod*<sup>351</sup> *sol. c e sah* [*non boh*] *W-H*

32. Σαλα (*pro* Σαλμων) **S**\***B** *sah boh*<sup>E1M</sup> *syr sin* (*et syr cu sin in Matt* [*non copt*]) (*To Tisch* only *aeth* was known. Add *sah* and *boh*<sup>duo</sup>.)

33. Αδμειν (*pro* Αμιναδαβ) *Sah* and some, *boh*<sup>pl</sup> **ⲁⲃⲙⲓⲛ**. But *sah boh* do not omit *αμιναδαβ* outright as *B* does alone; *sah* substitutes **ⲁⲃⲙⲓⲛ** as **S**\* which please note. *Aeth* *Adam Aminadab*. *Boh* has *Aminadab*. *W-H* follow *sah*.

36. Καιναμ **SBL**\* *Sod*<sup>050</sup> *sah boh aeth W-H*

37. Ιαρετ **S****B**\* *a l q aur sah* [*non boh*] *W-H*

iv. 4. — αλλ επι παντι ρηματι θεου **SBLW** *sah boh aliq* [*non omn habent multi*] only.

16. Ναζαρα **S****B**\***Ξ** 33 [*non Paris*<sup>97</sup>] *e Orig sah* [*non boh*] (*A*<sup>sr</sup> *ναζαρατ*)

43. οτι επι τουτο απεσταλ. (*pro* οτι εις τουτο απεσταλ.) **SBLW** *fam* 13 67 (604) *Paris*<sup>97</sup> only (*a latt* [*non d e f q*]) but compare

† *Cf* *Matt*. i. 12 *σελαθηλ* *B k* (*syr*).

Luke

the form of *sah*  $\chi\epsilon\ \bar{\pi}\tau\alpha\tau\tau\bar{\pi}\rho\omicron\omicron\tau\tau\ \tau\alpha\rho\ \epsilon\pi\epsilon\iota\gamma\omega\delta$ ,  
 and the manner of *boh*:  $\chi\epsilon\omicron\tau\eta\iota\ \epsilon\tau\alpha\tau\tau\alpha\omicron\omicron\tau\iota\ \epsilon\theta\epsilon\phi\alpha\iota$ .  
 iv. 44.  $\tau\eta\varsigma\ \text{Ιουδαιας}$  (*pro*  $\tau\eta\varsigma\ \text{Γαλιλαιας}$ )  $\aleph\text{BCLQR 157 892 Paris}^{97}$   
*sah boh syr sin των ιουδαιων W*

v. 1.  $\kappa\alpha\iota\ \alpha\kappa\omicron\upsilon\epsilon\iota\nu$  (*pro*  $\tau\omicron\upsilon\ \alpha\kappa\omicron\upsilon\epsilon\iota\nu$ )  $\aleph\text{ABLWX fam 1 213 892}$   
*Paris<sup>97</sup> c copt aeth arm*

2. Order:  $\pi\lambda\omicron\iota\alpha\ \delta\upsilon\omicron$   $\text{BW 22 892 Paris}^{97}$  *a e sah boh syr*  
*contra rell. Om δυο  $\aleph^*$  W-H follow B in text.*

5.  $-\alpha\upsilon\tau\omega$   $\aleph\text{B 604 Sod}^{1260}$  *e boh [non sah] W-H*

17.  $\kappa\alpha\iota\ \delta\upsilon\upsilon\alpha\mu\iota\varsigma\ \kappa\upsilon\rho\iota\omicron\upsilon\ \eta\nu\ \epsilon\iota\varsigma\ \tau\omicron\ \iota\alpha\sigma\theta\alpha\iota\ \alpha\upsilon\tau\omicron\upsilon\varsigma$  Most, but  $\aleph\text{BL}\Xi$   
 and W  $\text{Paris}^{97}$  *Cyr<sup>bis</sup>* change the last word to  $\alpha\upsilon\tau\omicron\nu$  altering the  
 sense and construction. This is not found in *boh*, but is in  
*sah*: "that the power of the Lord was being (there) for  
 him to cure." No others change (except *Sod*<sup>337</sup>).

I may say here that if *sah* or *boh* had been following  $\aleph\text{B}$   
 we would find a different state of things in these versions at  
 v. 5, v. 17. But if  $\aleph\text{B}$  consulted *both* versions (as seems  
 abundantly illustrated in these notes) then we have the only  
 good reason for the wavering agreement of  $\aleph\text{B}$  together now  
 with *boh* now with *sah*, and of the agreement of  $\aleph$  or B now  
 with one version and then with another against each other.

Again, in v. 20 we have another  $-\alpha\upsilon\tau\omega$  (following  $\epsilon\iota\pi\epsilon\nu$ ),  
 [as at v. 5 (also following  $\epsilon\iota\pi\epsilon\nu$ )], omitted by  $\aleph\text{BL}\Xi$  33 130 604  
*ff g<sub>2</sub>? vg sah*, but *boh* which omitted at v. 5 does not do so  
 here. In fact *boh* adds "to the paralysed." Had *boh* been  
 following  $\aleph\text{B}$  text it would have omitted here as well as in  
 v. 5, and had *sah* been following  $\aleph\text{B}$  text it would have  
 omitted in v. 5 as well as here in v. 20. See below at vi. 18.

vi. 17.  $+\pi\omicron\lambda\upsilon\varsigma$  (*post*  $\omicron\chi\lambda\omicron\varsigma$ )  $\aleph\text{BLW fam 1 892 Paris}^{97}$  *syr sch pesh*  
*sah [non boh]*

18.  $\epsilon\nu\omicron\chi\lambda\omicron\upsilon\mu\epsilon\nu\omicron\iota$  (*pro*  $\omicron\chi\lambda\omicron\upsilon\mu\epsilon\nu\omicron\iota$ )  $\aleph\text{ABL 1 [non 118-209] 157 273}$   
 $\text{Paris}^{97}$ . See *boh*. In connection with what I wrote just above,  
 this is quite interesting, for first of all A (Alexandrian) joins the  
 group. Then upon turning up *boh* we find  $\epsilon\pi\alpha\tau\tau\gamma\epsilon\mu\kappa\omicron$   
 is the word used! (*sah* different  $\pi\epsilon\tau\mu\kappa\omicron\gamma\epsilon\mu\kappa\omicron$   $\epsilon\delta\omicron\lambda$  = also  
 Acts v. 16 Balestri edition).

Note that at Acts v. 16  $\omicron\chi\lambda\omicron\upsilon\mu\epsilon\nu\omicron\varsigma$  is read by all Greek mss.  
 Turning up *boh* there, we find quite a different expression  
 $\pi\epsilon\mu\ \pi\eta\ \epsilon\tau\gamma\eta\mu\ \bar{\pi}\tau\epsilon\pi\ \pi\eta\pi\bar{\alpha}\ \bar{\pi}\alpha\kappa\alpha\kappa\alpha\rho\tau\omicron\pi$ .

Can we now doubt that  $\epsilon\nu\omicron\chi\lambda\omicron\upsilon\mu\epsilon\nu\omicron\iota$  came from  
 $\epsilon\pi\alpha\tau\tau\gamma\epsilon\mu\kappa\omicron$  and not vice-versa?†

† A still more subtle borrowing from *sah* is done by  $\aleph$  alone in Luc xviii. 5 where  $\aleph$   
 substitutes  $\pi\alpha\rho\epsilon\nu\omicron\chi\lambda\epsilon\iota\nu$  for  $\pi\alpha\rho\epsilon\chi\epsilon\iota\nu$  of B and all the rest. Consult Horner's note in *sah*  
 as to  $\text{CO}\tau\epsilon\gamma\gamma\text{ICE}$  meaning "addeth trouble."



Forms of *οχλεω* are nowhere else used. It is thoroughly Lucan, and a *ἀπαξ λεγ.* of his in the Gospel once, and in Acts once.

Both *οχλεω* and *ενοχλεω* are used in the classics, and the dictionary gives away another secret, for under *οχλεω* we find "More usual in its compounds."

Hence a change from *οχλ.* to *ενοχλ.* is far more likely than the accusation tacitly levelled against poor long-suffering "Antioch" of changing *ενοχλ.* "of the best mss" to *οχλ.* St. Luke gives this the lie direct in Acts.

The Latin in Luke is *vexabantur*, and in Acts *vexatos*, with *vexabantur* by *d p gig Lucifer*.

The Coptic of Acts  $\epsilon\tau\theta\epsilon\omega = cruciatus, vexatus$  (Peyron p. 373)

$\tau\theta\epsilon\omega\kappa\omicron = afflictio, cruciatus, poena$  (Peyron p. 259).

Note that *και* before *εθεραπευοντο* omitted by  $\aleph$ ABDLQ is also the coptic manner here (*boh* and *sah*).

- Luc vii. 15. *εκαθισεν (pro ανεκ)* B Sod<sup>1341</sup> *solī = e Iren<sup>int</sup> (sedit).* Cf. *sah boh*  
 viii. 5. *α μεν (pro ο μεν)* BW *sah [non boh]*  
*αυτα (pro αυτο)* B 16 21 273 *sah [non boh]*  
 6. *επι πετραν (-την)* B Paris<sup>97</sup> *boh* (indef. article)  
 19. *παρεγενετο (pro παρεγενοντο)* BDX d 50 71 273 Paris<sup>97</sup> *boh*  
 (definitely 3rd pers fem sing) (*sah*)  
 43. *-ιατροις προσαναλωσασα τον βιον* BD *sah syr sin [non cu]*  
*hier<sup>BC</sup>*  
 x. 24. *ακουσαι μου ᾶ* BT<sup>i</sup> (? *Habet του*) *sah solī*  
 35. *>εκβαλων εδωκεν δυο δηναρια* B *sah solī*  
 38. *-εις τον οικον* B *sah solī*  
 Besides many illuminating passages (such as Luc ii. 48/vi. 26, viii. 45, ix. 62, xi. 11 12, xvii. 19, xxiii. 50, some under another head, "Solecisms") note  
 xi. 36. *+εν (ante τη αστραπη)...* B Paris<sup>97</sup> *sah boh*  
 37. *-τις*  $\aleph$ BLT<sup>i</sup> *fam 1 fam 13 157 604*

Paris<sup>97</sup> against all the rest *syr lat* and *arm*. This is one of those square divisions where D d abandon all sympathy with the Alexandrine group. This omission is no more "neutral" or "pre-syrian" than I am a centaur. The Greek group above is *one* and stands out in all its loneliness. What has become of the coptic then? Well, it seems to me that the lack of *τις* is simply due to the coptic which generally says *a* pharisee to express such a thing. *Sah* here is  $\alpha\epsilon$   $\alpha\tau\phi\alpha\rho\iota\varsigma\alpha\iota\omicron\varsigma$  and *boh*  $\bar{\pi}\chi\epsilon\omicron\tau\phi\alpha\rho\iota\varsigma\epsilon\omicron\varsigma$  [Horner has no remarks on *-τις* in the above Greek mss] and this caught the eye of the parent of  $\aleph$ BL Paris<sup>97</sup> etc, and led to its being dropped in copying. There is no sense in conjecturing an addition here, *εν δε τω λαλησαι ερωτα αυτον φαρισαιος* being

Luke

quite sufficient. *τις* is therefore part of the text, and it is **NBL** who drop it *per incuriam*, and there is no "pre-syrian" text about it at all. *Soden* follows Egypt with omission.

It looks very pretty and "neutral" I admit: verse 37 *φαρισαιος* followed by *ver* 38 *ὁ δε φαρισαιος*, that is indefinite followed by definite, but *copt* has an indefinite and Greek has not. And *τις* therefore is not out of place in verse 37.

- xi. 53. Here occurs a very serious difference. For the ordinary *λεγοντος δε αυτου ταυτα προς αυτους* **NBCL** 33 Paris<sup>97</sup> substitute *κακειθεν εξελθοντος αυτου*. This is against all Syriacs and all Latins and all the rest of the Greeks. It is apparently shared with or derived from the Coptic only.

There is no exact parallel, but after the close of some of the parallels in Matt. xxiii., chapter xxiv. opens *και εξελθων ο Ιησους επορευετο απο του ιερου και προσηλθον οι μαθ. αυτου επιδειξαι αυτω τας οικοδομας του ιερου* (= Mark xiii. 1 *και εκπορευομενου αυτου εκ του ιερου...*).

Is it possible that **NBCL** 33 Paris<sup>97</sup> *copt* are right and all the rest wrong? The six authorities cited are rightly but *one*. What about the other sympathising cursives *fam* 1 *fam* 13 28 157 604 892? Have they *all* been corrupted by this abominable Antiochian or Constantinopolitan recension, while shaking themselves free from it on so many occasions? Is it humanly possible to conceive this? Or do not **NBCL** 33 Paris<sup>97</sup> merely represent some untoward effort of Hesychius or another to bemuddle Dr. Hort?† (*Soden* follows *Hort*.)

For observe the same process in verse 54:

54. — *και ζητουντας* **NBL** *fam* 1 239 Paris<sup>97</sup> *copt aeth*  
— *ινα κατηγορησωσιν αυτου* **NBL** 892 Paris<sup>97</sup> *copt aeth syr sin*.

It is quite of one recension. But really, are we to believe that all other copies have parted with sanity and conspired to down the truth?

- xii. 25. *πηχυν* (— *ενα*) **N\*BD** *i d ff<sub>2</sub> l sah boh* (οὐραζε *more copt*) but opposed by all else including **WΨ** Paris<sup>97</sup> 892 604 and all *minn latt rell syr omn arm aeth Eus<sup>luc</sup>*.

47. I cannot rank this even under attempted "improvement," so I place it here.

B (with **NT<sup>woi</sup>Ψ** 33 348 892 Paris<sup>97</sup> only) wishes to read *εκεινος δε ο*

† A study of the *Diatessaron arab* is worth while in this connection. Section **XLI** opens with Matt. xxiii. 34/39, interposes John xii. 42/50, then proceeds with Luke xi. 53/xii. 3. The language here of Luke xi. 53 is *λεγ. δε αυτου ταυτα προς αυτους* and *not κακειθεν εξελθοντος αυτου*. But after continuing with Jo. xii. 36/41, it proceeds with Matt xxiv. 1 "AND WHEN JESUS WENT OUT of the Temple." A diatessaron in Greek so constructed might account for a scribal error here, the wrong place being taken up in copying. It seems the only clue.



δουλος ο γνους το θελημα του κυριου αυτου και μη ετοιμασας <sup>η</sup> ποιησας το θελημα αυτου.

This <sup>η</sup> for μηδε finds its counterpart in *sah* :

πρ<sup>ω</sup>ξ<sup>α</sup>λ δε επταχειρ<sup>ε</sup>ε επο<sup>ω</sup>ω<sup>ω</sup> απε<sup>ρ</sup>χο<sup>ε</sup>ις απ<sup>ε</sup>χ<sup>ε</sup>κο<sup>β</sup>τε<sup>ν</sup> απ<sup>ε</sup>χειρε... *Boh* opposes with ο<sup>τ</sup>ο<sup>ρ</sup> (one ms ο<sup>τ</sup>δε) before "prepared not" and ο<sup>τ</sup>ο<sup>ρ</sup> for μηδε.

I believe **SBTΨ** 33 348 892 Paris<sup>97</sup> *sah* to be utterly wrong, and if we want the "shorter" text we have to go to **LW** 13 8<sup>ve</sup> *latt syr Cypr* which give us και μη ετοιμασας, omitting μηδε or η ποιησας; or to *g*<sub>2</sub> which omits the whole! Consulting **W** for control we find that that new ms goes with **L** for the "shorter" text and again opposes **B**, while Paris<sup>97</sup> again supports **B**.

But και μη ετοιμασας η ποιησας strikes me as opposed to the usual N.T. sequences, and και μη ετοιμασας μηδε ποιησας of the mass should be right.

Luke

xiii. 9. εισ το μελλον ει δε μηγε. Matter of order by **SBLT** 33 (69 *non fam*) 892 Paris<sup>97</sup> with *sah boh*, against the rest of Greeks, and against *Latins* and *Syriacs* and *arm*.

14. +οτι (*ante εξ*) after the Coptic manner (*sah boh*) with only **NBL** Paris<sup>97</sup> 892 and two Latin *vg* against the rest.

This is mentioned here as it follows xiii. 9 so closely. Doubtless the coptic reacted here on **NBL** and not **NBL** on the coptic.

xv. 12. ο δε διειλεν αυτοις τον βιον (*pro και διειλεν αυτοις τον βιον*) **N<sup>c</sup>ABL** Paris<sup>97</sup> 892 *boh sah*. This is a place which bears out my contention that *coptic* influenced **NBAL** and not that *sah* or *boh* felt the influence of **NB**. For observe **N<sup>c</sup>** feels the influence, not **N<sup>\*</sup>**, and is joined by **A**, as well as **BL**. All others are against this except Paris<sup>97</sup> which here follows, but **W** opposes with the other versions and all *latt*. Here is a clear example of *W-H* (no syllable in their margin!) following an *Egyptian* recension, and nothing to do with "pre-syrian" at all.

(xv. 21. **BL** = *copt order*. See under "Order.")

The point which I make above (at xv. 12) happens to be illustrated further and immediately after at:—

xvi. 1. where **B<sup>\*</sup>** alone writes οικονομους for οικονομον. Did not his eye wander to the coptic where the accusative ον does not show? The termination is ος, the word being transliterated from the Greek and appearing π<sup>ο</sup>τ<sup>ο</sup>οικ<sup>ο</sup>νο<sup>μ</sup>ο<sup>ο</sup>ς both in *sah* and *boh*.

I can offer further immediate corroboration of the assumption:—

3. σκαπτειν ουκ ισχυω ΚΑΙ επαιτειν αισχυνομαι. This και is

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unknown to the Greeks except to B [not followed by *W-H*! who divined something wrong here] but is definitely read by *boh* and *sah* and *aeth*, but not by the Latins. The Syriac here +*diatess* opposes the Latins however joining B (again a square division between *syr* and *lat*). Syriac influence might here be attributed to B, but I think the previous context will bear me out in attributing it to Coptic. I have never seen this pointed out before, and submit that it goes a long way to show Coptic influence on B, which if the proofs offered are considered sufficient, destroys B as a "neutral" type, especially when the apparent Latinisms are taken into consideration at the same time (see *ante*).

Another commentary offers in this chapter:

- xvi. 15. B writes alone *οτι το εν ανθρωπω υψηλον* (for *οτι το εν ανθρωποις υψηλον*). The point we have not yet got is whether *sah* or *boh* is influencing B. Well here all *sah* (known to Horner) have *ανθρωποις*, but Horner's *boh* text, following the *boh* AC<sub>1</sub>\*ΓHS, has "in the man" *ετθεν πικρωει*, not *πικρωει*. That is the only support for B<sup>sr</sup>. The *syr* has plural, and the old *syr* "sons of men" or "sons of man." *W-H* do not follow B. *Soden* adds no other witness.

A further commentary is offered immediately after at:—

17. *κεραιαν μιαν* a change of order by B only *sah* (*οτ ψωλθ πωτωτ*) *syr*, while *boh* omits *μιαν* (= *οτ κερεα* most, *οτ ψωλθ* some). The omission in *boh* led to the change of order perhaps, while B consulted *sah*.
26. Again a commentary offers here. In the important sentence *και επι πασι τουτοις μεταξυ ημων και υμων χασμα μεγα εστηρικται* **NBL** Paris<sup>97</sup> substitute *εν* (for *επι*) with *boh* and *latt*<sup>pl</sup>, while *sah* expresses differently: "But after all these there is a great gulf fixed," and *syr* "And with all these same things a great gulf is set."
- xvii. 1. Order: *τα σκανδαλα μη ελθειν* So **NBLX** Paris<sup>97</sup> 892 *e* (*sah*) only, and I claim that this is more likely due to *sah* on **NBLX** than the converse, for all others oppose with *μη ελθειν τα σκανδαλα* including *it* and *Origen Chr Dam*, so that here with *W-H* following **NBLX** *e* we have not even restored the text of *Origen*.

Same verse *πλην ουαι* for *ουαι δε* by **NBDL** *it* (except *f l vg*) = also coptic (*boh* and *sah*).

- xvii. 19. — η πιστις σου σεσωκε σε B<sup>sol</sup> *cum sah* 6/9.

These and these alone. Comment is unnecessary.

23. order: *ιδου εκει η ιδου ωδε* B<sup>3</sup> Paris<sup>97</sup> *boh*  
*ιδου εκει και ιδου ωδε* **N** *syr cu sin*  
*ιδου εκει ιδου ωδε* L



This place is in a grand muddle, but the others place *ωδε* first, and as to B\*, Tischendorf says, it originally read *ωδε...ωδε* (in the photographs one can see nothing). The fact remains that B<sup>3</sup> is nearest to *boh*, while the *sah* mss all vary, and may have influenced B\*.

Thus 85 reads *ϣϣπειϣϣ* H ΠΔΙ  
 114 „ *ϣϣπειϣϣ* H ϣϣ ΠΔΙ  
 70 „ *ϣϣπειϣϣ* H ϣϣ ΠΔΙ  
 64 „ *ϣϣπειϣϣ* H ϣϣ ΠΔΙ  
 91 „ *ϣϣπειϣϣ* H ϣϣπει  
 89 „ *ϣϣπειϣϣ* H ϣϣ ΠΗ  
 25 „ *ϣϣπει*

while in the same verse — *απηλθητε μηδε* of B *fam* 13 [157] seems to correspond closely to *sah*.

Luke

- xvii. 33. *οσ δ' αν* (*pro και ος εαν*) NBLΨ 69 245 892 Paris<sup>97</sup> *al.*  
*perpauc boh<sup>tres</sup> BFM*  
 35. + *η* (*ante μια*) So N<sup>3</sup>BDR Sod<sup>050</sup> 1 69 Paris<sup>97</sup> and *boh<sup>DEHJO</sup>*  
 37. *και οι αετοι* NBL Paris<sup>97</sup> *min pauc b d [contra D<sup>sr</sup>] boh<sup>pl</sup>*  
*ibid.* *επισυναχθησονται* (*pro συναχ.*) NBLQ Evst 19 *cf. sah*  
*fin* “will be gathering to it.”  
 xviii. 29. Order: *η γυναικα η αδελφους η γονεις.* NBL 892 Paris<sup>97</sup> *sah*  
*boh* against all others.  
 xix. 8. Order: *μου των υπαρχοντων* NBLQ *fam* 1 Paris<sup>97</sup> bringing  
 the possessive first with coptic. (157 does not do so here, but  
 on several other occasions; see below.)  
 23. Order: *μου το αργυριον* only NABLΨ 33 157 f<sup>scr</sup> 892 Paris<sup>97</sup>  
*Evst* 48 and the *coptics* against Latin. These points should  
 be noted. I will be told about other coptic sympathy that of  
 course it was NB which influenced the coptic and not vice  
 versa. I do not think so. In some places community of  
 origin is clearly indicated. In many others, as here, it is to  
 be observed that it is more than likely that a reflex action of  
 the coptic manner on NB is in question.  
 Notice here W *μου το αργυριον μου*. W\* first wrote *μου*  
*το αργ.* and then cancelled *μου* *init* and added at end. N also  
 has this reduplication.  
 26. Almost immediately below we come across further close coptic  
 sympathy. NBL *fam* 1 892 Paris<sup>97</sup> *a* omit *γαρ* with *boh* and  
*sah*. Yet the rest and *syr cu sin* have the copula, and other  
 Latins and *Lucifer* + *autem*.  
 40. — *αυτοις* NBL [*non min*] *copt Orig W-H Sod txt*  
 xx. 9. *χρονους* (— *ικανους*) B\* (*non W-H*) with *boh* mss BDA<sup>1</sup>E  
 FJLO 26 (see *Horner notes in sah vol.*, not clear in *boh*)  
 Note. This is immediately followed in B<sup>sr</sup> at xx. 10 by *και καιρω*  
 (— *εν*) with Latin, whereas *boh* have distinctly *και εν καιρω*. Hence, if

*boh*<sup>9</sup> had been following B<sup>sr</sup> in *ver* 9, they might have adopted a different expression. I say this to guard against the retort that the *boh mss*<sup>9</sup> reported above were perhaps following B<sup>sr</sup>. [*Aliter expr. aeth: et moram fecit venire.*]

Luke

xx. 40. *γαρ* (*pro δε*)      **NBL**Ψ 33 36 57 108 213 Paris<sup>97</sup> *boh sah*.  
(The rest vary and *a nec amplius*).

42. *αυτος γαρ* (*pro και αυτος*)      **NBLR**(Q) *min pauc et* 157 892  
Paris<sup>97</sup> *l boh sah Cyr* against all others.

xxi. 36. *κατισχυσητε* (*pro καταξιωθητε*)      **NBL**(W)XΨ *fam* 1 33 36  
57 157 213 892 Paris<sup>97</sup> *sah boh aeth syr hier*, against all others  
and against *syr lat* and *Tert*<sup>rs</sup>.

As *Orig* is not extant here, I prefer to attribute this to *coptic* influence, and should certainly follow *Tert* who is extant here, not to speak of the body of Latins and *e* representing *Cyprian*, and not to speak of *syr cu sin pesh* which oppose *syr hier*.

It will be noticed that the former group known to *Tisch* and *Hort* has been added to by W (*κατισχυσατε*) Ψ and Paris<sup>97</sup>, but they are rather birds of a feather. Yet I would give the additional testimony all the weight desired, and still say that the strength of the position remains with the *Latt* and *Syrr* who are completely agreed except for *syr hier* whose defection rather emphasises this as an unnecessary "improvement." In any case a change from *καταξιωθητε* to *κατισχυσητε* is far more probable than an attempted emendation of *κατισχυσητε* to *καταξιωθητε* (the Latins express in two words).

xxii. 7. *εν η εδει θυεσθαι το πασχα* Most, but BCL and D 892 [but not **N** *rell*] omit *εν*. Not so *latt*, so the omission is ruled out from Latin sympathy. The *εν* is desirable here. Upon reference to the *coptic* we find *εν* present but transferred quite to the end of the verse (it so appears in Horner's translation of *sah* but does not do so in his translation of *boh* although the expressions employed are identical in both versions). The *coptic* says "this which"—as if reading *ή*—"is numbered to slaughter the passover *in*."

19. *—εις* (*ante την εμην*)      B<sup>so1</sup> Cf *sah boh*.

20. Order: *και το ποτηριον ωσαντως*      **NBL** Paris<sup>97</sup> *boh sah syr hier* (*non al.*) W-H Sod *txt*

22. *οτι* (*pro και*)      **NBD**<sup>gr</sup>LT 157 z<sup>scr</sup>sem Paris<sup>97</sup> *boh sah* (against all others incl. W and *syr hier*). *a d Orig om.*

31 *init.* *—ειπε δε ο κυριος*      BLT Sod<sup>δ</sup> 371 *sah boh Bas* 1/2 *syr sin*  
[*contra syr cu et rell omn et contra WΨ* 892 Paris<sup>97</sup>]

36. *δε* (*pro ουν*)      **NBLTD** Sod<sup>so</sup> Paris<sup>97</sup> Laura<sup>A</sup> 104 *e d sah boh*



Luke

- xxii. 37. το (*pro τα*) **SB**DLQ<sup>50</sup> TW *Sod*<sup>50</sup> (*B & G*) 1 157 *b d sah boh (syr)*  
 39. — και (*ante οι μαθηται*) **B\*V** Paris<sup>97</sup> *Sod*<sup>aliq</sup> *sah aeth (boh<sup>tres</sup>)*  
 57. Order: ουκ οίδα αυτον γυναι (*pro γυναι ουκ οίδα αυτον*)  
**NBLTXΨ** 213 *Sod*<sup>351</sup> [*non al. minn*] *sah boh arm only*,  
 against the rest of Greeks, all Latins, and *syr*. (—γυναι  
*D et T*<sup>i</sup>).  
 68. — μοι η απολυσητε **NBLT** *Sod*<sup>50</sup> *boh Cyr (fam 1 157*  
*Paris*<sup>97</sup> *sah habent μοι)*

xxiii. 6. — γαλιλαιαν (*post ακουσας*) Only **NBLTT**<sup>i</sup> *boh* (against *sah syr lat* and the rest) *Sah* is very definite **ΛΕ ΤΥΔΛΙΔΑΙΔ**, and 892 Paris<sup>97</sup> do *not* omit nor **WΨ**. If **NBLT** managed to influence *boh*, how was it they did not influence any others? Not even Paris<sup>97</sup> which has been running very close to them for many verses past. Surely it was *boh* which influenced **NBLT**. If **NBLT** influenced *boh* how was it they (or their common ancestor, for they have indeed a common ancestor) did not influence *sah*? *W-H* follow this small combination for omission. I would not dare go against the beautifully emphatic character of the phrase in *sah* and *syr cu sin*. *Soden* adduces only one new witness, δ 371, yet excludes.

15. ανεπεμψεν γαρ αυτον προς ημας **NBKLMΤΠ** *minn pauc f*  
 130<sup>lat</sup> 892, Paris<sup>97</sup> (—γαρ), *sah boh*  
*ανεπεμψα γαρ υμας προς αυτον Rell et it aeth; syr arm*  
*(αυτον προς αυτον)*

This is rather an interesting commentary on the previous reference. The change of sense is so complete here, but witnessed to most carefully by both coptics. In fact *sah* says “But Herod also found nothing against him; for he sent him to us...” while *boh* follows the *Greek* method: “But neither Herod also; for he sent him to us...” Observe that *aeth* opposes *sah boh*.

17. *Om vers* **ABKLTT**<sup>i</sup> Π (*A* here replaces **N**) 892 *Sod*<sup>δ 371</sup> *a vg<sup>F</sup>*  
*sah boh [non omn]* *D d syr cu sin aeth* place the verse after  
 verse 19.

Six *boh* mss and the correctors of four others have it.

29. + αι (*ante κοιλαι*) **NBCNT**<sup>i</sup> X 892 *min*<sup>15</sup> [*non Paris*<sup>97</sup>] and  
 so *sah boh [non W<sup>sr</sup>]*  
 32. κακουργοι δυο **NB** *W-H* only as it would appear. The  
 sentence runs a little more smoothly thus: ηγοντο δε και ετεροι  
 κακουργοι δυο, instead of: ηγοντο δε και ετεροι δυο κακουργοι,  
 but *sah boh* support **NB**. [*Soden* adds nothing new].  
 36. προσερχομενοι οξος προσφεροντες αυτω **NABC**<sup>\*</sup> L Paris<sup>97</sup> only.  
 This involves the omission of και before οξος and is supported  
 by *a r* and *boh* (*sah* also αυτω μετ’ οξου, minus προσφεροντες  
 αυτω). The absence of και between the two participles

Luke

seems a little rough and contrary to N.T. usage. The inference is coptic influence. Observe A joins the group.

This is immediately followed by :

- xxiii. 38. — γεγραμμενη **NBLT**<sup>i</sup> *Sod*<sup>s 371</sup> *sah boh* (*contra mundum*)  
*ibid.* — γραμμασιν **Ελλ. και Ρωμ. και Εβρ.** **N**<sup>ca</sup> [*Habet N*] **BC**<sup>\*L</sup> **Paris**<sup>97</sup> *sah boh* [*non omn*] to which add a *syr cu sin*, but against all else and *Cyr*.
40. επιτιμων αυτω εφη (*pro επιτιμα αυτω λεγων*) **NBC**<sup>\*LX</sup>  
 213 **Paris**<sup>97</sup> 892 *boh*<sup>vi</sup> [*non sah*] (*syr και εφη*)
43. — ο ιησους **NBLT**<sup>i</sup> *Evst* 26 *e*<sup>\*</sup> *sah boh* *contra rell et contra Chr*: (“οι μανιχαιοι—επιλαβομενοι του χωριου τουτου φασιν”—ειπεν ο  $\overline{\chi\sigma}$ · αμην αμην...)
44. και ην ηδη ωσει ωρα εκτη (*pro ην δε ωσει ωρα εκτη*) **BC**<sup>\*LT</sup><sup>i</sup>  
 597† 892 *boh* [*non sah*]. On the other hand **ND** some latins and *Orig*<sup>int</sup> have *και* but not + *ηδη*. This plus *ηδη* is found however in *boh* ο το ο πε φηλ τ ρηζη πλχπς πε, (while *sah* is πε πηλ τ δε πλπς πε [*sah* has δε, correct *Tisch*]) and nowhere else. All the others oppose. Here is the “longer” text then once more in **BL** [not **N**]. It is not from the parallels in *Matt.* and *Mark*, and must be an old error from *ΚΑΙΗΝΔΕΩCΕΙ*, the *δε* having remained after *και* was introduced, and being copied as *και ην ηδη*. If this be disallowed, there is no alternative but a *bohairic* influence on **BL**, because *boh* could not get it very well from the Greek as he must have looked well at the place, for ρηζη is introduced in a different order, viz. between *ωρα* and *εκτη*, the *ωσει* being apparently dropped (as in *sah*<sup>int</sup> *aeth* and 157 *y*<sup>yr</sup> *vg*<sup>E</sup>), but there is room for a great muddle here, because the word for *ωσει* (= *ηλ* or *ηλ τ*) is very like the word for *ωρα*.‡ **BL boh** here are a unit against the rest. How it occurred must be thought of in connection with the other coptic sympathy, which fluctuates between *boh* and *sah*. As **N** does not share the addition here the place will bear more study (*Cf* + *ηδη* at xxiv. 29).
45. The passage του ηλιου εκλιποντος of **NBL** would follow naturally here, but so much has already been written about it that I forbear. Nor have I touched at all on *Luke* i. 28, ii. 14, 33, vi. 1 48, xxii. 43/44, xxiii. 34, xxiv. 42, as these passages have been discussed before, and ii. 9 I merely record above.
49. και αι γυναικες **B Paris**<sup>97</sup> *sah* [*Soden* adds nothing]
50. αγαθος δικαιος **B et sah soli** [*Soden* forgets this]

† This 597 (*Venice Marc* i. 59) in *Gregory's Emendanda* is not to be confused with 579 (*Paris*<sup>97</sup>).

‡ Hence φηλ τ, πηλ τ, *the moment or the hour*.



Luke

xxiv. 32. *ως ελαλει ημιν εν τη οδω (- και) ως διηνοιγεν ημιν τας γραφας.* This is often the Coptic method. The omission of the copula is observed in **NBDL** 33 *syr hier* and *boh sah* only (*copt* omits the second *ως* as well). The passage is not without interest for B maintains the two clauses (although without copula, = *copt*) while *Origen* ELEVEN TIMES, with *a b c e l Amb Aug syr cu sin*, omits the first *ως ελαλει*.

44. *εν τω νομω μωυσεως και τοις προφηταις και ψαλμοις.* So B and Paris<sup>97</sup>. *εν τοις προφηταις* says **N**, *και εν τοις προφηταις* L, and these three groups agree in one, but, proving certainly that it was not sincere copying, they disagree in detail, while the supporting authority, namely *sah-boh*, has it yet differently thus: *εν (τω) νομω μωυσεως και (lit. μετα) τοις προφηταις και (lit. μετα) τοις ψαλμοις*.

Only the coptic adds *τοις* before *ψαλμοις*.

*W-H* manage out of this slight difference to slip in the reading of B alone! They say nothing in the margin, and they have just rejected B's single readings (*απαντα* in this verse, + *και* in verse 39, *τι* for *διατι* verse 38, *ηγγικαν* verse 28, *αυτους* for *και αυτος* verse 15), and behold it is not B at all as a whole which we are getting in *W-H* here, but pure *W-H* intuition which is the "neutral" text!

47. *και κηρυχθηναι επι τω ονοματι αυτου μετανοιαν εις (pro και) αφεσιν αμαρτιων εις παντα τα εθνη* **NB** *sah boh*, to which add *syr<sup>sch</sup> pesh* [*against* the Old Syriac]. So that *W-H*† text is satisfied to follow **NB** *copt* alone with "*syr vg*" [*cu* not extant, *sin* not known to *W-H*]. *Soden* has no new witness.

This is in a different class from others placed under "Improvement," for here **NB** have two cases of *εις* following each other, and to them on this occasion it is not apparently abhorrent nor to *W-H* nor to *Tisch* who follow. It is possible that *all* the other authorities, including *syr vet*, revised here to avoid this repetition; but it is also possible that the coptic is responsible, for Paris<sup>97</sup> does NOT follow **NB** here, nor does our new witness W agree with them, nor Ψ.

*Tisch* justly remarks that in St. Luke can be found both expressions *βαπτισμα μετανοιας εις αφεσιν* (iii. 3) and *δουναι μετανοιαν τω ισρ. και αφεσιν* (Act v. 31), the former supported by Mark i. 4.

The only thing to be said here about Coptic is that **NB** are agreed with C\***LN**X 33 213 and the coptic, against the rest, in following this in the same verse with *αρξαμενοι* for *αρξαμενον*, again against Paris<sup>97</sup> and W,

† *W-H* text *εις*, marg. *και*. Souter reverses this: *και* text, *εις* alternative reading at foot. *Soden* retains *και* in his text. Yet if **NB** *sah boh* are wrong here, why does *Soden* think them right at xxiii. 6, 38, 43, xxiv. 32?

and in the next verse (48) δε is omitted by *sah boh* with **NBC**\*L, while εστε omitted only by BD *Sod*<sup>tho</sup> *d Aug* (*aeth boh*) is more striking.

*Latin (and Coptic).*

There are a good many of these combinations with the small group containing B, but they need not be dealt with specially. Some places appear however clearly to have influenced B. For instance :

Luke

xvii. 24. —εν τη ημερα αυτου BD 220 *solī inter gr cum a b d e i r<sub>2</sub>*  
*et sah (aeth) W-H. Cf. Merx vol. II. p. 348.*

xviii. 4. μετα ταυτα δε BLQT<sup>k</sup> 892 Paris<sup>97</sup>. This against all other Greeks including **N** and D μετα δε ταυτα, but the Latin is post haec autem *a f i q vg*, postea autem *e* (while *b c d ff<sub>2</sub> l* omit *autem*) and both coptics say ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲛⲉ. As *Tisch* points out, in Luke x. 1 μετα δε ταυτα there is no change among the Greeks. We have to go to Matt. xxvi. 73 for μετα μικρον δε. Westcott and Hort religiously follow BLQ.

This I believe however to be very ancient Latin influence from a Graeco-Latin, because in the same verse the tendency is strongly Latin against Coptic, for **NBLX Hipp** 157 Paris<sup>97</sup> 892 with *a b c e f ff<sup>i</sup> l μ vg* say ουδε ανθρωπον instead of και ανθρωπον ουκ of the rest of the Greeks *Bas Chr Dam*. And the coptics both turn the phrase without expressing an ουδε [a few *boh* do 7/24].

I may further point out *why* I think the Latin is old enough to have influenced the BLQ text here. Three verses beyond, at :

7. BLQ, this time joined by **NΨ** 892 Paris<sup>97</sup> and (e), write των εκλεκτων αυτου των βοωντων αυτω ημερας και νυκτος, whereas *a b ff<sup>i</sup> l q r* simply omit αυτω (or the “προσ αυτον” of the other Greeks *Mac Bas Chr Antioch Dam c d f Iren<sup>int</sup> Tert<sup>marc</sup>*). As a matter of fact, if we want to choose between προς αυτον and αυτω I should strongly incline to follow *Tert* and *Iren<sup>int</sup>* who are strengthened by *Basil Chrys Damasus etc* and the other fifteen Greek uncials and all the cursives [*D<sup>gr</sup>* = βοωντων αυτων, *d* qui clamant ad eum. *Tisch* omits to notice *d* for *ad eum*]. But the omission may be the more basic (*syr* does not omit, and *sah* has ⲉⲧⲱⲩ ⲉⲃⲣⲁⲓ ⲉⲣⲟϥ).

9. εξουθενουντες (*pro εξουθενουντας*) B 115 259\*\* *d<sup>scr</sup> g<sup>scr</sup> al<sup>2</sup>*. No other Gk uncials. In connection with what I wrote above, note that, against the imperfect of most Latins (but *e* contemnunt, *d* spernent) *a* has *spernentes*. Possibly therefore B got this from such a Gk-Latin. *W-H* do not follow. It is found in Tregelles' margin.



Luke

- xviii. 10. But it seems very difficult to separate Latin and Coptic sympathy. For here B with (D)RX 71 213 says εἰς (—ὁ) φαρισαῖος καὶ ὁ ἕτερος τελωνῆς, which corresponds exactly to *sah* ⲟⲩⲁ ⲟⲩⲫⲁⲣⲓϭⲓⲟϥ ⲡⲉ ⲡⲕⲉⲟⲩⲁ ⲟⲩⲧⲉⲗⲱⲡⲏϥ ⲡⲉ, whereas *boh* ⲡⲓⲟⲩⲁⲓ ⲡⲉⲟⲩⲫⲁⲣⲓϭⲉⲟϥ ⲡⲉ ⲡⲓⲕⲉⲟⲩⲁⲓ ⲡⲉⲟⲩⲧⲉⲗⲱⲡⲏϥ ⲡⲉ.

*Unus...unus, unus...alius, unus...alter* of the Latins of course does not help us without articles, but the conflict between *boh* and *sah*, where **Σ** and the mass follow *boh*, and B with only DRX agree with *sah* in suppressing the first article, is really noteworthy in view of what has gone before. These little places it will readily be seen are quite interesting and worth attention. *W-H* have εἰς in text, and ὁ in margin.

11. Another conflict between **Σ** and B follows.

B with L only and **Σ**<sup>c</sup>Ψ *fam* 1 213 892 Paris<sup>97</sup> (*Sod* adds <sup>050</sup>) *e vg arm Orig Cypr* reads of the Pharisee: σταθεῖς ταῦτα πρὸς ἑαυτὸν προσηυχ.† instead of A(D) *etc*: σταθεῖς πρὸς ἑαυτὸν ταῦτα προσηυχ. and thus also *a goth syrr Bas Antioch*.

**Σ**\* with *b c f ff i l q r* and *sah aeth* OMIT πρὸς ἑαυτὸν. This omission might be taken for the "neutral" text if you will, but, would you believe it, *W-H* follow B *Orig* and *Cypr* in their text (with πρὸς ἑαυτὸν ταῦτα in their margin), and not a word about omission! Now the conjunction of *e* and *Cypr* with B *sah* and *Orig* is clearly Egyptian, Africa and Greek-Egypt combined, while *Basil* with the mass oppose, and the bulk of the Latins omit. D *d* = καθεαυτὸν and *seorsum*. Therefore *W-H* produce an Egyptian text again once more and not a "neutral" one. And there is nothing "pre-syrian" about it, since the old syriac goes with the mass against B.

- xxii. 10. εἰς ἣν (*pro οὗ*) **Σ**BCLΨ <sup>z<sup>scr</sup></sup>*sem* Paris<sup>97</sup> (X *εν η*) *latt sah boh*, but against *ου* of fifteen uncials including D and *d* "ubi"; (157 distinctly *οπου*), *ου εαν* five remaining uncials (perhaps from Mark *οπου εαν*).

48. *ιησους δε* (*pro ο δε ιησους*) **Σ**BLTX 157 892 *Cf latt* Jesus autem, and *boh* ⲓⲏϭ̅ ⲁⲉ ⲡⲉϭⲁϭ̅ (*sah*<sup>pl</sup> ⲡⲉϭⲉ ⲓϭ̅; *sah*<sup>unus</sup> ⲡⲉϭⲉ ⲁⲉ ⲓϭ̅). (Paris<sup>97</sup> omits copula with *sah* and *syrr*.)

That the conjunction with Coptic and Latin is not fortuitous, consult:—

49. [κυριε] —αὐτῷ **Σ**BLTX [*non R, male Soden*] again Paris<sup>97</sup>  
71 213 892 *sah boh l q*

(τω κυριῳ D *et domino d*; Dñō Jesu *aeth*)

64. —ἐτυπτον αὐτοῦ τὸ πρὸσωπον καὶ **Σ**BKLMΤΠ *copt* and

† W shows Egyptian preference for *ευχεται* and Paris<sup>97</sup> *ηυχετο* (for *προσηυχετο*).

Luke

some Latins. I enter it, as *ετυπτον* was apparently known to *Marcion* here as well as to the rest of the opposition. †

Add iv. 5. — ο διαβολος εις ορος υψηλον **NBL** *lat mult sah (boh) Cyr contra rell et syr*

### Traces of Syriac.

Luke

ii. 19. παντα συνετηρει τα ρηματα (— ταυτα) B 77 129 225 a<sup>scr</sup> (*cf syr sin*) Soden does not bother to add the cursives.

51. παντα τα ρηματα (— ταυτα) **N\*BDMW** *a e (cf syr sin sch pesh arm)*

iii. 33. Εσρων B y<sup>scr</sup>? [*male Sod i<sup>scr</sup>*] *b (d) vg syr W-H*

v. 18. + αυτον (*post θειναι*) BLΞ 157 *syr r sah boh aeth [W-H]*

29. μετ αυτου (*pro μετ αυτων*) B *fam 1 22 Paris<sup>97</sup> diatess (hiant syr cu sin), κατ' αυτον 69 [non fam]*

vi. 26. — οι πατερες αυτων B 604 *syr sin sah [non boh nec rell verss]*

ix. 2. — τους ασθενεις B *syr cu syr sin Dial W-H*

x. 42. μαριαμ B 1 *Paris<sup>97</sup> l syr W-H*

xi. 46. και αυτοι + υμεις B alone among Greeks with *Paris<sup>97</sup> Sod<sup>351</sup>*.

*Latt* all apparently *et ipsi*, although a Latin may exist with *et vos ipsi*. But this *υμεις* practically replaces *αιτοι* in the syriac (ܐܢܬܝܢ). *W-H* do not add.

*Cf boh (aliter expr sah).*

xvi. 3. σκαπτειν ουκ ισχυω ΚΑΙ επαιτειν αισχυνομαι. All *syr r* and *diatess* (no latins) and B alone of Greeks. But B is supported by both *coptics* and *aeth* (see under Coptic influence) and I am inclined to attribute this *και* to coptic influence on B, the coptics having previously imbibed it from a Graeco-syriac.

Notice both *coptic* and *syr* say *οταν μετασταθω ΕΚ της οικονομιας* in the very next verse (xvi. 4) with **NBD** *min alig* (*απο LX 892*), while the majority of Greeks are content with the partitive genitive. *W-H* have *εκ*, but ignore + *και* of B.

† These things must be weighed carefully. Take for instance soon after, *ατ xxiii. 2* it is a difficult question whether *ημων* belongs after *εθνος* (“*ευρομεν διαστρεφοντα το εθνος [ημων]*”). It is added by **NBDHKL MRTΠΦ** *min<sup>60</sup> it vg sah boh syrr arm aeth*, but withheld by **AEGSUVWXΓΔΛ** *min plur Marcion* *Epiph bis Eus Cyr Thdt.* Here *Marcion* adds *και καταλυνοντα τον νομον και τους προφητας*. Observe however not *τον νομον ημων* even here. (This addition is followed by a good many Latins, most of whom say “*legem nostram*,” but in *Marcion ημων* is absent in both places).

Notice that *W* does not have *ημων*, so that the omission now goes back in our Greek documents to iv century. Notice that 157 *Cyr* (*l q*) have *τον λαον ημων* for *το εθνος ημων*, possibly from *xxiii. 14*, which is an interesting control reference because *υμων* is absent there. *Vv 13/14* run: *πειλατος δε συνκαλεσαμενος τους αρχιερεις και τους αρχοντας και τον λαον ειπεν προς αυτους προσηνεγκατε μοι τον ανθρωπον τουτον ως αποστρεφοντα τον λαον και ιδου εγω...*



Luke

- xxiii. 5. διδασκων καθ ολης της Ιουδαιας και αρξαμενος... **NBLTT**<sup>i</sup> Paris<sup>97</sup> only with *syrr*, *vg codd omn* [*praeter W*] add *και*, against the rest of Greeks, all *Old Latin* [*praeter aur*] and *sah boh*.

This is a very peculiar place.

Right on the heels of it comes xxiii. 6 (see under *Coptic*) where **NBLTT**<sup>i</sup> and *boh* only omit *γαλιλαιαν* after *ακουσας*. *Sah* **ΧΕ ΤΤΑΛΙΔΑΙΑ** does not, nor *syrr*, nor *latin*, nor the rest.

- xxiv. 13. Order: *εν αυτη τη ημερα ησαν πορευομενοι* **NB** *syrr Eus W-H*.

### **NB** *Syr Latin against Coptic.*

- iii. 14. *τι ποιησωμεν και ημεις* (*pro και ημεις τι ποι.*) **NBC\* LWΞ** 1 [*non fam*] *fam* 13 892 Paris<sup>97</sup> *b c e f ff g<sub>1</sub> l q syrr sah* (*om D d Evst 7*) *contra boh et rell*

Add perhaps

- iv. 40. *εθεραπευεν pro εθεραπευσεν* **BDWΨ** [*Sod non Lake*] 21 **v<sup>scr\*\*</sup> Sod<sup>1246</sup> latt syrr W-H<sup>txt</sup> Sod<sup>txt</sup> Orig?**

- xxiii. 2. *+και* (*post διδουαι*) **NBLT** 106 892 Paris<sup>97</sup> *Sod<sup>7050 178 351</sup>* only, plus *it* [*except a c*] *syrr arm W-H* and *Sod txt* against *rell* with *sah boh*.

### *Syr Latin and Coptic.*

- xxiii. 39. *ουχι συ ει* (*pro ει συ ει*) **NC\*BL** (**BL** omit *λεγων*, **NC\*** *do not*), *a b ff r* (*nonne*), *sah boh* (**ΧΕ ΩΩΗ ΠΘΟΚ ΔΗ ΠΕ ΠΧC**) *syrr cu sin hier* [*non sch pesh*] *arm aeth W-H et Sod txt contra rell omn Sod<sup>omn</sup> et Paris<sup>97</sup> et Orig<sup>int</sup>*.

*Om ει συ ει usque ad fin vers D d e.*

- xxiv. 24. *-και tert.* **BD** [*non min*] *latt syrr<sup>omn</sup> sah 1/2 boh<sup>tres</sup> W-H* [*nil mg*]  
38. *εν τη καρδια* (*pro εν ταις καρδιαις*) **BD** *a b c d e ff l gat vg<sup>EP</sup>* [*hiat r<sub>2</sub>*] *sah aeth W-H* (*Dial εις την καρδιαν*) (*Tert<sup>marc</sup> in corda*)

I group this here, although the *syrr* are all pointed for the plural to-day, because it could so easily be basic in an ancient unpointed copy.

A single letter also in *boh* of similar shape **π** for **π** makes the plural (all *boh* mss) against the singular of *sah*. The Latin evidence is so large, it is strange to see all *syrr* (*g c s j h* as Horner has it) marked for plural. The Latin evidence for the singular must go back very far.

The history of the text is thus deeply involved at a tremendously early date. See full exhibition of evidence in Part II. and note *syrr sin* (Lewis ed. 1910).

*Syr Coptic against Latin.*

Luke

- vi. 26. —οι πατερες αυτων B 604 sah syr sin (—οι πατ. Sod<sup>370</sup>)  
*Habent* **Σ** *rell et latt boh syr pesh arm aeth.*
- xvi. 3. σκαπτειν ουκ ισχυω ΚΑΙ επατειν αισχυνομαι So B alone of  
 Greeks with sah boh aeth and syr (sch pesh cu sin [non exstat  
 hier]) W-H refuse this reading.
17. κεραιαν μιαν B sah syrr (om μιαν boh) W-H<sup>mg</sup> [Negl Sod  
 sah syr]  
 μιαν κεραιαν **Σ** *rell et latt.*

*Examples of Synonyms.*

- i. 6. εναντιον **Σ**BC\*XΨ 73 239 892 Paris<sup>97</sup> [non Sod<sup>minn</sup> vid ; om.  
 Sod<sup>370</sup>] Cyr W-H & Sod txt against rell and Orig.
76. ενωπιον (pro pro προσωπου) **Σ**BW Sod<sup>34</sup> Orig 1/2 [non minn]  
 W-H [non Sod].
- ii. 3. εαυτου (pro ιδιαν) **Σ**<sup>c</sup>BDLWΞΨ 2<sup>pe</sup> Paris<sup>97</sup> Eus W-H Sod txt.  
 Cf Matt xiii. 24 εν τω αγρω αυτου Plur (εαυτου B) but εν τω  
 ιδιω αγρω D Eus<sup>bis</sup>.  
 57 εν τη ιδια πατριδι **Σ**Z 892 minn<sup>al.</sup> perpauc. et  
 Sod<sup>txt</sup> [non W-H<sup>txt</sup>] (pro εν τη πατριδι αυτου rell).

*Homoioteleuton.*

Consult xiv. 1 —των (post αρχοντων) **Σ**BK 892 [non al.] [W-H].

*Form.*

Luke

- xii. 28. αμφιαζει B<sup>sol</sup> et W-H txt [nil in mg]
- See xviii. 12. αποδεκατευω **Σ**B et W-H [nil mg sed non minn.], and other  
 passages referred to elsewhere but not separated in this Gospel.

## GRAMMATICAL CHANGES.

*Change of Voice.*

- xv. 17. “εἰς εαυτον δε ελθων εφη (vel ειπεν) ποσοι μισθιοι του πατρος  
 μου περισσεουσιν αρτων.”  
 περισσεονται BAP† fam 1 [non 131] 94 Paris<sup>97</sup> Evst 2.  
 Sod<sup>1353 1443</sup>. Tisch adds “cat<sup>OX</sup> 118 schol<sup>254</sup> et alior.”  
 περισσεουσιν **Σ** and all the rest including W.

This is clearly an “improvement” confirmed by the “fidus  
 Achates” Paris<sup>97</sup>, but disclaimed by the other “good” cursives  
 and rejected by 131 of the 1 family. (Evst 2 occasionally has

† P and also A are found in this neighbourhood largely with B in some questionable  
 places.



curious and untrustworthy readings.) Such an occasion could not be missed of emphasising a knowledge of the proper voice to employ here.

The Latins add nothing, but the *syr* emphasises by "*quibus copiosus est panis.*"

I cannot conceive it possible that an "Antiochian" revision has been so complete as to displace an original *περισσευονται* from all our Greek mss except the handful named above, for there would be no reason for the change; whereas the change from *περισσευουσιν* to *περισσευονται* is a "nicety" which is quite in line with the sense. From what I have observed from continuous study of the characteristics of what are known as our important cursives, others besides those named above would surely have preserved *περισσευονται*. Neither  $\aleph$  nor W nor 604 nor 892 agree to change *περισσευουσιν*. W-H follow BAP, but not *Soden* here.

#### *Change of Mood.*

Luke

- vii. 7. *ιαθητω* (*pro* *ιαθησεται*) BL *Sod*<sup>8371</sup> and these ALONE of all our authorities, but followed not only by *Hort*, but also by *Tisch*; and not only by *Tisch* and *Hort* but now also by *von Soden* in his text! Thus does the Egyptian reading (for it is Egyptian) commend itself with this slight support to the moderns, and for the self-same reasons. *Soden* only adds "bo?" and neglects *sah*. *Boh*<sup>duo</sup> go with BL and so do all the *sah* codices. See *Horner in Sah*, p. 120.

#### *Imperative.*

- viii. 50. *πιστευσον* (*pro* *πιστευε*) BL $\Xi$  [*non minn vid*] W-H. As to this being a real *preference*, consult viii. 20 29 in this chapter where B $\Xi$  are alone together, once for a change of order, again for a change of preposition.

#### *Infinitive.*

*As to* *ωστε* *and* *εις το*.

- iv. 29. *ωστε κατακρημνισαι αυτον*  $\aleph$ BDLW Paris<sup>97</sup> *fam* 1 13-69-556 [*non* 124] 22 33 604 892 237<sup>schol</sup> 259<sup>schol</sup> *Sod*<sup>1050 178 1260</sup> *copt Orig* W-H *Sod*

*εις το κατακρημνισαι αυτον* *Rell et Ψ* (*om.* 346)

(*Soden's* <sup>1493</sup> omits *ωστε*, and his critical *fam*<sup>fa</sup> has *προς το*.)

Note that the infinitive follows, which, while not unusual after *ωστε*,† looks as if *Orig* were improving *εις το* rather than

† Cf all mss at Matt xiii. 32 *ωστε ελθειν τα πετεινα*.

Antioch changing an original *ωστε* to *εις το*. More suspicious because in coptic the Greek word *ωστε* is transliterated. It looks as if *εις το* had been translated *ζωστε* in coptic and had then reacted on *ΝΒ*, but as *D* joins, the matter can be left undecided. Note however that Winer (Eng. edition p. 400) says "In the *Byzantine* writers the use of *ωστε* with the infinitive instead of the simple infinitive is peculiarly common." Winer then refers (pp. 400 and 743) to the use of *ως ετοιμασαι* in Luke ix. 52 by *ΝΒ* (alone with *a b e l q*) for *ωστε ετοιμασαι* of practically all (*sah* omits *ωστε* and *ως*: simply *εκοδτε sah*, while *boh* 7 MSS has *ζωστε*, 12 MSS *ζωσδε*, 2 MSS *ζωσ* with *ΝΒ*). Tischendorf does not admit *ως* into his text but leaves *ωστε*, remarking "*at ως nimis emendationem prodit.*"

For *εις το* in the Gospels generally, observe the remaining cases Matt. xx. 19 *εις το εμπαιξαι*, Matt. xxvi. 2 *εις το σταυρωθηναι*, xxvii. 31 *εις το σταυρωσαι*, Mark xiv. 55 *εις το θανατωσαι*, Luke v. 17 *εις το ιασθαι*, Luke xx. 20 *εις το παραδουναι*, in no case changed by any except in Mark xiv. 55 where *D* (and 2<sup>pe</sup>) substitute *ινα θανατωσουσιν* as the *latin*, and in Luke xx. 20 *εις το παραδουναι* is changed to *ωστε παραδ.* by *ΝΒCDL y<sup>scr</sup>* [not by the other *min* which acted so in iv. 29].

*Εις το* is not found in *St. John's Gospel*, but is to be observed in *Clement's 1st Epistle*.

I submit that *ωστε* is a correction by Alexandria for *εις το*, and not that *ωστε* is original in Luke iv. 29, xx. 20.

As regards *εις το* outside the Gospels, note:

Acts

- iii. 19. *εις το εξαλειφθηναι* Changed by *ΝΒ* only, to *προς το εξαλ.*
- xiii. 42. *εις το μεταξυ σαββατον λαληθηναι*

Rom.

- i. 11. *εις το στηριχθηναι*
- 20, iii. 26, iv. 11, iv. 16, viii. 29, xv. 16, Eph. i. 12, James i. 18. *εις το ειναι*; cf. *εις το μη ειναι* 1 Cor. x. 6 *infra*.
- iv. 11. *εις το λογισθηναι*
- 18. *εις το γενεσθαι* also vii. 4; also Phil. iii. 21, but some omit.
- vi. 12. *εις το υπακουειν*
- vii. 5. *εις το καρποφορησαι*
- xi. 11. *εις το παραζηλωσαι*
- xii. 2. Phil i. 10 *εις το δοκιμαζειν*
- xv. 8. *εις το βεβαιωσαι*
- 13. *εις το περισσευειν* all and *Orig* except B 57 *Sod<sup>tres</sup>* which omit.

1 Cor.

- viii. 10. *εις το εσθιειν*
- xi. 22. *εις το εσθιειν και πινειν*
- 33. *εις το φαγειν*



- 2 Cor.  
 i. 4. *εις το δυνασθαι ημας* changed to *ινα το* by FG only (*cf. lat*)  
 vii. 3. *εις το συναποθανειν*  
 viii. 6. *εις το παρακαλεσαι ημας* ,, ,, *ωστε* by 3 35 115 d<sup>scr</sup> *al. pauc.*
- Gal.  
 iii. 17. *εις το καταργησαι*
- Eph.  
 i. 18. *εις το ειδεναι* changed to *ινα οιδατε* by FG only (*cf. lat*)
- Phil.  
 i. 23. *εις το αναλυσαι* Most and *Clem* (–*εις* DEFG; –*εις* *το Antioch*)
- 1 Thess.  
 ii. 16. *εις το αναπληρωσαι*  
 iii. 2, 13. *εις το στηριξαι*  
 5. *εις το γνωναι*  
 10. *εις το ιδειν* (*εις το ειδεναι*, 17 only)
- 2 Thess.  
 i. 5. *εις το καταξιωθηναι*  
 ii. 6. *εις το αποκαλυφθηναι*  
 10. *εις το σωθηναι*  
 11. *εις το πιστευσαι*
- Heb.  
 ii. 17. *εις το ιλασκεσθαι*  
 vii. 25. *εις το εντυγχανειν*  
 viii. 3. *εις το προσφερειν*  
 ix. 14. *εις το λατρευειν*  
 28. *εις το πολλων ανενεγκειν αμαρτιας*  
 xii. 10. *εις το μεταλαβειν*  
 xiii. 21. *εις το ποιησαι*
- Jas.  
 (i. 19. *εις το ακουσαι. . .εις το λαλησαι*)
- And with negatives:
- Acts  
 vii. 19. *εις το μη ζωογονεισθαι*
- 1 Cor.  
 ix. 18. *εις το μη καταχρησασθαι*  
 x. 6. *εις το μη ειναι*
- 2 Cor.  
 iv. 4. *εις το μη αυγασαι*
- 2 Thess.  
 ii. 2. *εις το μη ταχεως σαλευθηναι*
- Heb.  
 xi. 3. *εις το μη εκ φαινομενων το βλεπομενον γεγονεναι*
- 1 Pet.  
 iii. 7. *εις το μη ενκοπτεσθαι*  
 iv. 2. *εις το μηκετι ανθρωπων επιθυμiais*

Here are over fifty cases of *εις το* with almost no variation among MSS. I think it is a significant fact that **NB** change *εις το* to *ωστε* once only and that is at Acts iii. 19 THE FIRST OCCURRENCE AFTER THE GOSPELS END. After that they seem to accept the fact that *εις το* is Lucan as well as Pauline and Petrine, for at Acts vii. 19 they do not change, nor afterwards on over fifty occasions. We should ponder this. It seems to me to be a most illuminating study and I think the observation is new: as are also the inferences conveyed in the following

sections.† The scribes of **Σ**B in their N.T. copying seem also to have been influenced by some O.T. phraseology which lingered in their minds. Observe *τα θελήματα* once by **Σ** (Matt. vii. 21), once by B (Mark iii. 35).

### *Change of Case.*

#### *Genitive absolute.*

As to St. Luke we have no cases to report throughout the whole Gospel of a single change from dative to genitive absolute, and this for the simple reason that St. Luke does not use the dative absolute [if we except two passages, ii. 5 *ουση εγκυω*, and viii. 27 *εξελθοντι δε αυτω*, which are not, properly speaking, absolutes]. This is quite illuminating as to the action of the **Σ**B group in St. Matt. and St. Mark. Had "Antioch" been guilty of changing their genitives there to datives, surely we would see the same thing in St. Luke. I have not found one single instance! And it is not for lack of material. For although St. Luke is not partial to the genitive absolute, it is used on at least forty-five occasions in his Gospel.

Luke is rather partial to nominative absolutes (viii. 33, xiv. 21, xvi. 14 *etc. etc.*), occasionally an accusative absolute (xiii. 16), and avoids genitives by using *ην διδασκων* as at v. 17, where D substitutes (with *d c e*) *αυτου διδασκοντος*, or as at v. 29, where for *οι ησαν μετ αυτων κατακειμενοι*, D (*d e*) have *οι ησαν μετ αυτων κατακειμενων*. Again, at vi. 17 for *Ιερουσαλημ etc.* D substitutes *και αλλων πολεων εληλυθοτων*. Very frequently the Lucan expression is *και εγενετο...* as at:

Luke

- xiv. 1. *και εγενετο εν τω ελθειν αυτου*
- xvi. 22. *εγενετο δε αποθανειν τον πτωχον και απενεχθηναι αυτον*
- xvii. 11. *και εγενετο εν τω πορευεσθαι*
- 14. *και εγενετο εν τω υπαγειν αυτους*
- xviii. 35. *εγενετο δε εν τω εγγιζειν αυτον*  
*Cf Matt xx. 29 και εκπορευομενων αυτων*  
*Marc x. 46 και ερχονται εις Ιεριχω και εκπορευομενου αυτου*  
*απο Ιερ.*
- xix. 15. *και εγενετο εν τω επανελθειν αυτον*
- 29. *και εγενετο ως ηγγισεν εις βηθφαγη και βηθανιαν*  
*Cf Matt xxi. 10 και εισελθοντος αυτου εις Ιεροσ.*  
*Marc xi. 1 και οτε εγγιζουσιν εις Ιεροσ.*
- xxii. 66. *και ως εγενετο ημερα*

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† Hans von Soden, in a recent unflattering review of my 'Concerning the Genesis of the Versions,' pretends that I am bringing coals to Newcastle or iron to Essen, and that all I have brought forward is already well known to the savants. If so they keep very silent about it!



Luke

- xxiv. 15. και εγενετο εν τω ομιλειν αυτους  
 30. και εγενετο εν τω κατακλιθηναι αυτον  
 51. και εγενετο εν τω ευλογειν αυτον αυτους,  
 holding this to the very end.

Note xvi. 9 *ινα οταν εκλειπη*; also vi. 20 *και αυτος επαρας τους οφθαλμους αυτου...ελεγεν*, where the Latins say *elevatis oculis*; also viii. 50 *ο δε Ιησους ακουσας*. Most *it* = *audito hoc verbo*.

Yet of genitive absolute we can observe the following :

Luke

- ii. 2. *ηγεμονευοντος της Συριας Κυρηνιου*  
 42. *αναβαινοντων αυτων* (all except D *d e ανεβησαν οι γονεις αυτου εχοντες αυτον. ανεβησαν Sod<sup>1132</sup>*)
- iii. 1. *ηγεμονευοντος ποντιου πιλατου της ιουδαιας* (D *Eus επιτροπευοντος...*) followed by *τετρααρχουντος...φιλιππου δε... Λυσανιου*.  
 15. *προσδοκωντος δε του λαου και διαλογιζομενων παντων*  
 21. *και Ιησου βαπτισθεντος και προσευχομενου*
- iv. 2. *συντελεσθεισων αυτων*  
 40. *δυνοντος δε του ηλιου*  
 42. *γενομενης δε ημερας* (Cf Marc i. 35 *και πρωι εννυχα λιαν*)
- vi. 48. *πλημμυρης δε γενομενης*
- vii. 6. *ηδη δε αυτου ου μακραν απεχοντος της οικιας*  
 24. *απελθοντων δε των αγγελων*  
 42. *μη εχοντων αυτων αποδουναι*
- viii. 4. *συνιοντος δε οχλου πολλου*  
 23. *πλεοντων δε αυτων*  
 45. *αρνουμενων δε παντων*  
 49. *ετι αυτου λαλουντος*
- ix. 34. *ταυτα δε αυτου λεγοντος*  
 37. *κατελθοντων αυτων* (all except D *κατελθοντα αυτον* and *d descendente eo*; *om. αυτων Paris<sup>97</sup> Sod<sup>1493</sup>*; *κατελθοντι τω ιω c<sup>scr</sup> x<sup>scr</sup> Sod<sup>1443</sup>*)  
 42. *ετι δε προσερχομενου αυτου*  
 43. *παντων δε θαυμαζοντων*  
 57. *και πορευομενων αυτων*
- xi. 14. *του δαιμονιου εξελθοντος* (add D *ταυτα δε ειποντος αυτου...*)  
 29. *των δε οχλων απαθροιζομενων*  
 53. *λεγοντος δε αυτου* by most  
*κακειθεν εξελθοντος αυτου* NBCL 33 Paris<sup>97</sup> W-H<sup>txt</sup> Sod *txt*
- (xii. 36. *ινα ελθοντος και κρουσαντος (+ αυτου A 251 Sod<sup>1448</sup> § 371)*  
 Only *Meth* = *ινα ελθοντι και κρουσαντι αυτω*)
- xiii. 17. *ταυτα λεγοντος αυτου* (D *d e omit*)
- xiv. 29. *θεντος αυτου*, and *ισχυοντος + αυτου* some  
 32. *ετι αυτου πορρωντος*
- xv. 14. *διαπανησαντος δε αυτου*  
 20. *ετι δε αυτου μακραν απεχοντος*





Luke

the true base, since *απαιτεω* is *Lucan*, being used only by Luke here, and in vi. 30 in a different connection: *και απο του αιροντος τα σα μη απαιτει* (St. Matthew's language, v. 42, is different). Cf. further *απελπιζοντες* in Luke vi. 35 peculiar to St. Luke and medical (*Galen*<sup>sexies</sup>). *Soden* wavers printing [*απ*]αιτουσιν.

- xxiv. 33. *ηθροισμενους* (*pro συνηθροισμενους*) **NBD** 33 *W-H Sod* [*non W rell, non* 892 Paris<sup>97</sup>] but the compound word is peculiar to Luke (Acts xii. 12, xix. 25). *Soden* goes over to the minority. (Cf. also *συναλιζεσθαι* Acts i. 4.)

N.B. This matter of uncompounded verbs cannot be satisfactorily checked in the other Gospels, but here in St. Luke's Gospel we have for control the Acts as well. Observe *Soden's* utter lack of consistency.

### Change of Number.

Luke

- xii. 6. *πωλουνται* (*pro πωλειται*) concerning the *πέντε στρουθία*.

Only **NBΨ** *Sod*<sup>050 al. tres</sup> *fam* 13 [*non* 124] 892 (*πωλονται*) *W-H Sod* against the rest (*Epiph*<sup>marcion</sup> has both, *πωλουνται*<sup>314</sup> *πωλειται*<sup>333</sup>; *Tert*<sup>marc</sup> omits to comment on this verse). I cannot sufficiently emphasise that such grammatical changes do not show signs of a continuous "neutral" text, but of grammatical eclecticism, because, while *fam* 13 here supports, *fam* 13 is not with the changes at Luke xii. 1, xi. 53/54 elsewhere referred to in these notes.

(N.B. *πωλειται* is used by all [*except* D] in *Matt* x. 29. Why did not **NB** *fam* 13 change there? No doubt because *Matt* and *Luke* represent as regards **NB** *fam* 13 recensions "reviewed" at different times and in divers manners. So *βοες* in *Matt* by **NB**, as the coptic, in *Matthew*, made much of by *Burkitt*, is not found by **NB** in *Luke*.)

30. *επιζητουσιν* (*pro επιζητει*) **NBLT**<sup>woiX</sup> *fam* 13 33 213 Paris<sup>97</sup> *Sod*<sup>1132</sup> (*latt copt*) [*non Ψ*] *W-H Sod*. All the rest *επιζητει*, emphasised by D and *Clem* with *ζητει*. The Greek verb follows *παντα τα εθνη*, while the latin plural follows *gentes*, well indicated by *d* with *quaerunt*, against D opposite *ζητει* after *εθνη* [so that we apply this example here and exclude it from Latin influence]. Paris<sup>97</sup> supports *επιζητουσιν*, but W *επιζητει*. I cannot bring forward enough the admirable support of W in many such passages as a balancing factor of the iv<sup>th</sup> century in Egypt. Besides *Clem* and D seem decisive for an original singular.

53. *διαμερισθησονται* (*pro διαμερισθησεται*) followed by "πατηρ εφ (or επι) υιω και υιος επι πατρι · μητηρ επι θυγατρι (or θυγατερα) και θυγατηρ επι μητρι (or μητερα or την μητερα)."

The plural is read by **NBLTU** [*non Ψ*] 59 157 892 Paris<sup>97</sup>

Luke

Laura<sup>A 104</sup> *Evst*<sup>quinque</sup> *W-H Sod latt* (against *Tert*<sup>marc</sup> *dividetur*!!) but opposed by the rest of the witnesses. I consider this emphasises the character of other changes of number by the B tribe when we find TERTULLIAN is definitely opposing his own latin MSS and accuses Hort and Soden of following Alexandrine grammatical commutations instead of having discovered the true text.

While Paris<sup>97</sup> joins B and the few Egyptian Greeks (the five *Evst*<sup>a</sup> show their graeco-latin provenance by the plural) it is noteworthy that W maintains *διαμερισθησεται* with *sah* and *boh*<sup>duo</sup>. *Sah* is noteworthy and perfectly definite, witnessing with *Tert* at the same period of time, for, instead of beginning the verse with *διαμερισθουσονται πατηρ...* it says *πατηρ διαμερισθησεται μετα του υιου αυτου, υιος μετα του πατρος αυτου...*

- xxi. 25. *εσονται σημεια* **NBD** *Sod*<sup>1246</sup> *latt copt W-H* (*pro εσται rell*)  
The presence of D in the combination here is insignificant as the latins all use *erunt*. Possibly B was influenced by the *εσονται* added in verse 24 (see under "Order"), but it looks as if this were a grammatical preference by **NB** and the coptic here clearly agrees with them. (*Soden* refuses *εσονται* here).

**NB** are sometimes divided as to this (showing that our contention for "improvement" is justified). See:

- iv. 41. *εξηρχοντο δε και δαιμονια* **NCX** *Sod*<sup>1050 al. octo</sup> 1 33 267 *Orig*  
*et Sod*<sup>txt</sup>

but *εξηρχετο* here **ABDW** and the rest. Notice on which side *Origen* is found. *W-H* are in a difficulty and place *εξηρχετο* in the text, but *εξηρχοντο* in the margin.

Note for other examples that in coptic after *οχλος* and such plural nouns in the singular the *verb* is in the *plural* number (*Tisch.* p. 127 on Matt. xx. 29 *ex Schw.* "in lingua Copt. numerus sing. vocis multitudo, turba, construitur cum num. plur. verbi)."

That the singular verb after neuter plurals is the regular New Testament usage, and not any classical revision at Antioch, may perhaps be illustrated from Luke xviii. 27: *τα αδυνατα παρα ανθρωποις δυνατα παρα τω θεω εστιν*, where all Greeks agree—against the Versions—and where the second century witness, *Theophilus* of Antioch, is extant and confirms *εστιν*.

### Change of Gender.

Luke

- xv. 14. *λιμος ισχυρα* **NABDL** 1 33 131 213 892 Paris<sup>97</sup> *W-H*  
*et Sod*<sup>txt</sup>.

*λιμος ισχυρος* *Rel omn et fam* 13 (*vide infra*)

Both genders being found in classical writers.



Note. At Luke iv. 25 *λιμος μεγας* stands in all [as to W see below] (except *fam* 13 and that is divided, 13-69-556 giving *μεγαλη* and 124-346 retaining *μεγας*) so that if any argument can be based at all it clearly accuses **SABDL** of changing in xv. 14, for there *fam* 13 remain constant against them for *ισχυρος*. (In Schmidtke's edition of Paris<sup>97</sup> he gives *μεγας* in square brackets, which generally indicates an omission. So *e l.*)

In the third place at Act xi. 28 *λιμον μεγαλην* is found by **SABD**<sup>2</sup> some *minn* (see *Sod*<sup>not<sup>e</sup></sup>) against *λιμον μεγαν* of D\*EHL<sup>P</sup> *al. Chr Chron*, so that **SAB** are between two stools, leaving *μεγας* in Luke iv. 25, having *μεγαλην* in Act xi. 28, and *ισχυρα* in xv. 14. In other words they change twice out of three while the other authorities give the masculine thrice.

If we use W for control here we discover something, viz., that while that MS leaves *ισχυρος* alone at Luke xv. 14, it actually remembers to give *μεγαλη* for *μεγας* at iv. 25, where **SB** do not change, so that circa 375 A.D. in Egypt the feminine *was* preferred.

xix. 37. *περι πασων ων ειδον δυναμεων* All Greeks but B and Paris<sup>97</sup> *Meth*? who have *παντων* [D has *παντων* but substitutes *γεινομενων* for *δυναμεων*]

If B is correct, we are to infer that Luke considered *δυναμις* to be masculine, and all the others corrected the gender for him, except B and Paris<sup>97</sup>, who reproduce the "neutral" "pre-syrian" original, before it had been revised in Antioch! But *W-H* refuse to follow B here. They admit therefore that B does not speak for the inspired writer at this place. And if not here, how much less so in many another place.

Note. The shorter text (which perhaps B was aiming at) is found in *syr cu sin* which eliminate the *γινομενων* of D (conflated by *Sod*<sup>050</sup> *fam* 13 to *γινομενων δυναμεων*, allowing *πασων* to stand) and have nothing but *παντων*, "everything," discarding masculine and feminine and employing a real *neutral* expression.

Note also, next verse 38, B seated alone in solitary grandeur with a unique *ο ερχομενος ο βασιλευς* in the very centre of a beautiful conflation [for Paris<sup>97</sup> goes with D], the halves of which are given to us by **SH e l** and *Origen* (*ο βασιλευς*), and by DWA\* some latins ten Greek minuscules including Paris<sup>97</sup>, *aeth Method Tit Eulog* (*ο ερχομενος*).

### Exchange of Prepositions.

Luke

- |           |  |   |                                 |
|-----------|--|---|---------------------------------|
| viii. 29. | <i>απο pro υπο</i>                         | BΞ W-H <sup>t.t</sup>   | } ( <i>Soden</i> adds nothing). |
| 43.       | <i>απ pro υπ</i>                           | BARΞ W-H  |                                 |
| xii. 54.  | <i>επι δυσμων</i> (for <i>απο δυσμων</i> ) | Only <b>SBL</b> 64 <i>Sod</i> <sup>448 δ 371</sup> .<br><i>Tisch</i> adds "al. ? neglexer. conlatores," but this does not appear to be so, and even Paris <sup>97</sup> and 892 have <i>απο</i> ( <i>εκ Sod</i> <sup>1094</sup> ).<br>So has W. Add for <i>επι sah</i> with <i>εγραι ει</i> , and <i>aeth</i> |                                 |

Luke

“towards.” So that *ἐπι* is clearly Egyptian and not “neutral.” Yet *Sod* follows *Hort* here.

See also i. 26 *απο* (*pro υπο*) under “Latin,” iv. 35 *απ’* (*pro ἐξ*), iv. 38 *απο* (*pro εκ*).

- ii. 39. *ἐπεστρεψαν* (*pro υπεστρεψαν*) (N\*) BΞ only with W Paris<sup>97</sup> W-H (*non Sod*) [In ii. 45 *υπεστρεψαν* remains constant by all]  
vi. 28. *περι* (*pro υπερ*) of praying *for* those who persecute us by NBLWΞ 604 Paris<sup>97</sup> only [not 892 nor any other cursives]. Not by coptic (both versions *ΕΧΕΝ*) and opposed by *Justin*<sup>ap<sup>ol</sup></sup> *Dial Clem*<sup>bis</sup> *Orig* † *Eus*<sup>bis</sup>, yet calmly adopted by *Hort* and *Soden* in their texts, without marginal alternative. It is scarcely credible, but it is so. ‡

Clement’s two quotations are clearly Lucan, and so are *Eus*<sup>bis</sup> (besides one *ex Matt*). *υπερ* is Matthaean says *Tisch* (“*υπερ* in *Mt* non *fluct*”) and he adds “*Apud Lc περι et Act viii. 15. Paulus utrumque saepius sed Col i. 3 περι a permu in υπερ mutatum, non item i. 9 υπερ in περι.*”

Let us examine a little closer.

The syriac is circumlocutory as usual, and will not help us. The same preposition is used in Matthew and in Luke, and in these two places only does *προσευχω* occur in the Gospels as to praying *for* persons. (In St. John *προσευχομαι* does not occur at all; and *ευχομαι* does not occur in the Gospels.)

In *Acts* we find only one instance :—

- viii. 15. *οιτινες καταβαντες προσηξατο περι αυτων* (all MSS)

The other places are only concerned with “praying.”

- x. 9. *προσευξασθαι περι ωραν εκτην* of course does not enter into consideration.

Turning to the Epistles, we find (the list is exhaustive) :

Col.

- i. 3. *παντοτε περι υμων προσευχομενοι* NACD<sup>c</sup>E<sup>c</sup>KLP  
“ υπερ ” BD\*E\*FG  
9. *ου πανομεθα υπερ υμων προσευχομενοι και αιτουμενοι* all  
iv. 3. *προσευχομενοι αμα και περι ημων* all

1 Thess.

- v. 25. *Αδελφοι προσευχεσθε περι ημων* (FGP *υπερ*)

2 Thess.

- i. 11. *Εἰς ο και προσευχομεθα παντοτε περι υμων* (all; *περ’* FG)  
iii. 1. *Το λοιπον προσευχεσθε αδελφοι περι ημων* all

Heb.

- xiii. 18. *προσευχεσθε περι ημων* all

† *Orig* seems to prefer *υπερ*. Consult Matt. xxvi. 28 *τουτο γαρ εστιν το αιμα μου της καινης διαθηκης το υπερ πολλων...* D *Orig* and *Cyr* against the rest for *περι*.

‡ *Von Soden* also falls into this trap, and he absolutely ignores the Patristic testimony for *υπερ* in his notes.



James

- v. 14. *και προσευξασθωσιν επ' αυτον* (επ' all; some επ' αυτους)  
 16. *και ευχεσθε υπερ αλληλων* all

3 John

2. *Αγαπητε περι παντων ευχομαι* all

(*Eph* vi. 18 hardly applies: *δια πασης προσευχης και δεσησεως προσευχομενοι εν παντι καιρω εν πνευματι και εις αυτο αγρυπνουντες εν παση προσκαρτερησει και δεσει περι παντων των αγιων.* Here *περι* is the reading of most, but *υπερ* is read by D\*E\*FG.)

We find then that in the Epistles of St. Paul he used as *Tisch* says *υπερ* and *περι*, and the MSS are *not* able to confuse the issue. But we may note two things, first that *περι* is the more frequent Pauline expression, and second that in Col. i. 3 **N** and B disagree. From the solitary example afforded in St. John's third Epistle we may take it that *περι* is Johannine.† On the other hand *υπερ* and *επ'* are clearly St. James's preference, and the MSS agree.

Thus we establish *υπερ* of St. Matthew and St. James by preference, *περι* of St. John, and St. Paul on both sides (with *περι* predominating), while St. Luke on the one occasion in Acts has *περι* (all MSS).

We now return to St. Luke vi. 28 and the reason for *περι* of **NBLWΞ** Paris<sup>97</sup> ‡ appears more clear, for *περι* to them was—numerically speaking as to the passages involved—more familiar to the ear and perhaps appealed to their desire for grammatical uniformity more than *υπερ*. (The Latins do not vary from *pro*.) I believe in a preference here by these MSS, for we see **NB** not only in conflict at Col i. 3 over this matter, but there *we actually find D\*E\* corrected by D²E² from υπερ to περι*. It is to be noted that **NB** abandoned the coptic **EXEN** and that both coptic versions support *υπερ* in St. Luke. The alternative which caused Hort to favour *περι* is that *υπερ* is “Matthaeian” and therefore a revision by the mass in St. Luke. This is a doubtful conclusion. I would prefer to allow the same latitude to St. Luke which has been kindly allowed to St. Paul of using either expression when he saw fit.

We shall never agree on a passage like this where we have only one quotation in Luke and one in Acts by which to steer, until we establish definitely the *character* of our witnesses. I therefore arraign **NBLΞ** here for wilful change on account of their other bad record in such matters.

And I proceed to fortify my case by asking why, in a delicate

† Yet at John xi. 50, xviii. 14 we note *ανθρ. αποθανη υπερ του λαου*.

‡ I take this occasion to observe that on such occasions the presence of Paris<sup>97</sup> does not strengthen the case for **NBLΞ** at all. It is a MS clearly descended along the same lines, and its presence *only emphasises immensely the absence of other important minuscules*.

passage like this,† where our scales call for additional weights on one side or the other, we are to neglect *Justin*,‡ *Dial*, *Clement of Alexandria*, § *Origen*, and *Eusebius*. Origen and Eusebius and **SB** are very sympathetic on most occasions, yet here they go apart. And Clement is exceedingly definite as to the quotation being Lucan, for he uses (both in *Strom* and *Paed*) *υπερ των επηρεαζοντων* and not *διωκοντων* as Matthew. Yet we calmly disregard these Fathers because **NBLWΞ** 604 Paris<sup>97</sup> wish it otherwise. This is absolutely unscientific. It presupposes that Clement was not as wise as Hort; I mean it presupposes that Clement did not stop to consider, like Hort, that *υπερ* was “Matthaeian” and therefore he must not use it in Luke! It presupposes that Clement forgot St. Luke used *περι* in Acts viii. 15, and that *περι* was therefore Lucan. Clement breaks free from these trammels and he tells us as clearly as can be that *υπερ* is correct in St. Luke. When *Clement* is backed by *Eus* and *Origen*, I think we may safely say that we can really venture to disagree with Dr. Hort and Tischendorf in this place and request that *υπερ* be restored, and *περι* kindly consigned to the margin, for the Hortian margin has nothing today opposite the place.

The arraignment is not quite ended. I am going to show that **SB**, like Dr. Hort, turned up *St. Matt* v. 44 for instruction and “control” as to *υπερ* being “Matthaeian” and therefore wrong in Luke.

They must have turned to St. Matthew, because in Luke vi. 33 (parallel Matthew v. 46) they give us a reading which can only have come from Matthew.

In Luke vi. 33 *init.*, instead of *και εαν αγαθοποιητε τους αγαθοποιουντας υμας...* **SB**—(corrected in, or refused by Paris<sup>97</sup>)—alone say *και γαρ εαν...* *They have no support*. Neither coptic version does it. Not one single *boh* or *sah* MS has this. The Syriacs do not do it. The Latins do not do it. The Gothic does not do it. It comes simply and plainly from *Matt* v. 46 *εαν γαρ αγαπησητε τους αγαπωντας υμεις...*

**SB** retain the Lucan *και* and add the Matthean *γαρ*.

† *περι* and *υπερ* were early interchanged, for *Polycarp* ad Phil vi. cites *Romans* xiv. 12 as: *και εκαστον υπερ εαυτου λογον δουναι* instead of *περι* of our MSS. At *John* xvii. 20 **W** and Paris<sup>97</sup> are to be observed substituting *υπερ* for *περι* *secund* in the phrase: *ου περι τουτων δε ερωτω μονον, αλλα και υπερ των πιστευοντων δια του λογου αυτων εις εμε*.

‡ *εγω δε υμιν λεγω ευχεσθε υπερ των εχθρων υμων και αγαπατε τους μισ. υμας και ευλογειτε τους καταρωμενους υμιν και ευχεσθε υπερ των επηρεαζοντων υμας*. *Justin*<sup>ap<sup>ol</sup></sup>.

§ Hort himself (‘Notes on Select Rdgs.’ p. 131 col. 2) is not above considering Clement’s text to be the best. Let us hear what he says. He is commenting on *Heb.* xi. 4 “*μαρτυρουντες επι τοις δωροις αυτου του θεου*] *μαρτ. επι τοις δ. αυτου τω “θεω* **N\*AD**<sub>2</sub> 17? *aeth Euthal cod\** *μαρτ. επι τοις δ. αυτω του θεου* *Clem.* ...

“The reading of the best MSS is apparently a primitive error, due to mechanical “permutation, the true reading being that which Clem alone has preserved. The common “text, an easy corruption of either of the other readings, gives substantially the true “sense.”



Observe further that L does not do it, nor W nor Ψ nor D nor *fam* 1 *fam* 13 28 33 157 and the rest,† and I think the case is complete. If the reader is not convinced then we have idolatry gone mad over **NB**. **N**<sup>2</sup> corrects, but not so Hort, who prints *και [γαρ] εαν...*

The case goes to the jury. Will the next Oxford editions persist in *περι* and *γαρ*?‡

[As to *λαβειν* (*pro απολαβειν*) in the next verse (Luke vi. 34) the case is quite different. Here LΞ, missing in vi. 33, join **NB** reinforced by W (157) 237 Paris<sup>97</sup> *Sod*<sup>s 398</sup> and *Justin*. (*Soden* quotes *Just* for *απολ.*) Thus must we differentiate between the textually probable as here, and the impossible as at vi. 33].

### Change of Order.

Luke

- i. 21. *εν τω χρονιζειν εν τω ναω αυτον* (*pro εν τω χρ. αυτον εν τω ναω*)  
BLΞWΨ 2<sup>pe</sup> Paris<sup>97</sup> W-H [*non Sod*!] (*contra rell et N*)  
(- *εν τω ναω* 108 142 604 *al*<sup>3</sup>)
- iii. 16. *απεκ. λεγων πασιν ο Ιωαννης* (*pro απεκ. ο ιωαννης απασι λεγων*)  
(**N**)B(L) 892 *e Orig* W-H *et Sod* (*contra rell qui variant, et*  
*D επιγινους τα νοηματα αυτων ειπεν, et syr vet ειπεν αυτοις,*  
*Eus απεκρινατο ο ιω. tantum*)
- iv. 29. *ωκοδομητο αυτων* (*pro αυτων ωκοδ.*) **NBDLW** *fam* 13 33 892  
Paris<sup>97</sup> [*non Sod*<sup>750</sup>] *a c d e W-H et Sod txt contra rell et Orig.*
- v. 2. *απ αυτων αποβαντες* (*pro αποβ. απ αυτων*) (**N**)BCDLW 33  
892 Paris<sup>97</sup> *Sod*<sup>1260</sup> *a W-H Sod* against the mass and *coptic syriac*.  
But R *Sod*<sup>1493</sup> *b ff g<sub>1</sub> l q r vg* omit *απ αυτων*, and *e* omits  
*αποβαντες απ αυτων*.  
Query. Is not - *απ αυτων* the "neutral" text here as  
- *εν τω ναω* in i. 21 above?
- vi. 42. *εκβαλειν* transferred to the end of the verse by BW *fam* 13 604  
892 Paris<sup>97</sup>, just this group alone with W-H *Sod*, against **N** and  
all the versions.
- viii. 23. *εις την λιμνην ανεμου* B Paris<sup>97</sup> *a W-H*<sup>mg</sup>. (*Om. εις τ. λιμ. ιτ*<sup>pl</sup>).
- ix. 13. *ἡ αρτοι πεντε* **N**\*B Paris<sup>97</sup> alone with W-H<sup>txt</sup> for *ἡ πεντε αρτοι*.  
In Mark (vi. 38) it is *και γνοντες λεγουσιν · πεντε και δυο*  
*ιχθυας* (without *αρτοι*). In Matt. (xiv. 17) it is *ουκ εχομεν ωδε*  
*ει μη πεντε αρτους...*

But here we are helped as to the idiosyncrasy of **NB** in Luke, for again in Matthew **N**\* makes a change, writing

† *Von Soden* does not accept *γαρ* in his text, but gives the evidence in his notes as "H<sup>81-2\*</sup> I<sup>a</sup> 133" = **BN**\* 604. But he has misreported my 604 (*Greg.* 700) for 604 does NOT add *γαρ* nor did I say so. I reported - *γαρ*, that is - *γαρ* before *αμαρτωλοι*.

‡ See also Postscript on page 488.

αρτους ει μη πεντε. Clearly then it was a *nicety of order* that **NB** were after in Luke ix. 13 (duly recorded by *W-H* in their text [ἄρτοι πέντε] and margin πέντε ἄρτοι) but unsupported by Greek or Latin mss or by Coptic or Syriac. The secret is very simple and abundantly justifies Canon Cook's remarks about the danger of following Origen in niceties, as here **NB**. The reason for this change of order, where they outdo the coptic, is that the *και δυο ιχθυες* is changed by coptic to *και ιχθυες δυο*, as also most uncials (not **DLRΞ**) and *a* of Latin. It is a matter here of tasteful *harmonising* of the two orders,

η αρτοι πεντε και ιχθυες δυο

instead of η πεντε αρτοι και ιχθυες δυο which I believe to be the true text, if not η πεντε αρτοι και δυο ιχθυες.

- xi. 11. αιτησει τον πατερα B 254† *W-H*<sup>mg</sup> *cf sah*.  
 xii. 1. προσεχετε εαυτοις απο της ζυμης ητις εστιν υποκρισις των φαρισαιων (instead of της ζυμης των φαρισαιων ητις εστιν υποκρισις) by BL *Sod*<sup>s 371</sup> *e sah* against all others including Paris<sup>97</sup> 892 *boh Epiph Tert*<sup>marc</sup> and *Lucifer*. Apart from the unlikelihood of this order, which reads most peculiarly, *της ζυμης...υποκρισις* without article before *υποκρισις*, it has not enough ms support to justify *W-H* and *Soden* in placing it squarely in their texts. Not a word about an alternative reading in their margin. Imagine such extraordinary critical methods! Nothing in 'Selected Readings' in Hort.

It is true that *sah* supports this, but *sah* sees the weakness of the Greek in this order and says "the leaven, *which is this*, the hypocrisy of the Pharisees," supplying the article to hypocrisy of which we feel the need in Greek here.

Clearly then BL *Sod*<sup>s 371</sup> (*Sinai* 260) ‡ *e* represent this *Egyptian* recension, and this order has nothing to do with "the true text" or a "neutral" text. The other Greeks, Latins, and the Syriacs are dead against it, and *boh* emphasises "which is *their* hypocrisy."

25. τις δε εξ υμων μεριμνων δυναται επι την ηλικιαν αυτου προσθειναι *pro τ. δ. ε. υμ. μ. δ. προσθειναι επι την ηλικιαν αυτου*. Only B and Paris<sup>97</sup> against the order of Matthew (vi. 27 all mss) as well as against Luke. Here again Paris<sup>97</sup> is the only new authority supporting [contradicted by W]. *W-H* get the order of B into their text, but

† Von Soden forgets *Matthaei's* 254, but adduces one new witness δ 371 (*Sinai* 260).

‡ Here is another case where the *addition* of this codex *weakens* the case of BL.



Luke

have the grace to place the alternative order in their margin. *Souter's edition* goes back to the old order as does *Soden*.

- xv. 7. οὕτως χάρα ἐν τῷ οὐρανῷ ἐστὶ (for οὕτως χάρα ἐστὶ ἐν τῷ οὐρανῷ) Apparently only a preferential order by **NBL**Ψ 33 157 892 *Sod*<sup>1353</sup> (Paris<sup>97</sup>) *W-H Sod* as opposed to *all* others and versions including *copt*. Add for the change Ψ and Paris<sup>97</sup>, but not W. (*Om. ἐν τῷ οὐρανῷ* Laura<sup>A 104</sup>).
- xv. 21. εἶπεν δὲ ὁ υἱὸς αὐτῷ (αὐτοῦ 209 Paris<sup>97</sup>) *BL fam* 1 157 Paris<sup>97</sup> *Sod*<sup>1493</sup> only of Greeks with (*b d*) *sah* and *boh W-H Sod*; against εἶπεν δὲ αὐτῷ ὁ υἱὸς **N** and all other Greeks with *latt* and *syrr*. (*Cf. D d*).
- xvi. 9. εαυτοῖς ποιησατε (*pro ποιησατε εαυτοῖς*) If **N\*BLR** *W-H Sod* (alone) are right, how comes it that not only the other uncials and cursives oppose but also *Clem Bas Thdt*; and *Clem Chr*<sup>quater</sup> *it vg arm aeth copt syrr Iren*<sup>int</sup> *Orig*<sup>int bis</sup> *Tert* with the alternative ποιησατε ὑμῖν? Yet *Soden* religiously follows *Hort* against them all.
- xvii. 2. τῶν μικρῶν τούτων ἐνα (for ἐνα τῶν μικ. τούτων) **N\*BL**Ψ. No other authority except 892 Paris<sup>97</sup> and Westcott and Hort and *Soden*.

There is no excuse for following **NBL** here; it is simply idolatry. It presupposes that every other document and all the versions have changed the order. No reason can be given for the change. **οτ** for one (*a*) and **οτ** in **ΠΑΙΚΟΥΧΙ** might mislead an eye in closely written coptic script (*sah* is **ΠΟΥΑ ΠΠΕΙΚΟΥΧΙ**; *boh* **ΠΟΥΑΙ ΠΠΑΙΚΟΥΧΙ**) but it is most probably hiatus which offended **NBL**, viz. the collision of vowels in *σκανδαλιση ἐνα*. Perhaps *Sod*<sup>1250</sup> (— τῶν μικρῶν), a Sinai codex, has the secret and was derived from the *parents* of **NB**.

See xv. 4, xxii. 50 under "Genitive before the noun."

- xix. 11. ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτοῦ (for ἐγγὺς αὐτοῦ εἶναι Ἱερουσαλὴμ) Only **NBL** *W-H Sod* and against *coptic*. This would seem to be an effort at improvement. Observe *MQ* 157 *fam* 1 and *D* which fluctuate here.
18. λεγὼν ἡ μνα σου κυριε (for λεγὼν κυριε ἡ μνα σου) Apparently an improvement by **NBL** 892 Paris<sup>97</sup> *W-H Sod* only against all others (except *Sod*<sup>448 δ 371</sup> *ff arm* which omit *κυριε*). Possibly *κυριε* stood in margin of an ancient exemplar and **NBL** put it in the wrong place. Mrs. Lewis has correctly observed that many corrections in the old papyri (things which no doubt the διορθωτής corrected) were misinterpreted by the ancients (hence what *Merx* calls "*Wanderwörter*"). Observe xix. 25 — *κυριε B\* sol*. Often in St. John **N** omits *κυριε*.
- xx. 2. καὶ εἶπαν λεγοντες πρὸς αὐτὸν (for καὶ εἶπαν πρὸς αὐτὸν λεγοντες) **NBL** *fam* 1 Paris<sup>97</sup> *Sod*<sup>351</sup> *c ff i l vg W-H Sod*

Luke

against most, but CD 63 64 *d e f q sah boh arm syr aeth* OMIT and *fam* 1 omits *και ειπαν*. Hence the "shorter" text is with them, not with **NBL**, which *W-H* follow. I would like to know by what *name* the critics would call this reading of **NBL**. (*Von Soden* adduces a new witness δ 371 [Sinai 260] with *ελεγον αυτω*).

xx. 10. *οι δε γεωργοι εξαπεστειλαν αυτον δειραντες κενον* So only **NBL**, against all others and versions: *οι δε γεωργοι δειραντες αυτον εξαπ. κενον*. I can see nothing favourable to this reading of **NBL**, which *W-H* and *Sod* adopt; indeed there is a collision between *δειραντες* and *κενον* which seems intolerable. Being thus by far the "harder" reading it might be thought that there was revision in others, but none of the versions indulge in this. Some of them repeat *αυτον* twice, but always "beat" before they "send away." Indeed we cannot follow **NBL** in such things. If they *really* represented a basic, neutral, original text, we might even follow here. But I think enough has been said already to quiet this ghost and put it aside for ever. Nothing could be clearer than the parallel in Mark xii. 3 *και λαβοντες αυτον εδειραν και απεστειλαν κενον*. Hort and Soden fly in the face of this. Souter is fortunately more intelligent here, but what of the other places where **NBL** combine? Are they to be followed there too? [*Von Soden* adduces nothing new beyond Paris<sup>97</sup>.]

19. The previous passage is followed here by a conflict between **N** and B.

**N** and most with *latt syr sah* having *οι αρχιερεις και οι γραμματεις* while B with A(C)KLMNUWΠ *e goth arm* and *boh aeth* has *οι γραμματεις και οι αρχιερεις*. (Notice *latt sah* with **N**, and *boh e* with B.) If we want a *primaeval* "neutral" text we should perhaps follow *sah*<sup>90</sup> and *Marcion* who omit altogether! *W-H Sod* however follow B and *boh* here.

32 *fin. και η γυνη απεθανεν* **NBDL min pauc** [*non verss*] *W-H Sod*. Does not agree with Matt., but agrees with **NBCDLA min pauc** and *a b (c) ff i sah* 1/6 in *Mark*.

33 *init. η γυνη ουν εν τη αναστασει* Only BL 892 Paris<sup>97</sup> *W-H* and *Sod*, thus *supplying* *ή γυνη*. This comes simply from the change of order at the end of the previous verse "*και η γυνη απεθανεν η γυνη ουν*," the necessary correction not having been made by BL. The other cursives avoid this.

xxi. 1. *βαλλοντας εις το γαζοφυλακιον τα δωρα αυτων* **NBDLXΨ fam 1 fam 13 33 157 213 248 Paris<sup>97</sup> Sod<sup>1353</sup> d e syr<sup>sch</sup> pesh hier** *Orig W-H Sod* against all the rest, against *syr cu sin*, against both *coptics arm* and *aeth* and against *Basil*, and against all



Luke

other Latins. *Origen* is here very precise, and we undoubtedly have his order. But is it right?

I only mention this here as it is so strongly against coptic because we flop over to them (without *D d e*) at:

- xxi. 4. - του θεου **NBLX** fam 1 213 Paris<sup>97</sup> *syr cu sin hier sah boh* [*non aeth* = του κυριου] *W-H* against all the rest, and against Latin *syr<sup>sch</sup> pes<sup>h</sup>* and *Orig Cypr Basil*. Here *Soden* holds του Θεου.

Now *both* places in **NB** can hardly be right. In the one *W-H* follow *Origen*, in the next they oppose him, strengthened as he is by *Cypr. Basil* both times goes with the mass and Latin. In the first they oppose the coptic, in the second they go with it. In the first they oppose *syr cu sin* in favour of *syr<sup>sch</sup> pes<sup>h</sup>*. In the second they favour *syr cu sin* and oppose *syr<sup>sch</sup> pes<sup>h</sup>*. This does not seem to be scientific.

11. και κατα τοπους (*pro* κατα τοπους και) **NBL** 33 Paris<sup>97</sup> Laura<sup>A 104</sup> [- και 892 *Sod*<sup>1122 δ 371</sup>]. This change of order rather changes the sense. **NBL** would read:

σεισμοι τε μεγαλοι και κατα τοπους λ. και λ. instead of

σεισμοι τε μεγαλοι κατα τοπους, και λ. και λ. of the mass.

The latter is supported by all other Greeks, Latins, and Syriacs.† *Tisch* cites "cop" in support of **NBL**. It is true of *boh*, but *sah* opposes with "Great earthquakes with famines in places and pestilences." *W-H Sod* follow **NBL boh**, and no doubt wrongfully, for in the same verse, showing they were editing:

- ibid.* φοβηθρα τε και απ ουρανου σημεια μεγ. writes B alone‡ with 1 [*non fam*] and *W-H text*.

φοβητρα τε και σημεια μεγαλα απ ουρανου write **NL** fam 13 892 Paris<sup>97</sup> Laura<sup>A 104</sup> *Sod*<sup>794 351 1216 1317</sup> *vid (sah) (boh)* *W-H marg Sod txt.*

φοβηθρα τε απ ουρανου και σημεια μεγ. write *D d it syr cu Orig. (syr.)*

φοβητρα (φοβηθρα W) τε και σημεια απ ουρανου μεγ. write the mass of Greeks.

The order is extremely contradictory, so much so that poor *aeth* leaves out *απ ουρανου*, and B and **NL** are not agreed, while *Origen* goes with the "Western" text!

*W-H* calmly follow B in their text, with the reading of **NL** *copt* in their margin, and ignore *Origen*. In 'Notes on Select

† *Syr sin* conflates (against *syr cu*) "and there will be great earthquakes in various places and pestilences in various places."

‡ See Luke xv. 4, xxii. 50, under "Genitive before the noun."

Luke

Readings ' they cite this verse, but only for a disquisition on the addition at the end of [*? και χειμωνες*] which does not exist in the Greek; but is found in some *latt* and *syr cu* [against *sin*] and *Orig<sup>int</sup>*.

- xxi. 24. *και αιχμαλωτισθησονται εις τα εθνη παντα* (for *και αιχ. εις παντα τα εθνη*). Only **NBLRΨ** 124 [*non fam*] 892 Paris<sup>97</sup> Laura<sup>A 104</sup> *sah boh* and so both *W-H* and *Soden*.

Is it conceivable that in all such places *sah boh* followed **NBLRΨ** (**LRΨ** not then in being) or is it not far more likely that the definite coptic order, with **ⲧⲏⲣⲟⲩ** last, influenced these mss? They are all thoroughly "Egyptian" as shown elsewhere, especially R. Now observe what happens at the end of the same verse. It is an addition and does not properly belong here, but we will place it here for illustration:

- 24 *fin.* Instead of *πληρωθωσιν καιροι εθνων* (as practically all and *Eus bis*) B alone says *πληρωθωσιν και εσονται καιροι εθνων*; closely followed by L 892 *Sod*<sup>δ 371</sup> *πληρωθωσιν καιροι και εσονται καιροι εθνων*. There is no other support but *boh* [*non sah*] which agrees with the form of L.

*W-H* place the B reading in their text in square brackets. *Sod* adopts that of L in square brackets. [*D d omit καιροι εθνων.*]

Why should all other authorities but *boh* drop *και εσονται*??

I submit that it comes from *boh* (seeing the influence of coptic *order* earlier in the verse) and that it definitely fixes the date of *bohairic* behind B.

(In this connection note xxi. 25 *init εσονται* of **NBD** *Sod*<sup>1246</sup> *W-H* [for *εσται rell et Sod txt*] for *boh* uses the same form **ⲉⲩⲉⲡⲱⲡⲓ** just used previously in 24 for the addition common to BL and *boh* in verse 24. From ver 25 this *εσονται* probably crept back, but curiously enough L uses *εσται* in verse 25 *contra NB*.)

- xxii. 42. *τουτο το ποτηριον* (*pro το ποτηριον τουτο*) **N** (**N\*** *τουτο το ποτηριον τουτο*) BDLQT *Sod*<sup>050</sup> 157 892 *Sod*<sup>1121 1250</sup> (both at Sinai) *Evst* 48 49 *z<sup>scr</sup> H<sup>scr</sup> f ff d aeth sah (boh)* against all others and Paris<sup>97</sup> and against *Orig Tert Dion Bas Dam*, yet followed by *W-H* and *Sod*. (*Tisch* forgets to put *sah boh* with **NB** etc.) Paris<sup>97</sup> forsakes B here. *Sod* misquotes <sup>δ 459</sup> (*w<sup>scr</sup>*).

45. *ευρεν κοιμωμενους αυτους* (*pro ευρεν αυτους κοιμ.*) **NBDLTΨ** *min perpauc* [*non nov. Soden, non W Paris<sup>97</sup>*] *W-H Sod* and *d* "dormientes eos" against all the rest.

This is a kind of accusative absolute (not referred to by Winer or Blass). Hence, I take it, this change of order as in the genitive absolute *εξελθοντος αυτου*. The change here seems interesting and merits attention.



Luke

In Matt. xxvi. 40 the expression is *ευρεν αυτους καθευδοντας*, xxvi. 43 *παλιν ευρεν αυτ. καθ.*, Mark xiv. 37 *ευρισκει αυτους καθευδοντας*, xiv. 40 *ευρεν αυτους παλιν καθευδοντας*. Observe that in Matt. xxvi. 40 L (only) changes the order to *καθευδοντας αυτους*. This seems very significant.

- xxii. 71. *τι επι εχομεν μαρτυριας χρεια* (*pro τι επι χρεια εχομεν μαρτυριας*) BLT (252 Paris<sup>97</sup>) *W-H* and *Sod txt* against **Σ** and all others.
- xxiii. 8. *εξ ικανων χρονων θελων* (*pro θελων εξ ικανου*) **Σ**BT<sup>i</sup>X *fam* 13 (157 Laura<sup>A 104</sup>) Paris<sup>97</sup> 892 *Sod*<sup>50</sup> *c W-H* (*εξ ικανου του χρονου* 597 'Emendanda' Greg) (*εξ ικανου χρονου W*). The order here in some others is rather confused, but we oppose *sah boh* and most. It seems again a preference like the genitive before the noun [see beyond]. (*εξ ικανου θελων Ψ teste Lake*, and *Sod*<sup>txt</sup> without knowing it; see note as to δ 6.)
38. *ο βασιλευς των Ιουδαιων ουτος* **Σ**BLT<sup>i</sup> Paris<sup>97</sup> *a W-H Sod* (D 124 *d e ff* + *εστιν*) *contra rell et contra Orig.*
43. *αμην σοι λεγω* (*pro αμην λεγω σοι*) BC\*LT<sup>i</sup> [*non minn*] *pers arm W-H Sod txt* (*contra Σ, contra rell omn, et Patres permultos*)  
*Cf B alone at John x. 1, x. 7, and xiii. 21 υμιν λεγω. Cf W 174 (Sod*<sup>169</sup>*) alone at Matt. xviii. 19 υμιν λεγω, and note υμιν λεγω at Matt. xxi. 27 by MWΔΠΔ *fam* 13 71 *al. pauc. Evst* 48 *b c e ff*<sub>1.2</sub> *h q vg*<sup>MZ</sup> and *Origen bis*, and note *Origen*<sup>bis</sup>. This appears to be the PERSIAN method. *Soden* does not follow in *Matthew* but does in *Luke*.*
- xxiv. 1. *επι το μνημα ηλθον* (*pro ηλθ. επι το μνημα*) Only **Σ**BLT<sup>i</sup> 124 *Dion Eus* 2/3 *W-H* and *Sod txt* against all others and *Tert allud.* and *latin* and *syrr* and *coptics*, and Paris<sup>97</sup>.  
 I may say here that in such cases (see also particularly xxiv. 7), if *sah* or *boh* had been founded on **Σ**BL [instead of *sah boh* influencing **Σ**BL] some trace of such orders would probably be found. Not only is this not the case, but at the end of this verse there is an addition in *sah* of *ελογιζοντο δε εν εαυταις τις αρα αποκυλισει τον λιθον* found only in DT<sup>i</sup> *d* and *c* (see Mark xvi. 3).
- Further than this, the omission of *και τινες συν αυταις* of **Σ**BC\*L 33 124\* *lat boh Dion Eus* does not occur in *sah* which has the clause with Paris<sup>97</sup> and the rest.
7. *τον υιον του ανθρωπου οτι δει* (*pro οτι δει τον υιον του ανθρωπου*) **Σ**\*BC\*LT<sup>i</sup> *a* only with *W-H Sod*, against **Σ**<sup>2</sup>C<sup>2</sup> and all the rest and *Marcion* (apparently quite certainly) and *Tertullian* and *coptics* (both; Horner's English order in *boh* is misleading) and *syrr*.
13. *εν αυτη τη ημερα ησαν πορευομενοι* **Σ**B *syrr aeth Eus W-H* [*non Sod*] against all others.

Luke

xxiv. 49 *fin.* ἐξ υψους δυναμιν (*pro* δυναμιν ἐξ υψους) Only **NBC\*** L 33  
Paris<sup>97</sup> *Eus* Cyr<sup>hier</sup> 1/2 *W-H* and *Sod txt.*

This looks like a "nicety" of *Eus* opposed by all others, all *Latins*, *sah boh aeth*, all *syriacs* arm Cyr<sup>hier</sup> 1/2 *Chr Thdt etc.* See *ante* about such changes of order.

I would like to notice that Paris<sup>97</sup> while agreeing here, absolutely disagrees with the changes of B in verses 47 and 48.

NOTE. I ask particular attention to the *omissions* of *Soden's* codices at Mount Sinai, where **NB** vary the order. These younger codices probably represent the old exemplar with additions in the margin incorporated by **NB** in the wrong places.

*Imperfects (taking the place of aorists or historic presents).*

Luke

iv. 40. ἐθεραπευεν (*pro* ἐθεραπευσεν) BDWΨ? (*Sod*) 21 v<sup>scr\*\*</sup> *Sod*<sup>1246</sup>  
*latt syr* (*Orig prob*) *W-H* and *Soden*<sup>txt</sup> who refuses the two following examples.

v. 28. The imperfect ηκολουθει (following καταλιπων) of BDLWΞ 69 (*contra fam*) 604 892 [*non* Paris<sup>97</sup>] a *W-H* perhaps comes under this head. There is at any rate a noticeable preference at times in Alexandria for the imperfect over the aorist. The other authorities including **N** write ηκολουθησεν, and I regard B's imperfect as an attempted improvement. I do not believe the others would have changed ηκολουθει if it had stood here originally. *Sod*<sup>050</sup> has ηκολουθησεν with the majority.

ix. 34. ἐπεσκιαζεν (*pro* ἐπεσκιασεν) also comes under this head. It is read by **NBL** 157 Paris<sup>97</sup> [*non* 892] *Evst* 47 x<sup>scr</sup> *Sod*<sup>δ 371</sup> *W-H*, and again a comes to join us of the *Latins* (see elsewhere as to a and B<sup>gr</sup>).

(As to choice of expressions hereabouts cf. ix. 35 εκλελεγμενος for αγαπητος.)

49. εκωλυομεν (*pro* εκωλυσαμεν) **NBL**Ξ 157 Paris<sup>97</sup> a b e l  
*W-H Sod* (*etiam* **NBD**<sup>gr</sup>LΔ *Mc* ix. 38).

xiv. 16. εποιει (*pro* εποιησεν) Only **NBR** *fam* 1 [*non* 118\*\* 131] †  
*W-H Sod* against the rest and *Clem Orig Eus*<sup>ter</sup> *Bas Tert* and *Latins*. Surely *W-H* might have spared us this graphic touch! (They have no marginal note at all.) The phrase is ανθρωπος τις εποιει δειπνον μεγα(ν), and εποιει would hardly have been removed if original. Remember the preference given by Alexandria so often to the imperfect. (*εποιεισεν Sod*<sup>050</sup>).

† *Von Soden* adduces no new witnesses for εποιει, yet he places it in his text, for the imperfect appeals to him (see elsewhere) and he is merely falling a victim to the Alexandrian "use" as others have before him. Yet he only selects 5 out of 8 of the above.



Luke

(Matt. xxii. 2 *εποιησεν* is the reading of all, but the others were not accommodating to Matthew at all for it is clearly seen elsewhere that in St. Luke **SB** and the Egyptian group are under the influence of a special recension.)

- xx. 27. *επηρωτων* (*pro* *επηρωτησαν*) **B** (*fam* 13) 157 Paris<sup>97</sup> Laura<sup>A 104</sup> only with *a* again and *W-H*<sup>mg</sup>.
- xxiii. 18. *ανεκραγον* (*pro* *ανεκραξαν*) **SB**LT *et* T<sup>i</sup> 4 124 [*non fam*] 157 892 Paris<sup>97</sup> Sod<sup>1132</sup> (no others) *a* Cyr *W-H* Sod *txt* against all the rest.
47. *εδοξαζε* (*pro* *εδοξασε*) **SB**DLRΨ [*non* Sod<sup>050</sup>] 892 Paris<sup>97</sup> Sod<sup>1354</sup> *c d q* (*e ff l*) Cyr *W-H* Sod *txt* [*Soden* wrongly excepts Paris<sup>97</sup> and cites Q (ε 4)].  
[Once xxiii. 36 **SB**LT<sup>i</sup> Sod<sup>δ 371</sup> *W-H* (alone) change *ενεπαιζον* to *ενεπαιξαν* and this is discovered to have the support of *sah*. *Soden* baulks at this.]

As to

- x. 19. *δεδωκα* (*pro* *διδωμι*) **SB**C\*LX *min pauc it*<sup>pl</sup> *Orig etc.* *διδωμι* is supported by *Justin Iren*<sup>int</sup> *Eus c d* and *syrr* who confirm the Greeks headed by D, and I suspect **SB** of "improvement" in a contrary direction here with their *δεδωκα*.

Observe *Tert*<sup>marc</sup> *lib*: "Quis nunc *dabit* potestatem calcandi super colubros et scorpios."

[In St. Luke there is a noticeable absence of the use of the Historic Present (see Sir John Hawkins, *Horae Syn.* p. 24: "only in vii. 40, viii. 49, xi. 37, 45, xxiv. 12? 36? in contrast with Matthew 78, Mark 151") so that we are prepared for but moderate revision by the Alexandrine school; and here we see that the critics contented themselves with the substitution of some imperfects for the aorists.]

### *Genitive before the Noun.*

In two cases to be noticed in St. Luke **SB** come in twice (T is wanting in the first place) and L only the second time.

Luke

- xv. 4. *τις ανθρωπος εξ υμων† εχων εκατον προβατα και απολεσας εξ αυτων εν* (*pro εν εξ αυτων*) **SB**DB<sup>gr</sup>W (*fam* 1 *fam* 13) 157 Paris<sup>97</sup> *e* *W-H* Sod only [opposed by L all others Sod<sup>050</sup> and *Method Bas*<sup>bis</sup>]
- xxii. 50. *και επαταξεν εις τις εξ αυτων του αρχιερεως του δουλον* (*pro του δουλον του αρχιερεως*) **SB**LT *fam* 13 [*non* 124] 892 *W-H et Sod* (*non W non 157 non Paris*<sup>97</sup> *hoc loco, non latt*)

Now this is quite an unusual position for the genitive in the

† 892 actually has *τις εξ υμων ανθρωπος*, while retaining (*e sil Harris*) *εν εξ αυτων*. This is a further commentary on such preferences.

N.T.† Consult Winer, Eng. ed. p. 193 and 239. On p. 240 he says: "That this position of the genitive may belong to the peculiarities of a writer's style (Gersdorf p. 296 sqq) is not in itself impossible (since particular writers use even emphatic combinations with a weakened force) but at all events cannot be made probable." This is said at the end of a paragraph on the proper *emphatic* use of the genitive preceding the noun. But Winer neglects our two examples and they do not belong to the emphatic class (such as 1 Cor. iii. 9 *θεου γαρ εσμεν συνεργοι, θεου γεωργιον, θεου οικοδομη εστε*). But these are generally followed by a nominative (Matt. xxvii. 33 *κρανιου τοπος*, Eph. ii. 10 *αυτου γαρ εσμεν ποιημα*, Ja. i. 26 *τουτου ματαιος η θρησκεια*, Rom. xi. 13 *εθνων αποστολος*, Acts iii. 7 *αυτου αι βασεις και τα σφυρα text rec*, where *ΣΑΒC Bas Sev Lucif* oppose the order; see also Rom. ix. 5) and therefore are to be considered as a classical usage. Cf *Herod* vi. 2 *την Ιωνων την ηγεμονην του προς Δαρειον πολεμου*, *Thucyd* iii. 12 *την εκεινων μελλησιν των εις ημας δεινων*, *Plato Legg* 3.690 *η την του νομου εκοντων αρχην*.

But the genitive before the noun is thoroughly *Aristotelian* throughout. See, for the nearest parallel to Luke xxii. 20, *τῶν πατρίων τὸν ἄρχοντα* (*Pol* 3.20). Also *τῶν πλουσίων τοὺς ἀγροὺς* (*Pol* 2.8) etc etc.

Blass (Thackeray p. 99) is not very full. He refers also to Phil. ii. 30 and adds one other, Matt. xiii. 33 *εις αλευρου σατα τρια*, but there is no article there, and he says "in the same way that a word in *any* case without an article usually, though not always, precedes the genitive which it governs."

Blass does not refer to our examples either as far as I can see, and I can only regard them as exemplifying still further the independent position taken by the mss in question and as partaking of a kind of unnecessary revision. I certainly do not believe that *all* the other mss changed the order. And it is to be observed that, whereas the 13 family are involved in both cases, D<sup>sr</sup>W 157 Paris<sup>97</sup> and L act in an eclectic manner and disagree on the second example. We should have to assume if *ἐξ αυτων ἐν* were original that L changed it to *ἐν ἐξ αυτων* while retaining *του αρχιερεως του δουλον*, and that if *του αρχιερεως του δουλον* were original, W 157 Paris<sup>97</sup> changed it while being content with *ἐξ αυτων ἐν*. No, I consider both to be changes made on the original text to conform to some idea of classical usage.‡

The truth about this seems to be that the most proper occasions on which to employ this order are when the noun or its equivalent is

† Matt. Mc. *τον δ. του αρχ.*; Jo. *τον του αρχ. δουλον* a kind of halfway but classical house as 1 Pet. iii. 20 *η του θεου μακροθυμια*, Heb. xii. 2 *τον της πιστεως αρχηγον*. Cf *Phil.* ii. 30 *το υμων υστερημα της λειτουργιας*. *Plato Rep.* *τας των οικειων προπηλακισεις του γηρωσ*.

‡ The situation in Luke xxii. 50 is a little complicated. First *ΣBLT* invite us to read *επαταξεν εις τις εξ αυτων του αρχιερεως του δουλον*, bringing two genitives together; secondly they reverse this in the next clause, and would read *και αφειλεν το ουσ αυτου το δεξιον*, instead of *και αφ. αυτου το ουσ το δεξιον* as the rest.



followed by a relative. as *Thucyd* i. 51 αἱ εἴκοσι νῆες αἱ ἀπὸ τῶν Ἀθηνῶν αὐται, ὧν ἦρχε Γλαύκων τε ὁ Λεάργου καὶ Ἀνδοκίδης ὁ Λεωγόρου.

See also in a heading to Dionysius<sup>alex</sup> letter to Germanus, δηλώσουσιν αἱ αὐτοῦ φωναί, ἅς πρὸς Γερμανόν.... where αὐτοῦ following αἱ is apparently not abhorrent, so that ἅς may follow φωναί.

Observe also in this writer at the close of the letter to Germanus a long list of genitives before the noun, followed by a résumé of οἷα to introduce the next sentence :

ὅσας ἀριθμῆσαι δύναται περὶ ἡμῶν ἀποφάσεις, δημεύσεις, προγραφάς, ὑπαρχόντων ἄρπαγας,† ἀξιωματῶν ἀποθέσεις, δόξης κοσμικῆς ὀλιγωρίας, ἐπαίνων ἡγεμονικῶν καὶ βουλευτικῶν καταφρονήσεις καὶ τῶν ἐναντίων ἀπειλῶν, καὶ καταβοήσεων καὶ κινδύνων‡ καὶ διωγμῶν‡ καὶ πλάνης καὶ στενοχωρίας καὶ ποικίλης θλίψεως ὑπομονήν, οἷα τὰ ἐπὶ Δεκίου καὶ Σαβίνου συμβάντα μοι, οἷα μέχρι νῦν Ἀιμιλιανοῦ;

Observe the position of ὑπομονήν.

I think we may say then that in the writings of Dionysius the Great (fl. 200–270) we have a very good example of Alexandrian style about A.D. 235 [he was raised to the headship of the Catechetical School in 231] and that the precedence given to the genitive is considerable. Note further in the letter to Fabian “τῶν πρεσβυτέρων μοί τινα κάλεσον.” Again: “ἐν νόσῳ δὲ γεγόμενος τριῶν ἐξῆς ἡμερῶν ἄφωνος καὶ ἀναίσθητος διετέλεσε.”

“μηκέτι βασάνων πείραν λαβοῦσαι· τὰς γὰρ ὑπὲρ πασῶν ἡ πρόμαχος...”  
“πρὶν τινὰς αὐτῶν ἄλλους λαβέσθαι.”

Further, in “Χαιρήμων ἦν ὑπέργηρος τῆς Νείλου καλουμένης ἐπίσκοπος πόλεως” some MSS have πόλεως ἐπίσκοπος, showing a distinct conflict as to the best method.

Widely separated by the genitives sometimes are the component parts of his sentences, e.g.—

“καὶ τῆς ἰσχυρᾶς ἐν ἑαυτοῖς πίστεως ἀξίαν καὶ ἀνάλογον δύναμιν καὶ καρτερίαν λαβόντες, θαυμαστοὶ γεγονόασιν αὐτοῦ τῆς βασιλείας μάρτυρες.”

or

“δὲ ἡ τῆς βασιλείας ἐκείνης τῆς εὐμενεστέρας ἡμῖν μεταβολῇ διήγ-  
γελται, καὶ πολὺς ὁ τῆς ἐφ’ ἡμᾶς ἀπειλῆς φόβος ἀνετείνετο.”

or

“οἱ νῦν τοῦ χριστοῦ πάρεδροι καὶ τῆς βασιλείας αὐτοῦ κοινωνοί, καὶ μέτοχοι τῆς κρίσεως αὐτοῦ,” § continuing “καὶ συνδικάζοντες αὐτῷ τῶν παραπεπτωκότων ἀδελφῶν τινὰς ὑπευθύνους τοῖς τῶν θυσιῶν ἐγκλήμασι γενομένους προσελάβοντο.”

† Heb. x. 34.

‡ Copying St. Paul's style 2 Cor. xi. 26, 2 Cor. xii. 10. The reading of St. Paul's letters is assigned as the cause of Dionysius' conversion to Christianity.

§ This is perhaps a fair commentary on the method pursued by NBLT in Luke xxii. 50, where they prefer in a sentence of “pairs” the genitive before the noun first, and in second place the genitive following the noun.

or

“κατα τὸν τοῦ διωγμοῦ καιρὸν ἀνακινῶν λόγον.”

Finally (p. 33 Feltoe's edition) note the sentence:

“ὕστερον δὲ τινες οὐκ ὀλίγοι τῶν ἐθνῶν τὰ εἶδωλα καταλιπόντες ἐπέστρεψαν ἐπὶ τὸν θεόν.”

τὰ εἶδωλα does not refer directly to ἐθνῶν, but the words are made to follow this genitive, whereas καταλιπόντες τὰ εἶδωλα would be clearer to an English mind.

It seems worth while to consider this at some length, because we must get into the atmosphere of Alexandria in the first part of the III<sup>rd</sup> century if we are to judge of possible idiosyncracies of the fore-runners of **NB** and **T** in “papyrus book form.” †

[Observe the use in **N** alone of το λεχθεν in Luke ii. 21 for τὸ κληθέν, and note that it follows immediately after καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς.

So in *Dionysius* may be observed the use of λεχθέντων immediately following καλουμένην. The sentence is: ἐπὶ τούτοις ἐκέλευσεν ἡμᾶς ἀπελθεῖν εἰς κώμην πλησίον τῆς ἐρήμου καλουμένην κεφρώ. αὐτῶν δὲ ἐπακούσατε τῶν ὑπ’ ἀμφοτέρων λεχθέντων ὡς ὑπερνηματίσθη.

(But Justin Martyr supplies us with the closest parallel: ἅμα τῷ ἀναβῆναι αὐτὸν ἀπὸ τοῦ ποταμοῦ τοῦ ἰορδάνου τῆς φωνῆς αὐτῷ λεχθείσης· ὁὓς μου εἶ συ, ἔγω σήμερον γεγέννηκα. *Just*<sup>try 103</sup>.)]

But perhaps a good counterpart of this use of the genitive may be observed in *Thucyd* i. 56 τῶν γὰρ Κορινθίων πρᾶσσόντων ὅπως τιμωρήσονται αὐτοὺς, ὑποτοπήσαντες τὴν ἔχθραν αὐτῶν οἱ Ἀθηναῖοι Ποτιδαίας, οἱ οἰκοῦσιν ἐπὶ τῷ ἰσθμῷ τῆς Παλλήνης, Κορινθίων ἀποίκους, ἐαυτῶν δὲ ξυμμάχους φόρου ὑποτελεῖς, ἐκέλευον τὸ ἐς Παλλήνην τείχος καθελεῖν καὶ ὁμήρους δοῦναι, τοὺς τε ἐπιδημιουργοὺς ἐκπεμπεῖν καὶ τὸ λοιπὸν μὴ δέχεσθαι οὓς κατὰ ἔτος ἕκαστον Κορίνθιοι ἔπεμπον, δείσαντες μὴ ἀποστῶσιν ὑπὸ τε Περδίκκου πειθόμενοι καὶ Κορινθίων, τοὺς τε ἄλλους τοὺς ἐπὶ θράκης ξυναποστήσωσι ξυμμίχους.

Note, close afterwards, Luke xxii. 53, the preference for αὕτη ἐστιν νυμῶν ἡ ὥρα over ἡ ὥρα νυμῶν.‡

† In this connection observe a place in Mark xiv. 8: το σωμα μου say **NBDLM<sup>2</sup>ΣΨ W-H** with Latin order, and I consider, as explained elsewhere, from Latin sympathies, against μου το σωμα of the rest headed by **A** and closed by **ΔW k δ** with coptic and *Sod<sup>txt</sup>*. Tischendorf remarks here “*Mc adamat genitivos ejusmodi substantivo praeponere.*” This is an interesting observation, for it brings up the possible double Greek recension in Mark of which I have spoken, and does not necessarily apply to the Greek of St. Mark himself.

‡ This is adopted by a good many: **N<sup>o</sup>BDGKLMRTXΠΨ a** (but **N<sup>\*</sup>** omits νυμῶν) against **AESUVΓΔA**, etc, but does not seem for the best, as it brings ἡ ὥρα and ἡ ἐξουσία του σκοτους together, spoiling the pair of nominatives which are distinct. Thus

ἀλλ αὕτη ἐστιν νυμῶν ἡ ὥρα καὶ ἡ ἐξουσία του σκοτους, instead of  
ἀλλ αὕτη ἐστιν ἡ ὥρα νυμῶν καὶ ἡ ἐξουσία του σκοτους.



For this preference on the part of B in the N.T. see *ante* at xxi. 11 where B 1 [*non fam*] alone have *και απ ουρανου σημεια*.

Also note under "Order" xvii. 2 των μικρων τουτων ενα **N**\*BL $\Psi$  892 Paris<sup>97</sup> only (for ενα των μικρων τουτων).

See also xxiii. 8 εξ ικανων χρονων θελων bringing the participle into this position **NBTT**<sup>i</sup>X. Observe both Egyptian documents T and T<sup>i</sup>, which are extant together here, join **NBX**.

Also observe that the change in Luke xxii. 50 follows very closely the change in order at xxii. 45 where **NBDLT** $\Psi$  prefer *κοιμωμενους αυτους* (a kind of partial accusative absolute) for *αυτους κοιμωμενους*, showing deep grammatical consideration. The change is not made in the parallels except by L at Matt. xxvi. 40.

For preference of *genitive* before the noun observe *inter alia* Matt. xii. 13 *εκτεινον σου την χειρα* by **NBL** Sod<sup>050</sup> 1 33 157, against *εκτ. την χειρα σου* by the vast majority.

This method however with the *possessive* is COPTIC.

*Cf* Mark xii. 37 *αυτου εστιν υιος* BLT<sup>d</sup> Sod<sup>050</sup> 2<sup>pe</sup> Sod<sup>1443</sup> only out of six varying orders.

### Harmonistic.

Luke

- |   |   |
|---|---|
| v. 19. παντων ( <i>pro</i> του Ιησου)   | <i>Cf</i> Marc ii. 12   |
| vi. 33 <i>init.</i> και γαρ εαν   | ( <i>ex</i> Matt. v. 46)  |
| viii. 16. — ινα οι εισπορευομενοι βλεπωσι το φως  | ( <i>Cf</i> Marc iv. 21)  |
| xi. 24. + τοτε ( <i>ante</i> λεγει)   | <b>N</b> <sup>c</sup> BLX $\Xi$ Sod <sup>050</sup> 33 157 892 Paris <sup>97</sup> |
| Laura <sup>A 104</sup> Sod <sup>1353</sup> Evst 48 y <sup>scr</sup> b l sah boh Orig Sod txt. |   |

Notwithstanding what, by the canons of *W-H*, they should consider very strong evidence,† they place *τοτε* in square brackets only. It is clearly a theft from Matt. xii. 44 (where there is no variation) and they must have had a suspicion of this. *Orig*, as usual, (*ex Luc vid*) is responsible for re-introducing a *false* text into our schools and colleges and seminaries. Not the "true text," as the self-constituted arbiters of the printed Greek Text for the last thirty years have assured us that they have placed in our hands.

The character of the eclectic witnesses as grouped (without *sy*r or D d) should have been decisive.

Immediately following we have the same thing :

25. + σκολαζοντα (*post ευρισκει*) **N**<sup>c</sup>BCLRΓ $\Xi$  $\Psi$  min<sup>12</sup> et Sod<sup>allq</sup> fl copt aeth Orig [*W-H*]. Soden omits, although accepting *τοτε* in xi. 24!

† Compare Matt. xxi. 12, 'Select Readings' p. 15, where they speak of **NBL** 13 33 b *sy*r hier mem theb arm aeth Orig Chr, as "overwhelming evidence."

Luke

Again *Orig* brings this in from *Matt* xii. 44 where we read “καὶ ἐλθὼν εὐρίσκει σχολάζοντα καὶ σεσαρωμένον καὶ κεκοσμημένον.”

*W-H* again have it in *Luke*, but in square brackets, having discovered something seriously amiss with the worshipful “neutral” text when it adds like this from a close parallel in two consecutive verses!

- xii. 22. τῷ σώματι + ὑμῶν BT *min alig*<sup>20+</sup> *a vg*<sup>DM</sup> *cor vat\** *sah boh syr pesh* [*non cu sin*] *aeth Clem* 1/2

All others are against this addition (= *Matt*. vi. 25).

But *W-H* have it although in square brackets and *Souter's* edition follows *without brackets*. *Soden* rejects it.

A glance at *B* in the neighbourhood will show the *ms* against *T* in the same verse (only support *c e*) and in verse 20 *BLQT* 33 *Paris*<sup>97</sup> *W-H* had asked us to accept *αἰτουσιν* for *απαιτουσιν* against all others and a huge array of *Fathers* very definitely, so that they convince the *Revisers* and *Souter* and they restore *απαιτουσιν* to the text without comment.

- xxii. 9 *fin.* + σοὶ φαγεῖν τὸ πάσχα (*post ετοιμασώμεν*) So *B* alone, and *boh*<sup>cat</sup> **Σ**, a deliberate theft from *Matt*. xxvi. 17. The others were more modest, for a few add something. *ff* adds *tibi pascha*, *vg*<sup>E</sup> + *pascha*, *DPΨ c d e gat sah aeth* + σοὶ, but *Origen* again (“*e Luca?*” says *Tisch.* “*Certe quae sequuntur non a Mt pendent*”) *ποὺ θέλεις ετοιμασομέν σοὶ τὸ πάσχα*.

61. *ρηματος* (*pro λόγου*) **Σ**BLTX 4 124 [*contra fam*] 213 *Paris*<sup>97</sup> 892 *Sod*<sup>1132 1349</sup> *W-H R-V* [*non Sod*]. Cf *Matt*. xxvi. 75, *Mark* xiv. 72.

Cf also *Luc*. xviii. 30 *λαβῆ* for *ἀπολαβῆ* Only *BDM min pauc* [*not 892 Paris*<sup>97</sup>] *W-H*<sup>txt</sup> [*non R-V nec Sod*] against **Σ** and all the uncials. *λαβῆ* is the word in *Mark* x. 30.

### *Neutral and Western tied together.*

Again and again *D* goes with *B* in *Luke*. Is this the “neutral” or what is it?

Luke

- vi. 1 4. - ὥς *init.* *BD Epiph* only against all the rest. In *W-H* it is in the text in square brackets. But either *Epiph* is quite wrong or he and *BD* are right. There can be no two ways about it. Then why put it in in square brackets? I have said that *Hort* did not know his children when he saw them. Here is a case in point. You can't call it “western” and “neutral” and you can't call it either “western” or “neutral.” Then what is it?

**Σ**\* clearly read ὥς, for **Σ**<sup>c</sup> corrects to πῶς. *Sah* introduces



Luke

παυ ηζε by χε = *syr pesh* οτι (omitting ὥς). *Boh* has πωσ. *W* has ως. It seems clear that there was something in the margin "ad emendandum" which misled B.

In this connection note :

- ix. 3. — *ava* NBC\*FLΞ 254 Paris<sup>97</sup> *Evst* 48 *syr copt W-H Sod*. The omission (also supported by *lat* which does not express it) looks like an "improvement," for when we turn to the independent witness D<sup>sr</sup> we find that he has it with *unc*<sup>pl</sup> and even *d*<sup>lat</sup> opposite has *ana* (against other *Latins*). *W* has it and *Sod*<sup>750</sup>.
- xv. 30. τον σιτευτον μοσχου (*pro* τον μοσχου τον σιτευτον) is not elegant, yet it is read by NBLQR Paris<sup>97</sup> *Sod*<sup>1354</sup> *W-H* and *Sod txt* and *d e* but only these [not *W*]. The other *latt* oppose and with *copt* read very plainly *vitulum saginatum*, "the calf which is nourished" (*Horner*).
- xvii. 24. [ουτως εσται ο υιος του ανθρωπου] — εν τη ημερα αυτου BD 220 *a b d e i sah*, *boh*<sup>duo</sup> [non *W*] (*ουτως εσται η ημερα του υιου του ανθρωπου syr cu sin*). *W-H*<sup>txt</sup> omits. *Soden* does not.
- xviii. 21. εκ νεοτητος (— μου) BD *d l* (*syr cu sin Dial et Tert*<sup>marc</sup>). This may well be basic. [non *W*.] *W-H* omits. *Soden* has it.
- xix. 17. ευγε BD 56 58 61 (all three absolutely influenced by latin throughout) 892 [non *al. minn*] *Orig* and *lat euge W-H*<sup>txt</sup>, and *Soden* who had just refused — μου above!
- xxiii. 35. After the grave omission in xxiii. 34 we find BD alone have υιος for ουτος here in ver. 35 (add T<sup>i</sup> *fam* 13 126 131 Paris<sup>97</sup> *Laura*<sup>A 104</sup> *c*<sup>scr</sup> *Sod*<sup>1354</sup> *sah boh arm Eus l r* with the addition of υιος later in the verse).

*Westcott* and *Hort* do not follow B here. Then why omit with B ver 34? Is B not basic in verse 35?

- xxiv. 24. ουτως καθως αι γυναικες (— και *tert*) BD [non *al. vid.*] *latt syr arm aeth sah* 1/2 *boh*<sup>tres</sup> *W-H* [nil in *mg.*]
32. ουχι η καρδια ημων καιομενη ην (— εν ημιν) BD *d c e vg*<sup>T\*</sup> *syr cu sin* [non *al. syr*] *Orig et Orig*<sup>int</sup> *W-H*<sup>txt</sup> [non *copt*]. This almost looks like a "nicety" of *Origen* however, shared by the others.
48. μαρτυρες (— εστε) BD *Sod*<sup>179 1246</sup> *d Aug W-H* only (*boh aeth* possibly). B also omits the δε preceding (not so D *d*).

It is possible that the omission is an error from ΥΜΕΙΣ ΕΣΤΕ in B, but D writes ΚΑΙ ΥΜΕΙΣ ΔΕ as if ΕΣΤΕ had been lost in ΕΙΣ ΔΕ. C Paris<sup>97</sup> *ff*<sub>2</sub> *r vg*<sup>DE</sup> invert the order: μαρτυρες εστε.

We might go as far as to suggest that B\* in:

- ii. 21 *fin* may have had ΜΡC, that is εν τη κοιλια μητρος, as D *d* alone, for there is a space there in B. (*Tisch* does not refer to it.)

I mention this as there are other points as to B neglected in *Tisch*. Thus at:—

Luke

- ii. 40 he mentions D alone as having *ηυξανετο* for *ηυξανεν*. This is almost certainly the reading of B\* (see photographic edition) though not reported for B.

Note conjunction of BDW at :

- iv. 40. *θεραπευεν* (*pro* *θεραπευσεν*) BDW 21 v<sup>scr\*\*</sup> *latt syr* and *Orig* (*prob*)  
 43. *δει με* (*pro* *με δει*) BDW 130 892 [*non* Paris<sup>97</sup>] *latt*  
*Tert* (against **N** and all the Greeks).

Even

- v. 2. For *απεπλυναν*, where **NC\***LQX 372 Paris<sup>97</sup> have *επλυναν*, BDW 892 are not to be separated, having *επλυνον*.

(N.B.—This is immediately followed in verse 3 by —*του ante* *σιμωνος*, **NBDLW** 157 Paris<sup>97</sup>.)

“Neutral” “pre-Syrian” “pre-Alexandrian” misnomers for B.

- x. 21. +*τω αγιω* *post* *πνευματι* although supported by **NBCDKLXIIΞ** *min*<sup>7</sup> *Sod*<sup>pauc</sup> *et* Paris<sup>97</sup> *a b c d e ff i l copt syr arm aeth* looks suspiciously like an “addition” when *Clem Bas* oppose with *f q goth AEGHMSUVW<sup>a</sup> ΓΔΛ min permult* [+892]. Here is a case where the despised “Antioch” and *Clem* prove to have the shorter text and 892† deliberately contradicts **NB**. The place is important.

“In that hour (Jesus) rejoiced in (the) spirit (*εν τω πνευματι*) and said ” ... It is here that B and company wish to add *τω αγιω* which seems unnecessary and rather fulsome.

There is no help from Matthew (xi. 25) where the prayer is introduced thus : *εν εκεινω τω καιρω αποκριθεις ο Ιησους ειπεν*.

Clement of Alexandria is very definite here: *αγαλλιασαμενος* (showing as Barnard points out that the quotation is from Luke and not from Matthew) *γουν εν τω πνευματι Ιησους εξομολογουμαι σοι πατερ, φησιν, ο θεος του ουρανου και της γης οτι απεκρυψας ταυτα απο σοφων και συνετων και απεκαλυψας αυτα νηπιοις ναι ο πατηρ οτι ουτως ευδοκια εγενετο εμπροσθεν σου*.

If we may not follow *Clem* here, *when* may we follow him?

Barnard's note says “Clement omits *τω αγιω* after *πνευματι* with the *Syrian* Text (including A *f q*).” This old bosh about a “Syrian” text! It is probably the *basic* text which even in Alexandria *after* *Clement's* time suffered this gloss.

† This *must* be considered in such places. Observe how constantly 892 upholds B elsewhere; even to +*και* in vii. 47 quite alone with Paris<sup>97</sup> of *all* authorities with B. B 892 then clearly have one base, and 892 here in x. 21 is the true exponent of it, not B.



Luke

xxiii. 46. In the passage *και φωνησας φωνη μεγαλη ο Ιησους ειπεν · πατερ εις χειρας σου παρατιθемαι το πνευμα μου . . . εξεπνευσεν* there is a good deal of conflict as to whether we should read *τουτο δε ειπων* **NBC**\*D<sup>gr</sup>W (for *και ταυτα ειπων* of many) or *και τουτο ειπων* or *τουτο ειπων* or simply *και* with *Adamant a syri cu sin*. If we want the shorter text (in view of this great divergence looking like an addition) we shall choose this "*και εξεπνευσεν*," or if we want the shortest, we shall eliminate the whole final clause "*τουτο . . . εξεπνευσεν*" with X and four cursives adding *Sod*<sup>129</sup> (= 213). At any rate **NBD** do not supply us with the shortest and by inference the most "neutral" or colourless text.

xxiv. 17 *fin. και εστε σκυθρωποι* By most, that is eighteen uncials and A<sup>2</sup>ΨW (*εσται σκ.*) latt (*except d e*) syrr against *και εσταθησαν σκυθρωποι* of **NA**\*<sup>vid</sup> (L *εστησαν*) Paris<sup>97</sup> *e sah boh* (*Orig?*) *aeth aliq.* Tischendorf's note is very full here.

But D *d Cyr*<sup>luc</sup> have only *σκυθρωποι* the "shorter" text, eliminating both *εστε* and *εσταθησαν*. If we want the "shorter" text, we have to assume both *εστε* and *εστησαν* (L) expanded perhaps to *εσταθησαν*, to be additions.

(*Syr hier*<sup>A</sup> omits *και εσταθησαν* and *σκυθρωποι*).

*W-H* admit *και εσταθησαν σκυθρωποι* into their text without marginal comment. Yet in their 'Notes on Select Readings' towards the end of Luke they have a lot to say about the Western "non-interpolations." Here is one they might well have followed. *Sod* quotes *Orig* for omission [*see Tisch*] but *Sod*<sup>txt</sup> does not omit.

21. - *σημερον* **NBL** 1 [*non* 118-131-209] Paris<sup>97</sup> *boh* (*syri*) *vg*<sup>DQ</sup> [*hiat r<sub>2</sub>*] *W-H* and *Sod txt* against the rest and W. This is an interesting place. The usual text runs:

*αλλα γε συν πασι τουτοις τριτην ταυτην ημεραν σημερον αγει αφ ου ταυτα εγενετο*. It is here that **NBL** drop *σημερον* as being pleonastic following *τριτην ταυτην ημεραν*. What do the great majority do? They retain both. But observe that D *min*<sup>5†</sup> *d* and all Latins *Aug bis* drop *ταυτην* and retain *σημερον*. Who is right? When this kind of thing occurs, and when the 1 family (as above) is engaged in internecine warfare, I prefer to follow the "Western" omission of *ταυτην* rather than the "Egyptian" [not "neutral"] omission of *σημερον*. For the Latins are quite agreed here.

Again I say that Hort [silent in his 'Select Readings'] would have done well to consider this. The syriac shows that the

† Of these I identify 22? ("Colb" *Wetst*) 42 71 *Evst* 150. Add *Sod*<sup>1454</sup> δ 470.

Luke

basic text is involved, for they agree among themselves. It is true that *σημερον* does not appear, but they have their own way of doing things in such an expression, and it is noteworthy that they agree among themselves as do the Latins.

*General Improvement.*

- ii. 24. +τω (*ante νομω*) **NBDLW** 2<sup>p</sup> 892 *W-H Sod*<sup>1083</sup> *et txt.* Observe D does it too against the influence of *d*. It would be insignificant for B except that all through ch. i. and ch. ii. to this point he has been throwing away articles with the Latin; see even ii. 22 just above — του *ante καθαρισμον*.  
(—εν νομω κυριου Paris<sup>97</sup> with Γ f<sup>scr</sup>)
- iv. 9. αυτον εις Ιλημ και εστησεν (—αυτον) επι το πτερυγιον του ιερου. The omission of αυτον *sec.* by **NBLΞ** 604 892? Paris<sup>97</sup> *e Orig*<sup>int</sup> is opposed by the *coptics* as well as by the other *Greek* uncials, by the *Latins* and *Syriacs*, and every other *Greek* minuscule known.†
- iv. 33/34. —λεγων **NBLV\*WΞ** Paris<sup>97</sup> 604 *Sod*<sup>1260</sup> [*non al. min*] *sah boh syr sin Orig W-H Sod txt* against everything else. There is no reason for others to add here. The narrative is graphic and it has been removed to lend greater force to the dramatic character of the immediate cry of the demoniac.  
Consult *boh* “And he cried out with a great shout...” where ΠΩΡΩΟΤ replaces ΠΣΑΗ of *sah*.  
In *sah* and *boh* the exclamatory question of the demoniac is, as usual, introduced by ΧΕ thus practically replacing λεγων.
- v. 9. ιχθυων ων συνελαβον (*pro ιχθυων η συνελαβον*) **BDX** 213 *d W-H*<sup>txt</sup> against *rell* (ιχθ. ην συνελ. *Sod*<sup>050</sup> Paris<sup>97</sup>).
18. +αυτον (*post θειναι*) **BLΞ** 157 *Sod*<sup>1132</sup> [*W-H*] (*syr copt aeth*) against the rest and **N**, not the “shorter” text.
36. +απο (*ante ιματιου*) **NBDLWXΞ** 1 13 22 33 (157\*?) 213 604 892 *Sod*<sup>178</sup> *it*<sup>pl</sup> *syr copt W-H Sod txt.*
- vi. 3. —οντες *fin.* Here is the “shorter” text with **NBDLXW** 1 22 33 69 157 213 604 892 Paris<sup>97</sup> *al*<sup>5</sup> *copt (syr) W-H*† *but from Matt xii. 3 and Mark ii. 25.* Why should any *add* οντες if not here originally, seeing it is absent from the synoptics? “Και οι μετ’ αυτου” is quite sufficient. There is no need for οντες unless it belongs properly to the original writing of St. Luke. In St. Matthew none add, and in St. Mark only D(Δ) and *lat.*

† *Von Soden*’s additional testimony is insignificant (*Sod*<sup>1260</sup> 1443). Yet this “pair” offends him, and he casts out the second αυτον from his text, as did the Alexandrians and Hort and Tischendorf before him.

‡ Not *Soden*, who followed the same group just above. *Sod*<sup>050</sup> also omits οντες.



Luke

vi. 9. *ει pro τι* **ΣBDLW** 157 Paris<sup>97</sup> *it pl (copt)*.

*W-H* simply accept this as the true text. But is it? *τι* is rather the harder reading. It is necessary to write it out: Here are the alternatives involving an alternative punctuation:

*επερωτησω (vel επερωτω) υμας ει εξεστιν τω σαββατω αγαθοποιησαι η κακοποιησαι;*

*επερωτησω (vel επερωτω) υμας τι εξεστιν τω σαββατω; αγαθοποιησαι η κακοποιησαι;*

Note that in Mark (iii. 4) it runs *και λεγει αυτοις · εξεστιν* (si licet *latt alig*) *τοις σαββασιν κ.τ.λ.* without *ει* or *τι*, but the few Greeks who add, add *τι* and not *ει*.

In Matt. xii. 10 it is *ει εξεστιν* without fluctuation. Much more natural then is *ει* a *correction* in Luke than the "true" text. And *τι* is to be preferred as being harder. *Soden* accepts this. *Sod*<sup>050</sup> reads *τι* against **ΣBDLW**.

25. +*νυν* (*post εμπεπλησμενοι*) Observe another *addition*. This by a rather large group **ΣBLQRT<sup>k</sup>XWΔ\*ΛΞ** *Sod*<sup>050</sup> *min pauc et Sod*<sup>quinque</sup> *f goth arm aeth copt W-H Sod txt.*

The rest and Latins with *syr pesh diatess*, *Iren*<sup>int</sup> very distinctly, and *Bas* OMIT, and *probably Tert.* *Syr sin* omits 25<sup>a</sup> *ουαι υμιν οι εμπεπλησμενοι (νυν) οτι πεινασετε.*

The *νυν* appears superfluous, yet if present it does not follow that it would be omitted. And if superfluous why should **ΣBL** *etc.* add it, except by way of improvement?

26. Next comes the "shorter text," an omission by B alone of *οι πατερες αυτων* at the end of the verse (briefly noticed in 'Gen. of Versions,' p. 400). Do *W-H* follow? No. But *syr sin sah* and 604 since discovered, also omit. Does this strengthen the case? Not very much, but it shows that something bothered B, and in fact at this place there are signs of an erasure. [Only *Sod*<sup>370</sup> (= our 273) appears to omit *οι πατερες.*]

† 28. *προσευχεσθε περι των επερεαζοντων υμας* **ΣBLWΞ** Paris<sup>97</sup> 604 only *W-H Sod* (no new MSS.), against all and *copt* and *Clem Orig Eus.*

vii. 6. If the above at vi. 26 be wrong (and *W-H* by not following allow this), then why may not the omission of *προς αυτον* here by only **Σ\*B** 892 Paris<sup>97</sup> *sah* [not *boh*] followed by *W-H* and *Soden's* text be equally wrong? How could all others including **L** *etc.* have found it in their copies? The corrector of **Σ**, observe, put it back.

The foolishness of it all is seen at:

11. -*ικανοι* **ΣBDFLΞ** 130<sup>gr lat</sup> 157 *a e f ff g<sub>1.2</sub> l vg cop syr*

† See above under "Exchange of Prepositions."

Luke

*arm.* Yet *Tischendorf* and *Soden* retain *ικανοι* against this strong-looking group. *W-H*, more consistent, omit. *W* and *Paris*<sup>97</sup> with *Sod*<sup>1246 1353</sup> also omit. *Sod*<sup>050</sup> retains.

vii. 47. +*και* (*ante ολιγον sec.*) *B* 892 *Paris*<sup>97</sup> alone with *Evst*<sup>Amélineau</sup>, but deliberate. *Syr cu a* in + *am* alone seems possibly responsible for this.

viii. 6. *κατεπεσεν* (*pro επεσεν*) *BLRΞ* 604 *soli* and *W-H* without marginal alternative! *Soden* does not add a single new witness, yet adopts it in his text.

ix. 14. +*ωσει* (*ante ανα*) Although supported by an apparently formidable array *ΝBCDLRΞ* 33 157 213 892 *Paris*<sup>97</sup> *Sod*<sup>050 1132</sup> *a e sah Orig*, and admitted into *W-H*'s and *Soden*'s text, is excluded by *Tischendorf* who refers to *Mark vi. 40* ("at *vdtr propter Marci κατα εκατον και κατα πεντηκοντα invectum*"). Here, then, is an acknowledgment of an *Origenian* "subtlety" (see *Canon Cook*'s remarks *supra* in Introduction). It is clearly far more likely for an addition of *ωσει* to be editorial than a subtraction of it. There would be no reason for subtraction.

47. *επιλαβομενος παιδιον* *BCD* 2<sup>pe</sup> *Paris*<sup>97</sup> *min*<sup>10</sup> *et Sod*<sup>quinque</sup>  
*W-H Sod*<sup>txt</sup> (*pro επιλαβ. παιδιον v rell gr et W*)

It may be thought that the partitive genitive *παιδιον* is the improvement here. But comparing *Mark*'s account *και λαβων παιδιον*, it would seem that *BC* followed *D* and *latt* for *επιλαβ. παιδιον* in *Luke* [In *Matt.* it is *προσκαλεσαμενος παιδιον*] and eschewed the genitive on purpose.

*Evan. 28* sides with *BCD*, but *W* is opposed and goes with *Ν* and the great majority for the genitive. I mention the place as most *N. T.* grammarians seem to be silent here. *επιλαμβανω* can take either accusative or genitive, but if we read *παιδιον* then *την χειρα* is doubtless understood. It has a bearing on that very difficult place at *Mark xiv. 72*, where *επιβαλων εκλαιεν* has to be interpreted and where the Coptic adds *την χειρα*. There indeed *Δ* uses *επιλαβων* for *επιβαλων*. If *παιδιον* in *Luke* be original it would seem that we have some authority for eliding *την χειρα αυτου* in *Mark xiv. 72*.

xi. 10 *fin. ανοιγεται* (*pro ανοιχθησεται*) *BD*<sup>gr</sup> *syr* to accord with *λαμβανει*. (*Matt vii. 7-8 ανοιγησεται*, but in *Matt. vii. 8 B* (*D* wanting) does it also to accord with *ευρισκει*, but not *ver. 7* leaving *ανοιγησεται* following *δοθησεται*. See note *ad loc.* in *Matthew*.) *Soden* has no new witness to add to *BD* in *Luke* or to *B* in *Matthew*.

(See *Luke xi. 12* under "Solecisms.")

14. -*και αυτο ην* "*ΝΑ\*BL al' cop arm aeth.*" So *Tisch.* Add 892 *Sod*<sup>178</sup> [not *Paris*<sup>97</sup>] *W-H Sod txt.* *Boh* omits, but *sah* has it in a way (*ΕΛΛΕΓΩ Δ ΧΕ* rendered by *Horner* "which is not



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wont to speak " although in his notes he classes this as if it were plain *κωφον* and not *και αυτο ην κωφον*). The omission seems clearly an improvement. If *και ην εκβαλλων δαιμονιον κωφον* had stood originally, why on earth should any one add *και αυτο ην*? *Syr cu sin* modify otherwise. They say "And it came to pass when he was casting out a devil *from a* deaf-mute." *D d e f* are also prolix and uncertain witnesses here (see their testimony) so that there was simply some note in a common original which was perplexing. As some latin, with the syriac, as well as coptic are involved, it distinctly strengthens my contention for a second century polyglot which is at the root of the trouble.

- xi. 33. *φως* (*pro φεγγος*) **BCDT<sup>i</sup>X Sod<sup>950</sup> al. et 892 W-H** [*non Sod*]. Doubtless from viii. 16 where all agree on *φως*. Why should **AL unc<sup>12</sup>** make a change from *φως* to *φεγγος*? The parallels in Matt. v. and Mark iv. supply nothing to this effect. We have to go to Matt. xxiv. 29 and Mark xiii. 24, *in quite a different connection*, to find *φεγγος*. Hence *φεγγος* is much more likely here than *φως* which must be an "improvement."

- xii. 20. *αιτουσιν απο σου* (*pro απαιτουσιν απο σου*) **BLQT<sup>woi</sup> 33 d** (*contra D<sup>sr</sup> et rell latt*). Apparently to remove redundancy. *απαιτουσιν* is read by *Clem* twice† *Origen* everywhere and *Orig<sup>int</sup>*, *Basil Antioch<sup>hom 9 et 13</sup>* and the Latins *repetunt*, *repscunt* (also *Tert: reposcent*, *Iren<sup>int</sup>: expostulabunt*) *c* (and *Cypr<sup>ter</sup>*) *expostulatur*, as well as *e Orig<sup>int</sup> auferetur*.

Would it be believed possible that in face of this evidence *W-H* use *αιτουσιν* in their text *without marginal alternative*? This is criticism gone mad, and against all rules of majority. *Ψ* does not support nor does new *W*, nor 892, and the only help is from the new Paris<sup>97</sup> = *αιτουσιν την ψυχην σου απο σου*, but of course Paris<sup>97</sup> belongs largely to special family traditions. *Soden* prints [*απ*]αιτουσιν.

28. *αμφιαζει* (*pro αμφιεννυσι*) **B<sup>sol</sup>** (*Doric. Cf. D Act xix. 35 ναοκορον pro νεωκορον*) ‡, *αμφιεζει* **DLT<sup>woi</sup>** only. This is contradicted by all others including *W* and Paris<sup>97</sup> (also Matt. vi. 30 all) and *Epiph<sup>marc</sup>* and *Clem* in Luke.

*W-H* follow *B* alone [*Soden* adds no new support] with *αμφιαζει* (no marginal alternative) and *Soden's* text has *αμφιεζει*, although he gives no fresh MSS for this.

31. *αυτου* (*pro του θεου*) **NBD<sup>gr\*</sup>** (against *d* opposite and *D\*\**

† Once *την ψυχην σου απαιτουσιν απο σου*, once *libere απαιτουσι σου (-απο) την ψυχην*; again *ταυτη τη νυκτι την ψυχην σου παραλαμβανουσιν*. Observe *Const Mac Bas Antioch Epiph Clem* and *Justin* in verse 48.

‡ Cf. the so-called "Doric" gender of *λιμος* which *B* makes feminine at Luke xv. 14.

*supra αυτου*) LΨ Paris<sup>97</sup> *a c sah boh aeth Ath* [*om. του θεου* 892].

At first this support looks serious, but it is far outweighed by all the other *Greeks, Latins, Syriacs*, besides *Clement* and *Marcion*<sup>Tert AND Epiph bis</sup> (*Clem* uses in his long quotation 27/31 *του θεου*, and *Clem*<sup>paed</sup> *των ουρανων* [= Matt. vi. 33 perhaps with *Justin*]).

The point is this. In verse 30 we read: *υμων δε ο πατηρ οιδεν οτι χρηζετε τουτων.* (31) *πλην ζητειτε την βασιλειαν του θεου...*

Apparently some considered this a kind of anacoluthon, following *ο πατηρ*, and thought *αυτου* read better in verse 31 than an abrupt transition to *του θεου*. But the weight of evidence is conclusive, and if *Marcion* may not be accepted here as arbiter, who may?

Sedulously *W-H* incorporate *αυτου* into their text without any marginal alternative, as if they could thus turn the tables on *Marcion* for all time. *Soden* also has *αυτου* in his text, but adduces no additional evidence for it. In fact he leaves out *sah boh aeth* and *Ath*.

Tertullian is very definite (*Marc.* iv. 28 310): "Quaerite enim inquit *regnum dei* et haec vobis adicientur"; (*Marc.* iii. 24 180): "Et Evangelium vestrum quoque habet Quaerite primum *regnum dei* et haec adicientur vobis." Further (*Orat* vi. 8) he shows no signs of *αυτου* when he writes: "Quaerite prius *regnum* [*the Kingdom*]: et tunc vobis etiam haec adicientur."

Now turn to Matthew for control. The last from *Tert* may be partly Matthew (vi. 33) or not. There *την βασιλειαν του θεου* is followed by *και την δικαιοσυνην αυτου*. In the case of *ΣB g<sub>1</sub> k m Eus Ps-Ath* *του θεου* is here omitted, and B shows that some consideration was being exercised about the passage for he inverts the order (alone) writing *την δικαιοσυνην και την βασιλειαν αυτου* (—*του θεου*). [*Origen* is very free, and 236 440 *copt* supply *αυτου* for *του θεου* as the others indicated in Luke. Here again in Matthew the phrase in dispute, verse 33, has to follow verse 32 with its *ο πατηρ υμων*.]

*k* is very definite in Matt. (wanting of course in Luke) for he writes "quaerite primo *regnum* et *justitiam dñ.*"

Luke

xii. 56 *fin.* *ουκ οιδατε δοκιμαζειν* (*pro ου δοκιμαζετε*) This is an enlargement of the narrative. Instead of:

*υποκριται το προσωπον της γης και του ουρανου (vel του ουρ. και της γης) οιδατε δοκιμαζειν · τον δε καιρον τουτον πως ου δοκιμαζετε* *ΣBLT Sod*<sup>550</sup> 33 213 892 *Sod*<sup>551</sup> [*non Paris*<sup>97</sup>] wish to exchange the last two words for *ουκ οιδατε δοκιμαζειν*. That is to say they make a harmonious although tautological antithesis to the first clause. This change is countenanced by *sah boh aeth* and supported by (*ff*) *l*. This forms a very pretty group therefore, for *ff l*, as I have shown elsewhere, certainly partake of Egyptian characteristics. The group therefore



Luke

ⲚBLT 33 [to which do *not* add Paris<sup>97</sup> this time] *sah boh aeth ff l* are involved in an *amplification*, which Hort religiously follows without marginal comment. I claim that this is revision, and that the rest of the documents have preserved the true text. Nor is this all, for the amplification suggests a knowledge on the part of this Egyptian group of the disputed parallel passage in Matt. xvi. 2<sup>b</sup>, 3, for there the expression is “το μεν προσωπον των ουρανων γινωσκετε διακρινειν τα δε σημεια των καιρων ου δυνασθε” (*al. +δοκιμαζειν, al. +γνωναι, L ου δοκιμαζετε, S al. ου συνιετε, al. aeth ου γινωσκετε*), while ⲚBVXΓ 13\* 124\* 157 *al. syr cu sin sah boh 14/22 arm Orig* omit the whole thing. Notice that *aeth* has it in Matthew, and eight codices of *boh* and *L*<sup>sv</sup>. Now the amplification at the end of *Luke* xii. 56 by ⲚBLT 33 finds an echo in *Matt* xvi. 3. Hence, while excluding from Matthew on critical grounds, ⲚBLT 33 no doubt knew the form attributed to Matthew. In fact, as far as *ff (l)* are concerned with *non potestis probare* in Luke, they clearly reproduce the *ου δυνασθε δοκ. or γνωναι* of St. Matthew.

- xiv. 5. *εις φρεαρ πεσειται* ⲚABLWΠ *min pauc* Paris<sup>97</sup> *et* 892 (*lat* cadet or ceciderit) *W-H Sod* for *εις φρεαρ εμπεσειται* of the mass. This seems to be simply removing redundancy, for why should any add *εμ-* here, if not original? It seems most unlikely. D has *εμπεσειται* and *incidet*. *Sod*<sup>050</sup> and 213 have *εμπεσει*.
10. *τοτε εσται σοι δοξα ενωπιον παντων των συνανακειμενων σοι*. This addition of *παντων* by ⲚABLNΧ *Sod*<sup>050</sup> *min pauc* Paris<sup>97</sup> and 892, although supported by *aeth copt syr* [here *syr* and *latin* divide squarely], is opposed by the mass of Greeks and the Latins (all except *r*), and may be due to the original misreading of *ΕΝΩΠΙΟΝΤΩΝ* read by mistake for *παντων*. Certainly it is not the “shorter” text. Or it may be mere “improvement.” *W-H* and *Sod* adopt *παντων*.

Note that *syr sin* opposes *syr cu pesh diatess* and omits with the Latins and the Greeks headed by D.

15. *μακαριος οστις φαγεται αρτον εν τη βασ. του θεου*. Here ⲚBLPRX *fam* 1 *al. pauc W-H Sod txt* emphasise *οστις* for *ος* of D and the mass, who are supported by the Latin *qui* and by *Clement Bas Epiph* (*Eus* is on both sides). It would seem (as against Clement) that the minority are *improving*.

Note that Ⲛ\* is against B.

18. *εξελθων ιδειν* (for *εξελθειν και ιδειν*) by ⲚBDLΨ *W-H Sod* only, I believe to be an improvement. GR *cop syr arm aeth* read *εξελθειν ιδειν*. The other fifteen uncials *all min goth* and *Basil* with *latt* (*omn except d*) read *εξελθειν και ιδειν*. ⲚBL are alone, and only strengthened by D. The last (as *d* agrees) has

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some weight however. *Sod*<sup>750</sup> and *Paris*<sup>97</sup> come to the assistance of this minority group with *απελθων ιδειν*, but *W* joins the mass with *εξελθειν και ιδειν*. This is the more noteworthy in such a place, as *DW* are often conjoined.

- xv. 2. *οι τε φαρισαι και οι γραμ.* *τε* is added by *NBL* 892 [*non Paris*<sup>97</sup>] only, + *D* (against *d* and all others, and against *Basil*). This is again an *addition*. Why should it ever have been dropped if original? *W* does not have it, nor even that faithful adherent *Paris*<sup>97</sup>. *Soden* follows *Hort* with +*τε*, but only adduces the same family mss as in other like cases, two at Jerusalem and one at Sinai. Below at xvii. 11 *Soden* opposes the same group.

- 21 *fin.* + *ποιησον με ως ενα των μισθιων σου* Only *NBDUX* 33 604 *min*<sup>15</sup> add with only *vg*<sup>EQT</sup> *gat*, not Old Latin (except *d*) nor *syriac* nor *coptic*. This of course comes from verse 19 where the prodigal son formulated beforehand what he would say. When he comes to the father's arms however and sees the look in his eyes, the second expression dies on his lips. Augustine points this out "nec addit quod in illa meditatione dixerat 'fac me sicut unum de mercennariis tuis'". . . (See quotation at length in *Tisch.*) Even *Hort*, hardened slave to his combination *NB*, especially strengthened by *D d*, felt this, for he encloses the sentence in square brackets. Of course it should be banished from his text altogether. But the baleful influence extends to *R.V. marg* which says "some ancient authorities add. . ."

*Paris*<sup>97</sup> does *not* add, nor *W*, nor *Sod*<sup>750</sup>, nor 892, and the above *min*<sup>15</sup> are a mixed lot without special weight, and *Tert*<sup>paen</sup> seems to ignore it. *Soden* omits although having *τε* above with the smaller group.

- xvi. 29. - *αυτω* *NBL Paris*<sup>97</sup> 892 *d* (contra *D*<sup>gr</sup>) *syr sin boh*<sup>duo soli A\*Δ1r</sup> *arm Ephr* (contra *Aphraat*) *W-H* [*Sod*].

All others have it.

This is evidently intentional and regarded as an improvement. Again, two *boh codd* go with *NBL* against *sah D*<sup>gr</sup> and the rest.

- xvii. 11. *εν τω πορευεσθαι (-αυτον)* *NBL (Paris*<sup>97</sup>) *W-H* only. Cf. *d* "cum iter faceret" (against *D*<sup>gr</sup> + *αυτον*) the other latins *dum iret* and *dum vadit*, and the other versions. *Soden* opposes *NBL* here.

12. *υπηντησαν (-αυτω)* *L* {only ones to drop *αυτω* with one *boh*<sup>ms o</sup> *απηντησαν (-αυτω)* *B*} [*Paris*<sup>97</sup> 892 have *υπηντησαν αυτω*]

*Om.* *υπηντησαν αυτω syr cu sin; subleg. ιδου.*

Substitute *οπου ησαν D d e.* Substitute *et ecce a b c ff i l q s.*

Whatever the true basic text (and *W-H* merely adopt *B*, and



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*Soden* follows L) the *shortest* text is in *syr cu sin*; D d and the latins is the *simplest*, and if *απηντησαν* or *υπηντησαν* find a place, *αυτω* clearly belongs there as well, as witnessed to by all, including Paris<sup>97</sup>. W has *απηντησαν αυτω*. *Soden* confuses us as to D by quoting D with BL for *-αυτω*, for, as he says above, D has *οπου ησαν* for *υπηντησαν*, and therefore *αυτω* falls away of itself. He quotes 157 (his <sup>207</sup>) wrongly. 157 has *αυτω*.

- xvii. 31. *-τω* (*ante αγρω*) “And he who is in a field” **NBL** *fam* 13 [non 124] 157 Paris<sup>97</sup> *W-H Sod txt* only, but *cf. boh*. I would like to enquire of *von Soden* if δ 371 (*Sinai* 260) does not also do this. It is important for us to know whether δ 371 follows B in such places, as it is with it alone elsewhere in Luke, and its geographical location at Sinai is important.

- xix. 4. *+εις το* (*ante εμπροσθεν*) Only **NBL** (157 *εις τα*) f<sup>cr</sup> 892 [non T<sup>k</sup>, non Paris<sup>97</sup>] (*e ff*) (*syr sin*) *W-H Sod txt* not only against the rest, but against both coptics. *Sah* is very simply **ΕΘΗ, boh ΕΤΑϞΘϞΙ ΕΤϞΗ ΔϞϞΕ ΝΔϞ.**

The *syr* is equally simple.

Not even Paris<sup>97</sup> adds *εις το* here. *Soden* however adds the new witness<sup>050</sup>. I think it is rather significant of attempted “improvement” that both here and in Luke xiii. 7 *Evan* 157 should vary slightly, here adding *εις τα* instead of *εις το*, and there adding *αφ ης* instead of *αφ ου*.

157 also throws some light on the omission in the next verse:—

5. *-ειδεν αυτον και* by **NBL** T<sup>k</sup> *Sod*<sup>050</sup> *fam* 1 Paris<sup>97</sup> Laura<sup>A</sup> 104 *Sod*<sup>1443</sup> *copt arm W-H Sod txt*. There is absolutely no reason to suppose that the great majority should have *added* this phrase. But to **NBL** it seems to have savoured of pleonasm. *αναβλεψας ο ιησους ειδεν αυτον και ειπεν προς αυτον*.

The old exemplar from which 157 is derived seems to have had some note on this passage, for 157 changes thus: *και εγενετο εν τω διερχεσθαι τον ιησουν ειδεν αυτον αναβλεψας δε ο ιησους ειπε προς αυτον*. These things should all be taken into consideration in weighing evidence.

27. *και κατασφαξατε +αυτους* **NBFLNR** *Sod*<sup>050</sup> 7 33 53 157 213 892 Paris<sup>97</sup> *Sod*<sup>1353</sup> *Evst* 18 19 49 H<sup>scr</sup> y<sup>scr</sup> z<sup>scr</sup> *copt syr diatess aeth W-H Sod txt*. Apparently an imposing array, but opposed by all the rest, by *all Latins* and by *Eus* (otherwise so sympathetic to **NB**).

*Chrys* twice also adds *αυτους* but suppresses *εμπροσθεν μου* afterwards so that his testimony is “free” and useless for comparison.

Here is another square division between *syr* and *latt*, and

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if there be a "neutral" text it is D with majority Greeks and *latin* which preserves it.

- xix. 30. +*και* (*ante λυσαντες*) BDL 157 892 *d aeth boh* 6/20 [*contra* *N* *rell, lat goth syrr sah boh* 14/20 *Orig Eulog*]. Here is another *addition* to fill out the sense. *Soden* has no new witness.

Of minuscules only 3 and 74\*\* support 157 [not *Paris*<sup>97</sup>] while D is contradicted by W and *Sod*<sup>050</sup>. Observe that the *Latins syr* and *copt* say "loose him *and* bring him," supplying the *και* later, also to fill out *λυσαντες αυτον αγαγετε*.

*W-H* follow BDL without marginal comment and so does *Soden*. Why should *και* have dropped out of all the others? *Orig* and *Eulog* are with the majority *against* BDL. Therefore *W-H* are entirely unscientific here. There is nothing scientific about it because at:

38. *W-H* and *Soden* follow the conjunction *NBL* *Paris*<sup>97</sup> *Orig* against all else for the order *εν ουρανω ειρηνη* (against *ειρηνη εν ουρανω*). Both coptics are against the change: therefore if derived from a common original with *NBL* they distinctly part company here, *sah* saying "The peace in the Heaven," and *boh* "a peace in (the) Heaven."

The arrangement here of *NBL* *Orig* = *εν ουρανω ειρηνη και δοξα εν υψιστοις* is perhaps intended as the antithesis of Luke ii. 14 *δοξα εν υψιστοις θεω και επι γης ειρηνη...* The order of *NBL* *Orig* we may be sure would not have been changed by all others. Here again is one of Canon Cook's "niceties" of *Origen*. Another "nicety" occurs at:—

40. *κραξουσιν* (*pro κεκραξονται*) by the same group *NBL* *Sod*<sup>δ 371</sup> and *Orig*<sup>4. 188 ed.</sup> (against<sup>4. 188 cod 4. 182 3. 745</sup>) [*non* *Paris*<sup>97</sup>]

*Tisch* says *nec κραξουσιν nec κεκραξονται alibi in N.T. sed in LXX ut frequentissimum est κεκραξονται, ita nusquam κραξουσι legitur*. (*Soden* follows *Hort*, although his <sup>δ 371</sup> (descendant of B) at Mount Sinai is the only new witness. His <sup>050</sup> seemingly abstains and does not even read *κραξονται* with D<sup>gr.</sup>.)

42. *ει εγνωσ* (—*και συ και γε*) *εν τη ημερα* (—*σου*) *ταυτη και συ* *NBL* *aeth* (*Orig*) (*Cyr*). So much authority exists for *και συ* earlier (including *Iren* *Orig*<sup>int</sup> 1/3), while *Eus* writes *και γε συ*, and *Orig* himself <sup>3.321</sup> *ει εγνωκας συ*, and *Eus* in another place *ει εγνωσ και συ*, that *NBL* appear merely to be editing here once more followed by *W-H* *Sod* *txt*. *Sod*<sup>050</sup> 892 have *και συ* (—*και γε*).

- xx. 14. *προς αλληλους* (*pro προς εαυτους*) *NBDLR* *min*<sup>aliqua</sup> *Paris*<sup>97</sup> 892 *Laura*<sup>A 104</sup> *sah boh*. As *εαυτους* is used in *Matt.* and in *Mark*, it might be thought that the other Greeks had here substituted *εαυτους* for *αλληλους*. But I think not. In the first place all



Luke

the Latins oppose [and these things *must* be taken into consideration, seeing the friendliness of the Latin elsewhere to B]; in the second place the expression in *sah boh* in Matthew is *not* the same as in Luke. (In Mark it is in *sah*.) But the probability in Luke is coptic reflex influence here on **NBDLR**. Further, if we want the "shorter" "neutral" text, we must eliminate both *προς εαυτους* and *προς αλληλους*, for *syr cu sin aeth* omit altogether! *W-H* and *Sod* follow **NBDLR**.

- xx. 22. *εξεστιν ημας καισαρι* (*pro εξεστιν ημιν καισαρι*) **NABL** *fam* 13 [*non* 124] 33 157 213 254 *Sod*<sup>1132 δ 371</sup> against all others including *W* and *Paris*<sup>97</sup> (*om. ημιν N 892 boh*<sup>11</sup>). This is a very important place for our contention of "improvement." Observe first that *ημας* opposes all the Latins "*Licet nobis*." Secondly, observe that it agrees more with *sah* and *boh* **ηδαν** (most *boh* omit) and therefore might be classed as "Egyptian," especially as *A* joins the small group for *ημας* (for I think *A* was written by a copt). But of course we must go deeper than this and enquire into the grammatical usage following *εξεστι*. In the note to *Winer* (p. 402 note 4, English edition) *Buttmann* is quoted thus: "A. *Buttmann* remarks that *πρέπει* (*πρεπον εστι*) has four constructions in the N.T. (1) with *dative* and infinitive *Mt. iii. 15.†* (2) with *dative* followed by accusative and infinitive *Heb. ii. 10.* (3) with *accusative* and infinitive *1 Cor. xi. 13.* (4) it is also used personally *Heb. vii. 26.* "*Εξεστι, which usually has the first of these constructions [i.e. dative]* is occasionally followed by the accusative and infinitive, viz. *Luke vi. 4, xx. 22,‡ Mark ii. 26*" [the first and second passages are correct, but *οις* by *D* in *Luke vi. 4*; the second is the one we are dealing with here]. "With *δεῖ* we find the accusative and infinitive or the infinitive alone; *χρή* occurs once only (*Jas. iii. 10*) with accusative and infinitive." See also *Thackeray's 'Blass'* p. 241.

Confining ourselves to the question of *εξεστι* we find:

Matt.

- |  |                                 |
|--|---------------------------------|
| xii. 2. . . ποιουσιν ο ουκ εξεστιν ποιειν εν σαββατω | } without a particular relation |
| xv. 26. ουκ εξεστιν λαβειν τον αρτον των τεκνων      |                                 |
| xix. 3. ει εξεστιν απολυσαι την γυναικα αυτου        |                                 |
| xxii. 17. εξεστιν δουναι κηνσον Καισαρι η ου         |                                 |
| xxvii. 6. ουκ εξεστιν βαλειν αυτα εις τον κορβαναν   |                                 |

Mark

- ii. 26. . . ους ουκ εξεστιν φαγειν ει μη τους ιερεις also *Luke vi. 4* (*οις D*)  
 xii. 14. εξεστιν κηνσον Καισαρι δουναι η ου

† But see **N** alone there *ημας*.

‡ Assumed from the text of **NABL**.

(Acts

viii. 37. *ει πιστευεις εξ ολης της καρδιας εξεστιν.* *Tantum*)

Matt.

xii. 10. *ει εξεστιν τοις σαββασιν θεραπευσαι*12. *ωστε εξεστιν τοις σαββασιν καλως ποιειν*

{ dative, but foreign to  
the particular case  
under discussion

Mark

ii. 24. *ιδε τι ποιουνσιν τοις σαββασιν ο ουκ εξεστιν*iii. 4. *εξεστιν τοις σαββασιν αγαθον ποιησαι. . .*

Luke

vi. 2. *τι ποιειτε ο ουκ εξεστι ποιειν τοις σαββασι*9. *ει εξεστιν τω σαββατω αγαθοποιησαι η κακοποιησαι*xiv. 3. *εξεστιν τω σαββατω θεραπευσαι η ου*

Matt.

xii. 4. *ο ουκ εξεστιν* (C *rell εξον*) *ην αυτω φαγειν* all MSSxiv. 4. *ουκ εξεστιν σοι εχειν αυτην* all MSSxx. 15. *ἡ ουκ εξεστιν μοι ο θελω ποιησαι εν τοις εμοις* all MSS

Mark

vi. 18. *οτι ουκ εξεστιν σοι εχειν την γυναικα του αδελφου σου* all and  
*Orig*, except D<sup>sr</sup> *σε* and *α*x. 2. *ει εξεστιν ανδρι γυναικα απολυσαι* all MSS (the two accusatives  
following one another would be abhorrent)

John

v. 10. *και ουκ εξεστιν σοι αραι τον κραβαττον* all MSSxviii. 31. *ημιν ουκ εξεστιν αποκτειναι ουδενα* all MSS

Acts

xvi. 21. *ἀ ουκ εξεστιν ημιν παραδεχεσθαι* (only D *ημας* against *d nobis*)xxi. 37. *ει εξεστιν μοι ειπειν τι προς σε* all MSSxxii. 25. *ει ανθρωπον Ρωμαιον και ακατακριτον εξεστιν υμιν μαστιζειν*  
all MSS

1 Cor.

vi. 12. *παντα μοι εξεστιν* all MSS (and *Clem libere υμιν* or *ημιν*)x. 23. *παντα μοι εξεστιν αλλ ου παντα συμφερει · παντα μοι εξεστιν  
αλλ ου παντα οικοδομει.* Some MSS omit *μοι* first or both,  
but none seem to have *με*.

2 Cor.

xii. 4. *ἀ ουκ εξον ανθρωπω λαλησαι* all MSS and *Clem Ath Naas*  
*Basilid Orig pluries* but *Orig semel εξον ανθρωπον*.

Now the above is clear and unambiguous. Eliminating the fifteen cases mentioned first, which do not bear on the point, there follow thirteen or (counting 1 Cor. x. 23 twice) fourteen instances of the dative case and not the accusative. In Acts xvi. 21 only does D give an accusative, which B and the rest contradict. It is a very pretty exhibition, and we do not need the Grammarians' assistance after all. It is established beyond peradventure that the N.T. usage of all MSS and all recensions is for the *dative* and *infinitive* with *εξεστιν*, and when *ΣABL* invite us to read *ημας* in Luke xx. 22 we refuse. When Hort tells us it is the "true text" (without marginal alternative) we say that he has once more mistaken an idiosyncrasy of a small group for the truth. The same applies to *Soden*,



who follows *Hort* with *ημας*. A very lovely key is offered us in 2 Cor. xii. 4 as to the secret. Behold once more *Origen* at the bottom of it with his "niceties"! Here is the verse:

οτι ηρπαγη εις τον παραδεισον και ηκουσεν αρρητα ρηματα α ουκ εξον ανθρωπω λαλησαι.

In Tischendorf's note (on verse 3) he says: "εξον (εξων LP 17) ανθρωπω et Naass<sup>hipp 112</sup> Basilid<sup>hipp 241</sup> Clem<sup>693</sup> Orig<sup>1 196 282 633</sup> ac<sup>saepe</sup> Ath<sup>534</sup> etc.....Orig<sup>4 106</sup> εξον ανθρωπον. Item L 47 b<sup>scr</sup> 14<sup>lct</sup> εξ. ανθρωπων. Cf. Naass<sup>112</sup>: ειπων ηρπασθαι υπο αγγελου και γεγονεναι εως δευτερου και τριτου ουρανου εις τον παραδεισον αυτον και εωρακεναι α εωρακε και ακηκοεναι ρηματα αρρητα α ουκ εξον ανθρωπω ειπειν. Item Basilid<sup>241</sup>: ηκουσα αρρητ. ρημ. α ουκ εξον ανθρωπω ειπειν."

*Origen* then, observe, alone makes use of the dative *pluries* and *once* of the accusative. *Hinc illae lacrymae*. It was *Origen's* text or preference in Luke xx. 22 which influenced **NABL** (perhaps with *coptic*, see note on next verse), although it is *not* the true text. And here are *Basilides* (A.D. 117-138) and *Naasseni* (also before A.D. 200) contradicting *Origen's* show of grammatical niceties, and proving that St. Paul used the dative in 2 Cor. xii. 4 as did St. Matthew and St. Mark and St. Luke and St. John. Need more be said? *Soden* follows *Hort* and **NABL** for *ημας* and perpetuates the error.

Cf. *Matt.* xxii. 17 εξεστιν δουναι κηνσον καισαρι η ου with *Adalbert Merx's* remarks (vol I, p. 300 seq) as to the versions, and compare *pers.*

Luke

xx. 23. — τι με πειραζετε **NBL** fam 1 116 157 892 Paris<sup>97</sup> these only and *e sah boh* against *all* the rest and *aeth*, *all* the *syriacs*, and *all* the *Latins* (except *e*) and *Basil*. [*Tisch* quotes *arm* on both sides.]

The clause is present in the parallels *Matt.* xxii. 18 (all), *Mark* xii. 15 (all), and we are invited to follow **NBL** *copt* in Luke for omission because it must have been incorporated into the Lucan text from *Matt.* or *Mark*. *Hort* is certain of it, for he has nothing in his margin. *Souter* is satisfied about it because his text omits and he has not inserted any footnote. *Soden* follows suit, but adds only δ 30 (= 2) as a new witness. In other words, **NBL** and *coptic* are to outweigh everything else and carry down with them the testimony of *syr cu sin* (both extant and both for the clause in question). Now the argument for this omission is clearly very good, and nothing we could say would move these "self-constituted arbiters of the true text" if we could not show the fallibility elsewhere of their favourite witnesses. But we have shown this in these pages again and again, and, with D seventeen uncials and Basil, with *a b c d f ff g h l q r r<sub>2</sub> dim μ vgg codd omn* (against *e*) with *aeth* (against *sah boh*) and with *syr cu sin sch pesh* we claim these words as Lucan, and say that they should be restored in the next revision. **NBL** have just been shown in the previous verse and verses to be so "untrue to type" in many places that we lose all

confidence in them when only supported by the coptic, and we cannot admit them as final arbiters here. It would be absurd. If they are not the purveyors of a "neutral" and "pre-syrian" text elsewhere, why here against such heavy battalions of evidence?

[NOTE.—In *sah* and *boh* the clause "why tempt ye me" in Matt. and Mark is introduced by  $\chi\epsilon$ . The beginning of Luke xx. 24 "Show me a denarius" is also introduced by  $\chi\epsilon$ . The coptic may have skipped the question owing to the double occurrence of  $\chi\epsilon$ . I claim elsewhere coptic action on **NBL**. It may be so here.]

*Soden's* eclectic position throughout the above passages is noteworthy.

Luke xx. 25. Once more coptic (*boh*) comes in alone with **NBL** *fam* 13 [non 124] † 892 Paris<sup>97</sup> *Sod*<sup>1132</sup> (*arm*) *W-H Sod* for the order  $\tau\omicron\iota\nu\nu\nu$   $\alpha\pi\omicron\delta\omicron\tau\epsilon$ , instead of  $\alpha\pi\omicron\delta\omicron\tau\epsilon$   $\tau\omicron\iota\nu\nu\nu$  of all the rest supported by *Basil*<sup>reg et eth</sup> ‡ with  $\alpha\pi\omicron\delta\omicron\tau\epsilon$   $\omicron\nu\nu$  as  $\Gamma$  *min*<sup>7</sup>.

*Sah* (some MSS) are against it, and two MSS omit  $\tau\omicron\iota\nu\nu\nu$  with D *Sod*<sup>1222</sup> *a d e f f i l q μ syr cu sin* and *aeth diatess*.

Hence here once more we have *bohairic* influence on **NBL**, because *sah* 2/7 omit outright with D and a strong Latin combination backed by *syr cu sin*, and for basic probability (in view of the change of order, which always points to something of the kind, especially when *boh* opposes, as here, *sah* 5/7) I would be inclined to accept the omission of  $\tau\omicron\iota\nu\nu\nu$ .

[ $\tau\omicron\iota\nu\nu\nu$  is nowhere else used in Luke and does not occur in the other Gospels. It occurs only thrice elsewhere, 1 Cor. ix. 26, Heb. xiii. 13, Jas. ii. 24. In the last-named place **NABCP al. lat syr cop arm aeth** omit.]

26. The next is hardly "improvement," but probably an error. I let it follow here as it shows **NBL** still conjoined (with only 433 892 *W-H Sod*). They read:  $\kappa\alpha\iota$   $\omicron\nu\kappa$   $\iota\sigma\chi\nu\sigma\alpha\nu$   $\epsilon\pi\iota\lambda\alpha\beta\epsilon\sigma\theta\alpha\iota$   $\tau\omicron\nu$   $\rho\eta\mu\alpha\tau\omicron\varsigma$  instead of  $\kappa\alpha\iota$   $\omicron\nu\kappa$   $\iota\sigma\chi$ .  $\epsilon\pi\iota\lambda\alpha\beta\epsilon\sigma\theta\alpha\iota$   $\alpha\nu\tau\omicron\nu$   $\rho\eta\mu\alpha\tau\omicron\varsigma$ . Of course AY may have fallen out in  $\epsilon\pi\iota\lambda\alpha\beta\epsilon\sigma\theta\alpha\iota\alpha\iota\gamma\tau\omicron\upsilon\pi\eta\mu\alpha\tau\omicron\varsigma$ . Paris<sup>97</sup> shows signs of correcting this by writing  $\tau\omicron\nu$   $\rho\eta\mu\alpha\tau\omicron\varsigma$   $\alpha\nu\tau\omicron\nu$  with *Sod*<sup>050</sup>. The Latins are plain for *ejus*, as also *syr vet*. Coptic expresses  $\alpha\nu\tau\omicron\nu$  and then "with a word" (*sah*), "in a word" (*boh*), *syr pesh* "ex eo verbum."

27.  $\lambda\epsilon\gamma\omicron\nu\tau\epsilon\varsigma$  (*pro anti* $\lambda\epsilon\gamma\omicron\nu\tau\epsilon\varsigma$ ) **NBCDLN** *min aliq* Paris<sup>97</sup> et 892 Laura<sup>A 104</sup> *Sod*<sup>050 178</sup> *W-H* [non 604] *d e goth copt syr* (*cf. Ψ infra*).

This is both to remove a double negative and conform to Matt. ( $\lambda\epsilon\gamma\omicron\nu\tau\epsilon\varsigma$ ), and Mark ( $\omicron\iota\tau\iota\nu\epsilon\varsigma$   $\lambda\epsilon\gamma\omicron\nu\sigma\iota\nu$ ) as actually  $\Psi$  *Sod*<sup>351</sup> in Luke.

† In Ferrar's edition there is an error in the text.

‡ In the previous verse xx. 24 *Basil*<sup>reg</sup> and *Basil*<sup>eth</sup> took each one side of the question about the omission of  $\alpha\pi\omicron\kappa\rho\iota\theta\epsilon\nu\tau\epsilon\varsigma$ , which reading I do not discuss.



The clause is *οι αντι λεγοντες αναστασιν μη ειναι* which ΑΠΓΔΛΠ *unc<sup>8</sup> al. plur a arm* let stand. *a* is perhaps the most important witness of all for the "received" text, giving "*qui contradicunt resurrectionem non esse*" (most Latins have "*qui negant esse resurr. ; d e qui dicunt res. non esse*"). The extraordinary thing is how to account for *αντι λεγ.* having crept *in to* fourteen or fifteen uncials (W has this reading also, so it is just as "old" as the other) and into the graeco-latin *a*, which the reviser of that MS (and it has distinctly had a censor on it) allowed to stand. I fear the onus is on the minority to prove that *λεγοντες* is not an endeavour at correction.

See Winer (English edition, p. 755) citing "1 Jo. ii. 22 *ο αρνουμενος οτι Ιησους ουκ εστιν ο χριστος*" [where our authorities make no change as here] "Luke xx. 27 *αντιλεγοντες αναστασιν μη ειναι* (Xen. *Cyr* 2 2 20, *An* 2 5 29, Isocr. *Trapez* 360, Demosth. *Phorm* 585, *Thuc* 1 77)" [from which it appears that there is plenty of authority for this] "Hebr. xii. 19 *οι ακουσαντες παρητησαντο μη προστεθηναι αυτοις λογον* (Thuc. 5 63), Gal. v. 7 *τις υμας ενεκοψεν τη αληθεια μη πειθεσθαι* (Eurip. *Hec* 860)." "Compare further Luke iv. 42, Acts xx. 27, 1 Pet. iii. 10 (Thuc. 5 25 7 53, Plato *Phaed* 117 c, Demosth. *Phaenipp* 654 b) and see Vig., p. 459, 811, Matt. 534, Rem. 5<sup>1</sup> (Jelf 749, Don, p. 591). We have similar examples in German, in colloquial language, and in Greek also the usage may be explained as arising out of the circumstantiality which belongs to the language of conversation. The negation which the verbs contain became less sensible, and hence it was expressly revived in the dependent sentence (compare Madvig 211). Modern grammarians, indeed, are disposed to allow that this construction is an example of pleonasm (note, quoting Hermann "*non otiosam esse negationem...*") ; logically however one of the negations is undeniably superfluous." So Winer. Blass is not quite so full, but (p. 255, English edition) he says: "We may particularly note the use of *μη* according to classical precedent (Kühner 761 f.) in certain instances after verbs containing a negative idea (a pleonastic use according to our way of thinking). Luke xx. 27 *οι αντιλεγοντες* (AP *al.* ; **NBCDL** read *λεγοντες* as in Matt. and Mark) *αναστασιν μη ειναι* (*αντιλεγειν* here only takes an inf.), xx. 34 *εως τρις απαρνηση μη ειδεναι με* (*με απ. ειδ.* **NBLT** ; *απαρν.* not elsewhere with an inf.). Cp. 1 Jo. ii. 22 *ο αρνουμενος οτι Ιησους ουκ εστιν ο Χριστος* (as Demosth. 9 54 *αρν. ως ουκ εισι τοιουτοι*) Hebr. xii. 19 *παρητησαντο με (om. **N**\*P) προστεθηναι*, Gal. v. 7 *τις υμας ενεκοψεν αληθεια μη πειθεσθαι ; (εγκοπτεσθαι takes του ελθειν in R. xv. 22, cp. Kühner 768 c)*. But in Hebr. xi. 24 we have *ηρνησατο* ("scorned") *λεγεσθαι* ; and *κωλυειν* is regularly used without a subsequent *μή*, a construction which is also admissible in classical Greek, Kühner 767 f. ; see however §71, 2 and 3."

We cannot complain that the grammarians are not full enough this time! Blass proceeds (p. 256, §6) : "The classical combination of negatives *οὐ (μη) . . . οὐδείς (μηδείς)* and the like, to intensify the negation,

is not excessively frequent; the instances are Mark xv. 4 *ουκ αποκρινη ουδεν*, 5 *ουκετι ουδεν απεκριθη*, Luke x. 19 *ουδεν...ου μη* (not in D), xxiii. 53 *ουκ ην ουδεπω ουδεις*, Acts viii. 39 *ουκ...ουκετι*, Mark xi. 14 *μηκετι...μηδεις etc.* (*ουδεποτε μοι ουδεις* Herm. Mand iii. 3); on the other hand we find (contrary to the classical rule, Kühner 758, but cp. 760, 4) *ουχ αρπασει τις* Jo. x. 28, *ου...υποτινος* 1 Cor. vi. 12, *ουδε τον πατερα τις επιγνωσκει* Matt. xi. 27, xii. 19, *ουτε...τις* Acts xxviii. 21, *ου δυνηση επι οικονομειν* Luke xvi. 2, *ου...ποτε* 2 Pet. i. 21."

I have cited Winer and Blass thus fully that there may be no misunderstanding on the subject. A revision by the fifteen uncials involved in writing *αντιλεγοντες*, with the Latin MS *a*, presupposes an endeavour to carry out a classical improvement, while the *λεγοντες* of **NBCDL** *d e copt syr* and *goth* would be an endeavour to *remove* a classical improvement or rather that they have the unclassical but "pure milk of the word."

Far more likely would it be (from what we have already seen of their methods) for **NB** to endeavour to improve here. And the decadence of the language is showing itself already, or to put it in another way, the Egyptian school in Alexandria already by 200 or 300 A.D. considered the usual classical redundancy as a pleonasm to be removed, especially when a parallel could be consulted where it was not found.†

In other words, since *αντιλεγοντες* is absent from Matt. and Mark, and it is universally acknowledged that St. Luke had the higher education, is it likely, I ask, that "Antioch" introduced *αντιλεγοντες*, or not rather that it is *original*, and that **NBCDL** *d e* are the ones guilty of *removing αντι*? I plead for its restoration.

To my surprise *Soden* prints *αντιλεγοντες* against **NBCDLN** *Sod*<sup>50</sup>. Upon what principles is his text then constructed? For just above he has willingly followed the weaker combination **NBL** (xx. 22, 23, 25, 26).

I have referred elsewhere to considerable sympathy between B<sup>sr</sup> and *a* latin. Here at any rate I believe that *a* preserves the older text. [In the very next verse B *a* come together again. See under "Historic present."]

Note in this connection Luke xxii. 34 where **NBLQTX** (a regular conger of sympathisers) *refuse* the strong Greek negative *Πετρε ου μη φωνησει σημερον αλεκτωρ...* and write merely *ου φωνησει*. Thus also *Sod*<sup>txt</sup>.

Luke

xxi. 12. +*τας* (*ante συναγωγας*) only **NBD** 157 d<sup>cr</sup> *W-H sah* and one *boh* MS. Cf. Matt x. 17. In Mark xiii. 9 *τας* is absent. It is very unlikely that *τας* should have been dropped here by all the others. Even Paris<sup>97</sup> does not have it. *Soden* adds no new witnesses and excludes from his text.

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† Since writing the above I have noticed in Luke x. 19 that **N**, with D *Orig* 1/2 alone removes *ου μη* from the sentence *και ουδεν ημας ου μη αδικησει* (*vel αδικηση*). This offers a further commentary on the gradual disuse of the pleonastic negative.



Luke

*ibid.* ἀπαγομενους (*pro* αγομενους) **Σ**BLD<sup>gr</sup>Ψ *Sod*<sup>050</sup> *fam* 1 157 Paris<sup>97</sup> *e* only seem to have preserved the “true” (and “longer”) text here, for *W-H* and *Sod* (without new evidence) print ἀπαγομενους, although the Latins and even *boh sah* show plainly they read αγομενους in their Greek!

I may be considered to be wasting time and space taking up such a small point. But the whole thing hangs together.

Even the preference at:

xxi. 14. *θετε* (*pro* *θεσθε*) by **Σ**AB\*DLMRWXΠΨ 33 p<sup>scr</sup> *Sod*<sup>pauc</sup> *W-H* *Sod txt*, against *Orig Cyr* and the mass, is quite deliberate.

(In xxi. 15 *Orig* and *Cyr* are opposed as to the order *αντιστηναι η αντειπειν* or *αντειπειν η αντιστηναι*, while D<sup>gr</sup> *Sod*<sup>1317</sup> *a c ff i l q r syr Cypr*<sup>bis</sup> are content with *αντιστηναι* (*resistere*) and *d*: *contradicere*; *e* *coresistere aut contradicere*).

xxii. 14. — *δωδεκα* This is an important place. The omission is supported by **Σ**\*BD 157 [but not by Paris<sup>97</sup> nor *W* nor the rest] plus *a b c d e ff i l r syr cu sin sah* 5/6 and of course adopted by *W-H*, without marginal alternative, nor a word in ‘Select Readings.’ *Soden* also omits but adds no new witnesses. The above looks like a strong combination, but it is not, because “there is a reason” for it lurking beneath the surface. It is opposed by *Marcion*, eighteen uncials, and **Σ**<sup>cb</sup> *al. min f q δ μ dim gat vg syr*<sup>sch pesh</sup> *boh arm aeth*, while **Σ**<sup>ca</sup>LX *Evst* 6 *Sod*<sup>aliq</sup> *sah* 1/6 suppress *αποστολοι* in favour of *δωδεκα* (as Mark xiv. 17).

The conjunction of so many Latins shows how early the change was made, but it occurred BETWEEN *Marcion*’s time and that of *B*.

In St. Luke’s account of the last supper there is no mention made of Judas (except for the inference in verse 21)! We pass from verse 14, where it is simply recorded that *the twelve* apostles sat down with our Lord, to verse 15 “with desire have I desired to eat this passover with you,” to the celebration itself 17/20. Verse 24 begins a new section about who should be the greatest, which seems a very rapid transition from verse 23. Verse 31 contains an apostrophe to Peter, followed by his confession of trust in himself. 35/37 are occupied with the closing scene of the supper, and suddenly at verse 38 they produce two swords, and verse 39 records the exit towards the Mount of Olives, after which Judas meets them.

The censors of the text then must have overlooked the brief reference in Luke xxii. 21 “*πλην ιδου η χειρ του παραδιδοντος με μετ εμου επι της τραπεζης*,” and have missed the fuller accounts of St. Matthew xxvi. 21/25, Jo. xiii. 21/26 where Judas is mentioned, and Jo. xiii. 27/30 where Judas’ exit is

Luke

mentioned, and have supposed Judas' absence in St. Luke's account?

In Matthew *μετα των δωδεκα μαθητων* is the text of **Σ** etc., while BD and some merely omit *μαθητων*. Only in Luke is *δωδεκα* omitted by the mss mentioned above.

- xxii. 18. +*απο του νυν* **Σ**BKLM(W)Π 892 Paris<sup>97</sup> Laura<sup>A 104</sup> *min alig* (*απαρτι* 225 *ut Matt*) *e sah boh syr hier aeth* (DG 1 *al. syr cu sin arm*) *W-H Sod txt.*

But it is omitted by ACXΓΔΛ *unc*<sup>5</sup> *Sod*<sup>050</sup> *latt syr pesh.* Tisch remarks that "*απο του νυν* Lucae non proprium est, cf. 1. 48, 5. 10, 12 52, 22 69, Act 18 6. Praeterea non legitur nisi 2 Cor. 5 16. Cf. et Matt. 26, 29 ubi est *απαρτι*, et Marc 14, 25 ubi est *ουκετι*." At any rate, here we have the "longer" text once more witnessed to by **Σ**B etc.

55. *περι αφαντων δε πυρ* (*pro αφαντων δε πυρ*) Only **Σ**BLTT<sup>i</sup> Paris<sup>97</sup> *Eus d* (incendentibus) (*r δ*). This seems rather forced (*Phalar.* Ep. v.) and occurs nowhere else in N.T. It suggests even an acquaintance with the Latin *circumsedentibus* for *συνκαθισαντων* following of *b c d e f ff i l q μ vg* [*consed.* only *a (r)*] *περικαθισαντων* only DG *fam* 1, while *περι* to light the fire "all round" is suggested by *πυρ εν μεσω της αυλης*.

In St. John (xviii. 18) it merely says: *και οι υπηρεται αυθρακιαν πεποιηκοτες*, but being *εν μεσω της αυλης* it would imply the thought of *περιαφαντες* if they were to make a good fire. I suggest that *περι* is an "improvement," but *Soden* follows *W-H* without adducing new witnesses.

In Mark xiv. 54 the fire is already made.

- 55 *fin.* Similarly, same verse, *μεσος αυτων* for *εν μεσω αυτων* by BLTT<sup>i</sup> *fam* 1 892 *W-H, Sod* (without new witnesses), only savours of a deliberate change. Why does **Σ** not have it? Nor Paris<sup>97</sup>? And why does *fam* 1 have it? [*non* 131]. We have just seen that they ran to *περι καθισαντων* above, exceptionally and with DG only.

*μεσος* is against *boh* (**ΔΕΝ ΤΟΥΤΩΗ†**) while *sah* is **ΠΤΕΥΩΗΤΕ**. D<sup>gr</sup> substitutes *μετ αυτων θερμαινομενος*, as *d caleficiens se* (cf. Jo. xviii. 18, Mark xiv. 54).

- xxiii. 11. -*αυτον* (*post περιβαλων*) **Σ**BLTT<sup>i</sup> 52 291 b<sup>scr</sup> 892 *Sod*<sup>tres</sup> *et txt* Paris<sup>97</sup> *Eust* 150 *a* and (*vg*) *W-H*.

These would read:

*περιβαλων εσθητα λαμπραν ανεπεμψεν αυτον τω πειλατω* as if the first *αυτον* were unnecessary and pleonastic. Once more *a* comes to join B<sup>gr</sup> here, but *all* the rest oppose. And there seems much more reason for a purist to remove the *αυτον* than for all our other authorities to have *inserted* it! W has it with the rest.



Luke

xxiii. 20. If we were dealing with a true "neutral" and "shorter" text, we should not oscillate as we do between omission and addition. Here is an addition. I have not put the places in juxtaposition purposely. They happen to fall in a regular sequence here as I pass through the chapter.

*ibid.* + αυτοις (*post προσεφωνησεν*) NBLTT<sup>i</sup> 13-124-346 Laura<sup>A 104</sup> 157 892 Sod<sup>1132</sup> et Sod<sup>tst</sup> a sah boh syr W-H; προς αυτους 69, αυτους D Paris<sup>97</sup> (*d* advocavit eos; Paris<sup>97</sup> εφωνησεν αυτους) *it.*

What?—I shall be told—do you question such a strong combination as this: NBLT *coptic syriac latin* in conjunction? Well, considering that APXΓΔΛΠ *unc*<sup>9</sup> strengthened by WΨ Sod<sup>050</sup> = nineteen uncials, all minuscules but four, and *arm pers* omit (*pers*: *Sed de Jesu iterum Pilatus sermonem fecit*, - αυτοις), I think it is a pretty good place to pause and consider our critical principles. If the same evidence of NBLT *etc.* called for *omission* I should not perhaps hesitate, but as it is an addition to fill out the sense, I may well hesitate, in view of the bad record of NBLT in combination as so often shown in these pages.

Here is the sentence:

"παλιν ουν (*vel δε*) ο πιλατος προσεφωνησε θελων απολυσαι τον Ιησουν."

The antithesis to προσεφωνησε (showing Paris<sup>97</sup> up in a very poor attempt at improvement with εφωνησε αυτους) is at once given in verse 21:

"οι δε επεφωνουν (*well rendered by a: proclamabant against sub-clamabant* of others) λεγοντες σταυρου σταυρου (*or σταυρωσον σταυρωσον*) αυτον."

Thus Pilate shouted AT them, not TO them, and they shouted back AT Pilate. For observe that there is no αυτω or προς αυτον either before or after λεγοντες in any Greek, Latin or Syriac authority [in fact D *d* emphasise the proceeding, using εκραξαν but leaving out λεγοντες altogether with syr *sin*], and sah ONLY [not boh] adds ερωα after ΔΥΧΙΩΚΑΚ ΕΒΟΛ, translated by Horner "cried out at him," supplying at, and entirely bearing out what I am saying. Thus the proceedings did not call for αυτοις in verse 20 after προσεφωνησε at all, and I rather think that all the authorities cited who add have been over-zealous, and that our "junior" seventeen uncials + W + hundreds and hundreds of cursives are the real purveyors of the "shorter" and "true" text. Let the critics answer this. I shall be glad of more light on the question.

In conclusion, so as to cover the subject thoroughly, examine the three other passages in St. Luke where the word occurs:

Luke

vi. 13. και οτε εγενετο ημερα προσεφωνησεν τους μαθητας αυτου "And at daybreak he roused his disciples (by calling)."

vii. 32 (= Matt. xi. 16). ομοιοι εισιν παιδιοις τοις εν αγορα καθημενοις και προσφωνουσιν αλληλοις, λεγοντες "calling out at one another" (*e et adclamant ad invicem dicentes; a qui clamant ad alterutrum dicentes*).

Luke

- xiii. 12. *ιδων δε αυτην ο Ιησους προσεφωνησεν και ειπεν αυτη · γυναι...*  
*not προσεφωνησεν αυτην και but προσεφωνησεν και ειπεν αυτη* all  
 authorities.

Then in Acts :

- xxi. 40. *Επιστρεψαντος δε αυτου ο Παυλος εστως επι των αναβαθμων*  
*κατεσεισε τη χειρι τω λαω. πολλης δε σιγης γενομενης προσεφω-*  
*νησε τη Εβραϊδι διαλεκτω λεγων · Ανδρες αδελφοι...*

Could anything be more Lucan or more instructive? Paul calls out in the Hebrew dialect to the crowd generally. In all the N.T. there is only one more occasion where the word is used. This follows close here at Act xxii. 2 :

*Ακουσαντες δε οτι τη Εβραϊδι διαλεκτω προσεφωνει αυτοις...*

D here omits *αυτοις* but the others have it.

The *αυτοις* here however stands in a different position to that in Luke xxiii. 20, for it is the answer and recognition that the shouted tones of the "apology" of St. Paul to the crowd had been addressed *to* or *at them*, and at no others but the Jews forming the crowd in Jerusalem.

Luke

- xxiii. 23. *και κατισχυον αι φωναι αυτων (- και των αρχιερεων)* **ΣBLT**<sup>1</sup>  
 130 it<sup>pl</sup> [*non c f d δ*] *sah boh* followed by *W-H* and *Soden*, although the latter has no new witnesses, and ignores *Merx ad loc.* (p. 490) "Die Streichung dürfte alexandrinische Redaktion sein."

This should perhaps be classed under the head of "Latin and Coptic," but it really seems to be an attempt at improvement.

In verse 13 the record says: *πιλατος δε συγκαλεσαμενος τους αρχιερεις και τους αρχοντας και τον λαον*, and the scene is carried on uninterruptedly over the intervening verses to verse 23 without specifying any particular part of the crowd which was doing the talking and shouting. Hence perhaps **ΣBL** *etc.* thought it was invidious to single out the chief priests as those who raised their voices above the crowd at the last. At any rate 892 and Paris<sup>97</sup> refuse to give us the text of **ΣBL**. Those cursive MSS with *c f d δ* and the rest of the Greeks, with the syriacs, support the ordinary text. (Consult Tischendorf's note *ad loc.*) Observe that T ceases at xxiii. 20. That is why T is absent here (replaced by T').

Luke

- xxiii. 49. *παντες οι γνωστοι αυτω (pro π. οι γν. αυτου)* Only **ABLPT**<sup>1</sup>  
 33 64 Paris<sup>97</sup> *Sod*<sup>aliq</sup> *W-H*. The group does not look trustworthy, for it is unusual. All others oppose, including **ΣW** and latins, and *fam* 1 *fam* 13 do not sympathise with this change although making many similar efforts. Nor does *Soden* adopt *αυτω* in his text although he produces a little new support for it in his notes.



(The coptics turn the phrase and the syriacs substitute Jesus.) It would appear as if the dative were more in conformity with classical usage, and as if this handful of witnesses were "improving" the record. For on the other hand there would be no good reason for changing *αὐτῷ* to *αὐτοῦ*. The Latins preserve no trace of *αὐτῷ*.

But cf. John xviii. 15 *ἐκεῖνος ἦν γνωστός τῷ ἀρχιερεὶ* followed by 16 *ὁ ἄλλος ὁ γνωστός τῷ ἀρχιερεὶ*. In the latter case BC\*L(X) substitute *τοῦ ἀρχιερέως*. But Luke and John evidently do not hang on the same recension in B. When we reach Acts we find the dative :

- Cf. Acts i. 19. *ὁ καὶ γνωστόν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἰερὺς*  
 ii. 14. *τοῦτο ὑμῖν γνωστόν ἐστὼ*  
 iv. 10. *γνωστόν ἐστὼ πᾶσιν ὑμῖν*  
 (Peter is speaking on all three occasions).  
 xiii. 38. *γνωστόν οὖν ἐστὼ ὑμῖν*  
 xxviii. 22. *περὶ μὲν γὰρ τῆς αἵρεσεως ταύτης γνωστόν ἡμῖν ἐστίν*  
 28. *γνωστόν οὖν ἐστὼ ὑμῖν*  
 (Paul speaking).  
 xix. 17. *τοῦτο δὲ ἐγένετο γνωστόν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσιν*  
 (Writer of Acts recording).

To these can only be added :

- Acts  
 ix. 42. *γνωστόν δὲ ἐγένετο καθ' ὅλης τῆς Ἰοππῆς*  
 xv. 18. *γνωστά ἀπ' αἰῶνος, ὅτι γνωστόν ἀπ' αἰῶνος τῷ κυρίῳ . . .*  
 AD Iren<sup>int</sup> etc.

The fact remains that if *αὐτῷ* be correct in Luke xxiii. 49, we must accuse every other document but six of unnecessarily changing the dative to the genitive against Lucan usage in Acts.

- Luke  
 xxiii. 49. Immediately following the word *αὐτῷ* the mss  $\aleph$ BDL Paris<sup>97</sup> add *ἀπο* before *μακροθεν* against the great mass. D is perhaps influenced by *d* and *lat*. But W does not do it, nor A (which has *αὐτῷ*), nor  $\Psi$ , nor C, nor R, nor X, nor thirteen other uncials, nor *Sod*<sup>050</sup>. It looks like accommodation to other passages and is the "longer" text. When we really analyse these things it becomes evident that the "junior" documents are not so much given to *addition* as some people suppose. Cf. parallels Matt. xxvii. 55, Mark xv. 40, where *ἀπο μακροθεν* is used. This should perhaps come under "purely harmonistic," but we want to tie three things together here as to B. First *αὐτῷ* (*pro αὐτοῦ* in this verse; second + *ἀπο*; and third :

*ibid.* + *αἱ* (*ante γυναῖκες*) B only and *sah* [*non boh*] and Paris<sup>97</sup>.

B is here deserted by the others and by L. Only Paris<sup>97</sup> sustains it, which is more than hopeless for its case. Even

Luke

W-H, who place *αὐτῷ* and +*απο* in their text, relegate this *αι* to the margin. *Soden* adopts *none* of the three changes of B. What becomes of B's authority elsewhere then in his estimation?

We have thus convicted B of three changes in this verse. One with ALP, one with **SDL**, one alone. They cannot *all* be right. So B must either be right alone in all three places taken jointly, or accused of dealing unfaithfully with the record. I leave B to be judged here in the side light of the other testimony collected in these pages.

- xxiv. 4. *ἐν τῷ ἀπορεῖσθαι* (*pro ἐν τῷ διαπορεῖσθαι*) **NBCDL** 4, preferring a hiatus.† Is it right against all others including W *Sod*<sup>50</sup> 892 and Paris<sup>97</sup>? Yet *Soden* adopts it in his text. St. Luke elsewhere (ix. 7, Acts ii. 12, v. 24, x. 17) always uses *διαπορεῶ*. [Only in Luke xxi. 25 *ἀπορία* the noun is used and there a *ἀπαξ* λεγ. No other N.T. writer employs this or *διαπορεῶ*.]

In Luke ix. 7 D only changes *καὶ διηπορεῖ* to *ἠπορεῖτο*.

In Acts ii. 12 the *διηποροῦν* of most is made *διηποροῦντο* by **NAB**.

11. *ταῦτα* (*pro αὐτῶν secund.*) This is a distinct case of abandoning the "harder" reading. Hence many authorities do it. The sentence runs—very uneuphoniously—*καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσει ληρὸς τὰ ρήματα αὐτῶν καὶ ἠπιστοῦν αὐταῖς*. (So most and *f arm.*)

This second *αὐτῶν* is changed to *ταῦτα* by **NBDL** *latt* [*non f*] *sah boh syr*. But *syr* and *boh* turn the sentence round, implying an original difficulty.

In Paris<sup>97</sup> *ταῦτα* is in square brackets implying I understand from Schmidtke's preface (but he is not very clear as to this) that the word is omitted.

W is very clear and holds the second *αὐτῶν*, as does 892, yet *Sod* prints *ταῦτα* in his text and has no new authorities to adduce for it. *Cf. pers.*

18. *ὀνοματι* (*pro ὡ ὀνομα*) **NBLNX** Paris<sup>97</sup> 69 [*contra fam*] 213 *Sod*<sup>871</sup> *et txt*, *b* against all others and against coptic clearly. *Tisch* says "*saepe Luc ὡ ὀνομα, ἢ ὀνομα ut i. 26, 27, ii. 25, viii. 41, xxiv. 13, Act xiii. 6; saepius vero certe in Actis ὀνοματι ut i. 5, x. 38, xvi. 20, Act v. 1, 34, viii. 9, ix. 10, 11, 12, 33, x. 1, 11, 28, xii. 13, xvi. 1, 14, xvii. 34 etc. At nusquam pro ὀνοματι testes Graeci aut Latini ὡ ὀνομα substituerunt; contra pro ὡ ὀνομα substitutum ὀνοματι xxiv. 13, Act xiii. 6.*"

† This is not distasteful to them. See xxiv. 6 *ἀλλὰ ἠγερέθη* (*pro ἀλλ' ἠγερέθη*) **NBLX** 33 Paris<sup>97</sup> as *copt* (*sah* **ΑΛΛΑ ΑΓΓΤΩΟΥΗ**, *boh* **ΑΛΛΑ ΑΓΓΤΩΗΓ**), W *ἀλλὰ ἀνεστή*.



Luke

There is the matter in a nutshell. *ονοματι* is substituted for *ω ονομα*, but not *ω ονομα* for *ονοματι*. The places he refers to last are Luke xxiv. 13 in this same chapter, where *η ονομα* refers to *κωμην Εμμαους*. Here D and latins substitute *nomine*.

Acts xiii. 6 *ω ονομα* referring to the Jewish magician Barjesus. D again alone substitutes *ονοματι καλουμενον* (*d nomine qui vocatur*) and some cursives *ονοματι*. C *ων ονομα* (*cui nomen erat Lucif vg cui nomen e*).

But in the place under immediate discussion Luke xxiv. 18 *b* is alone among the Latins to agree with **SBLNX**; note well the absence of *a* here, otherwise quite friendly to B. And D *d* refuse to make any change here. I believe the combination **SBLX** here to represent the same as so often before a wilful emendation, and N like *b* to have changed fortuitously. When 69 opposes the family it also has this significance.

xxiv. 21. *αλλα γε (+και) συν πασιν τουτοις...* **SBDL** Paris<sup>97</sup> 1 33 *d* [*non coopt*] *W-H & Sod txt.* The only others which insert *και*, *sah*<sup>114</sup> (*syr cu sin pesh και ιδου*) suppress *αλλα γε*.

I am sure that this is mere "improvement" by **SBDL**. Why should *all* others drop this *και*? It is not by any means pleonastically objectionable (*cf.* Winer, p. 554, but see p. 700 "The particles *αλλα γε*, *yet at all events*, are in earlier writers always separated by some word (be it only a particle): see Klotz, p. 15 seq. This rule is not observed in Luke xxiv. 21 *αλλα γε συν πασι τουτοις τριτην ταυτην ημεραν αγει*: see Bornemann in loc." Winer says nothing about the endeavour of **SBDL** to supply this particle. They add the conjunction *και* instead. Blass indeed (Thackeray, p. 261/8) calmly accepts *αλλα γε και* as the "true" text, for he twice cites it thus without intimating that *και* is only found in **SBDL**. "The 'best' mss read so and so" is inflicted on us so often that it will be seen that the phrase has already caused Blass in a N.T. standard grammar to abandon all the other overwhelming evidence (+ versions) for the omission of *και*. He finds an argument on it, because p. 268 bottom he says "Besides its use in this passage *αλλα γε και* is found in Luke xxiv. 21 introducing an accessory idea in an emphatic way" [yes, but by **SBLD** only!] "cp. *αλλα και ibid.* 22, xii. 7, xvi. 21 'not only this but also' as in Ph. i. 18 *χαιρω αλλα και χαρησομαι*"...

But we contend the contrary, that the idea was not expressed to the satisfaction of **NB**, and so they *introduced* the *και*, for the very passage Blass was referring to previously *does not have it*, viz. 1 Cor. ix. 2 *αλλα γε υμιν ειναι* and this is the only other place where *αλλα γε* occurs "*ει αλλοις ουκ ειμι αποστολος αλλα γε υμιν ειμι.*" As Blass says 260/261 "Still *γε* keeps its proper meaning in *αλλα γε υμιν ειμι* 1 Cor. ix. 2 'yet at least I am so to you,' which classical Greek would express by separating the particles *αλλ υμιν γε.*"

Observe *μενουνγε, καιτοιγε*, or *και γε* (Acts ii. 18, 1 Cor. iv. 8) are not used here in Luke xxiv. 21, and therefore *και* is by implication absent. *δια γε* (Luke xi. 8) is used by the same author without any *και*, and *ος γε* (Rom. viii. 32) by St. Paul. Both these examples are important. Consult them, and observe in the second that *αλλα* follows.

It is too bad that Blass should complicate these things for theological students by neglecting to state that *και* in Luke xxiv. 21 is not read by all but only by the few.

Luke

xxiv. 33. *ηθροισμενους* (*pro συνηθροισμενους*) **NBD** 33 *Eus boh* [*non sah*] *W-H & Sod txt contra rell et Cyr (fuse et plene) et e (diserte "collectos in unum")*.

If **NBD** *W-H* and *Sod* be correct then it is a *ἀπαξ λεγ.* for *αθροίζω* occurs nowhere else and *Soden* adduces no new evidence! Whereas *συναθροίζω* is *Lucan* and occurs twice in Acts xii. 12 *συνιδων τε ηλθεν επι την οικιαν (της) Μαρίας της μητρος Ιωαννου και επικαλουμενου Μαρκου ου ησαν ικανοι συνηθροισμενοι και προσευχομενοι*, Acts xix. 25 *ους συναθροισας και τους περι τα τοιαυτα εργατας ειπεν · ανδρες... where NB* leave the compound word undisturbed. But in Luke xxiv. 33 there is a second little *συν* which seems to have disturbed these critics, a 'nicety' of *Eusebius* probably, for the sentence runs: *και ανασταντες αυτη τη ωρα υπεστρεψαν εις ἰλημ · και ευρον συνηθροισμενους τους ενδεκα και τους ΣΥΝ αυτοις*.

xxiv. 39. *και σαρκα και οστεα* B<sup>sol</sup>. Evidently a very ancient "improvement." Tischendorf's note is so arranged as to B that it is not at all clear and separates B from the supporting evidence. For *Iren*<sup>int</sup> has "*neque ossa neque carnes habet*," and D and *Dial* turn the phrase, bringing the one *και* before *σαρκας*.

Thus D *οστεα ουκ εχει και σαρκας*, *Dial* *οστεα και σαρκας ουκ εχει*, also *πνευμα γαρ σαρκα και οστεα ουκ εχει*.

But all the rest omit the double *και*.

I dislike to make the following suggestion, as so many scholars think such things are far-fetched, but if B or its parent were using a graeco-copt (*vide* *θροηθεντες* just above) it is possible that **ΤΕQ** just before **CΑΡΞ** in the bohairic column would have caught his eye, and his mental process involving the thought of Greek *τε...και*, have caused the first *και* to flow from his pen. In *boh* it is thus:

ΠΗΛ ΕΟΥΟΝΤΕQ CΑΡΞ ΖΙ ΚΑC ΚΑΤΑ ΦΡΗ†

*W-H* do not follow B here, which is an admission that they considered B to have been guilty of trying to "improve."

#### Omission changing the Sense.

Luke

v. 33. — *διατι* **N<sup>a</sup> vel ca** BLWΞ *Sod*<sup>34</sup> 33 157 2<sup>pe</sup> (*Sod*) 892\* ? [*non Paris*<sup>97</sup>] *copt W-H & Sod txt* against all and **N\***.



This makes a statement out of it, instead of a question, which our Lord answers in verse 34, although in verse 34 it merely says *ο δε ιησους ειπεν προς αυτους*. Possibly the absence of *αποκριθεις* here led to excision of *διατι* above. I do not see why all other authorities should *add διατι* however. *W-H* do not even place *διατι* in margin and have no note on this in 'Select Readings.' Why should *Σ\** have it? There must have been some marginal note in the Egyptian copies leading to excision in B, followed by the corrector of *Σ*. For excision it must be and not "neutral" or "pre-syrian." Some *boh codd* have it. *W* omits, but *Ψ Paris*<sup>97</sup> have it. Possibly *ΜΑΘΗΤΑΙ ΙΩΑΝΝΟΥ ΜΑΘΗΤΑΙ ΔΙΑΤΙ ΙΩΑΝΝΟΥ* was misleading. Tregelles correctly refers to Mark ii. 18 where the account is as follows:—

*και ησαν οι μαθηται Ιωαννου και οι φαρισαιοι (vel των φαρισαιων) νηστευοντες, και ερχονται και λεγουσιν αυτω · διατι οι μαθηται Ιωαννου και οι (μαθηται) των φαρισαιων νηστεουσιν, οι δε σοι (μαθηται) ου νηστεουσιν ;*

Here the *statement* (implied by the loss of *διατι* in Luke) is first made, as in these ampler accounts by Mark, and then *διατι* follows. Possibly in an endeavour to harmonise with Mark, the *διατι* in Luke was marked in the margin of some copies. Modern commentators generally seem silent as to this important change. *Tert* does not help.

### *Addition for the Worse.*

Luke

xiv. 34. *+ουν* (*post καλον*) "*καλον ουν το αλα*" at the introduction of a new subject, quite divorced from xiv. 33 *fin.* which closes the previous subject. *+ουν* is read by *ΣBLX fam 13* only with *boh pl* [not all, and not *sah*]. It is a simple error in *boh* for the word in both *sah* and *boh* for salt ends in *οϝ* and the *οϝη* crept *in* and not out, as *sah* shows when it disagrees thus with its friends *ΣBL*. The ending *ON* in Greek may have led to the addition. But it is quite uncalled for and is not an example of the "shorter" text. *W-H* and *Sod* diligently follow *ΣBLX boh* and have no marginal alternative. And I claim that they are absolutely and utterly wrong here. *W* knows nothing of this, nor *D*, nor *syr*, nor *lat*, but *Paris*<sup>97</sup> and 892 with *Sod*<sup>750 1353</sup> preserve this old error. (*Cf. Merx ad loc.*, p. 321).

An illustration offers in the previous column of B as to how easy in uncial writing was such a mistake. At Luke xiv. 27 in the phrase *οστις ου βασταζει τον σταυρον εαυτου και ερχεται οπισω μου ου δυναται ειναι μου μαθητης* B\* writes *ΟΥΝ* for *ΟΥ* *prim.*, contradicting the sense, in fact making nonsense.

(But in an addition for the better at xxiv. 39 "*και σαρκα και οστεα*" by B we find Westcott and Hort as well as *Soden* refuse to follow).

*Subtraction for the Worse.*

In this connection add Luke xv. 9 τας φίλας και γειτονας (-τας) **N**BL 157 247 *Sod*<sup>050 1246</sup> *boh*<sup>B\*</sup> *W-H* & *Sod txt* only (*D* τας γειτονας και φίλους).

All others have τας before γειτονας including *W* and *Paris*<sup>97</sup>, which latter has τους with *M* and five other *min*.

*Indeterminate.*

Luke

- iii. 17. διακαθαραι (*pro* και διακαθαριει) **N**\**B a e sah boh Iren*<sup>int</sup> *Tert*<sup>praescr</sup> *Heracl* followed by *W-H* & *Soden* without a shred of new evidence (*contra* *rell et N*<sup>a</sup> *rell it Iren*<sup>gr</sup> *Orig*<sup>int</sup> *et contra DW 892 Paris*<sup>97</sup> *etc.*).

*Examples of some passages which will always remain too difficult to adjudicate, omitted under Matthew.*

Matthew

- ix. 6. ειδητε **NBKMUVΔΠ** *al. sah boh syr lat*  
 ιδητε **CD**<sup>gr</sup>**EFLX** *al. et k videatis*  
 8. εφοβηθησαν **NBD** *fam 1 22 33 59 372 Sod*<sup>φ<sup>a</sup></sup> *latt (praeter f vide infra) copt syr aeth*  
 εθαυμασαν **C** *rell omn Sod*<sup>050</sup> (*vide B & G*) *arm*  
*Om. X Iren*<sup>int</sup>  
*f and goth conflate: admirantes timuerunt et*

The parallel is *Luke* v. 26 και εκστασις ελαβεν απαντας. It is wholly questionable whether **NBD** represent the true text here (although supported by *latt syr copt*). The two readings are very old; observe the conflation of *f goth* (these two alone) which corresponds to *Luke's εκστασις*.

*Indeterminate and difficult.*

Luke

- xiii. 7. +αφ' οὗ (*post* ετη) **NBDLT** *fam 13 892 Paris*<sup>97</sup> 157† (+αφης) *Sod*<sup>050 337 1132</sup> *it et δ [contra Δ*<sup>gr</sup>*] vg et vg*<sup>F</sup> *diatess boh syr cu sin arm aeth*  
*Contra om. rell Gr omn syr*<sup>sch pe-h</sup> *diatess (Orig) Bas bis Iren*<sup>int</sup>

This is an exceedingly hard place to judge. *Soden* and *W-H* follow

† Cf. note on xix. 4, p. 279.



ΣBDLT with the addition without marginal note, nor have *W-H* any remarks in 'Select Readings' (although xiii. 8 is noticed as to *κοπρια*). Observe this is a question of a *longer text* and not a shorter one. Had the positions been reversed I can understand a summary dismissal of the evidence of the other side as an *accretion* to fill out the sense. But here is an accretion on the part of the beloved authorities who are supposed to give us a "pre-syrian" pure and short text. I claim that we are justified in objecting to a theory which overlooks or refuses discussion of such a place in the notes.

The situation is full of interest. Here is the despised *boh* supporting ΣBLT. While *sah* opposes. Here is D joining ΣBLT, but that is explainable because all the Latins here go with *d* and ΣBDLT against the *diatess arab*; even δ against Δ<sup>gr</sup>. Here is *vg*<sup>F</sup> *diatess* opposing *diatess arab*. Here is *Iren*<sup>int</sup> opposing all the Latins. Here is *Basil* joined to the Greek uncials (all but the five mentioned) and all the cursives (but *fam* 13 157 892 Paris<sup>97</sup> *Sod*<sup>duo</sup>) against the addition. But *syr cu sin* with *arm aeth* (against *sah*) support. Here is *Origen* opposing the addition thus: "μηποτε ελθων ο δεσποτης ειπη · ηδη τρια ετη ερχομαι επι την συκην ταυτην και καρπον ουκ ηνεγκεν..." We cannot refer to a parallel, because there is none. On referring to the new authorities, what do we find? We find W does not add. We find Ψ does not add. (Neither apparently *e sil. Sod* does Laura<sup>A 104</sup>.) But *Sod*<sup>050</sup> Paris<sup>97</sup> *do* add. We thus have two new authorities for the addition, and two against it. I should not go into this detail, but that I have not noticed elsewhere several changes in xiii. 1/6. Observe then xiii. 2 ταυτα for τοιαυτα, xiii. 3 ομοιως for ωσαντως, xiii. 5 ωσαντως for ομοιως, xiii. 4 αυτοι for ουτοι, xiii. 4 +τους (*ante ανθρωπους*), xiii. 4 -εν (*ante ιλημ*), xiii. 6 >πεφυτευμενην εν τω αμπελωνι αυτου, all changes adopted by approximately the same small group of Greek uncials, which shows at all events that *in the neighbourhood* of the passage under discussion there was community of origin. I consider that this passage in xiii. 7 requires the most delicate weighing in the light of all the claims of those friendly to B for the "shorter" text. *In this same verse please to notice B\* ALONE* with 80 substitutes του τοπον for την γην.

### *Conflict between B and Origen.*

I have indicated many places in the foregoing as to this. As to *Origen* why is he wrong at:

Luke

- |  |   |
|--|---|
| vii. 39. η απομενη ( <i>pro ητις απτεται</i> ) | <i>Orig</i> confirmed by D <sup>gr</sup>        |
| viii. 15. εις την καλην γην                    | <i>Orig</i> confirmed by D 157 <i>it</i>        |
| xii. 12. Omit εν αυτη τη ωρα                   | <i>Origen</i> with 33                           |
| 19. -πολλα <i>prim</i>                         | <i>Orig</i> <sup>ter</sup> with <i>Serapion</i> |

Luke

- xii. 19. ἀποκειμενα (*pro κειμενα*) N 235 348 Sod<sup>1443</sup> 6<sup>pe</sup> Clem<sup>bis</sup>  
*Bas Orig<sup>int</sup> bis reposita*  
 αναπανου *om. Clem (ff)* } *κειμενα...om. D a b c d e i Leo*  
 αναστα ουν *om. 433*  
 xiii. 24. +δια της στενης (*post εισελθειν sec.*) *Origen solus cum (syr sin)*  
 xviii. 31. τελειωθησεται Orig 60 267 Paris<sup>97</sup> y<sup>scr</sup> z<sup>scr</sup> al<sup>10</sup>  
*et Sod<sup>1216</sup> against τελεσθησεται rell.*

Consult also such definite cases as :

- xxii. 3. καλουμενον **ΣBDLX** Paris<sup>97</sup> al<sup>5</sup> d W-H Sod *txt*  
 λεγομενον *Sod<sup>1094 1354</sup> al. pauc.*  
 επικαλουμενον *Rell et Orig Eus (it cognominatur)*

I do not understand the science of following the elder Greek uncials against *Marcion* and *Origen* especially when combined in Luke. *e.g.*

- xxii. 4. αυτοις παραδω αυτον **ΣBCGKLΠ** Sod W-H *txt* without  
 marginal alternative  
 αυτον παραδω αυτοις APWXΓΔΛ *unc<sup>6</sup> b c f q Marcion<sup>Epiph bis</sup>*  
*Origen Eus<sup>dem bis</sup>*

(while D a d e ff i l omit αυτοις).

- xxiv. 31. λαβοντων δε αυτων τον αρτον απ αυτου  
 ηνυγησαν οι οφθ. αυτων D d c e } αυτων δε διηνοιχθησαν  
 λαβοντων δε αυτων τον αρτον διηνοιχ- } οι οφθαλμοι B *rell*  
 θησαν αυτων οι οφθαλμοι Orig }  
*Obs. syr sah diatess + ευθεως. There must be a connection*  
*between this and D d c e Orig.*

32. While B retains the two clauses *ως...ως* (only dropping the connecting *και* in the coptic manner with *sah boh*) *Origen*, no less than eleven times, omits the first *ως ελαλει ημιν* with a b c e ff<sub>2</sub> l r *syr cu sin Ambr Aug.*

- ii. 52. προεκοπτεν (+ τη) σοφια και ηλικια και χαριτι BW Paris<sup>97</sup>  
*etc. and W-H (εν τη σοφια ΣL copt Orig<sup>3.214</sup>; -τη Cyr Epiph*  
*bis and all the rest as Sod<sup>txt</sup>) but Orig<sup>3.129</sup> omits the article.*

As regards the conjunction including D, while in some places of considerable weight, in others it must be also attributed to *Origen*, although sometimes we cannot quote him specifically. In this respect hear Hort ('Select Readings,' p. 70, col 2): "So that he (*Origen*) seems, in his Commentary on Matthew, to have written under the influence of the Western ms or mss which have so largely affected the text of this work elsewhere." (*Cf. Matt x. 28, x. 37*).

### *Conflict between B and Hort.*

Luke

- xxiv. 12. Verse omitted by *Tisch* and *Hort* (following D a b d e l r) is found in B.



## CHAPTER IX.

B IN ST. JOHN'S GOSPEL.

*Examples of editing by B.*

John ix. 6. *επεθηκεν* (*pro επεχρισεν*)  $B(C^*) SOD^{1443}$  *et W-H txt (ex ix. 15).*

36 *init.* — ἀπεκριθη ἐκεῖνος καὶ εἶπεν B, over an erasure, with W alone and T<sup>i</sup> [*negl. Sod*]. This looks like a mistake but BW add εἶπεν after ἐστὶν and T<sup>i</sup> before τις ἐστὶν. *Sah* elides ἀπεκριθη ἐκεῖνος καὶ but has εἶπεν (ΠΕΧΔϚ *tantum*). *Boh* (with *aeth*) elides ἐκεῖνος (ΔϚΕΡΟΥΩ ΠΕΧΔϚ), but *syr sin* emphasises this thus “He that was healed saith to Him.” *a* has respondit, eliding ἐκεῖνος καὶ εἶπεν as (A<sup>gr</sup>). For *ille q* substitutes *illi*.

The new MSS T<sup>i</sup>W with B elide *απεκριθη εκεινος* and BW have *εφη* after *εστιν* instead of *ειπεν* before *τις εστι* and T<sup>i</sup> writes *και εφη τις εστιν κε*; (observe **Σ** in verse 37 has *εφη*, while all have *εφη* in verse 38). The trouble has arisen over the repeated expressions in verses 36, 37, 38, 39, and if anything were lacking to show how B operated this makes matters clearer. Being in doubt in verse 36 and casting forward like a hound he observes the varieties of wording; he writes something in and then cancels it again, substituting *εφη* later, which, notwithstanding the support of T<sup>i</sup>W, is very unlikely here, and belongs later in verse 38, and not in verse 36 with BW, nor in verse 37 with **Σ**.

*Hort* (*Vol. I.* 'Text,' p. 557) says: "Even when B stands quite alone, its readings must never be lightly rejected, though here full account has to be taken of the chances of clerical error and of such proclivities as can be detected in the scribe of B, *chiefly a tendency to slight and inartificial assimilation between neighbouring passages.*" But the trouble is that while saying this *Hort* did not recognise the places where B is guilty of this but printed them—in this case in his margin.

*Solecisms of B, and many that may be considered almost as such.*

John  
i. 4 *fin.* — των ανθρωπων B\*<sup>sol</sup>  
13. — ουδε εκ θεληματος ανδρος B\* 17\* *Clem*<sup>dis vid</sup> *Eus lib*?  
ATH<sup>dis vid in Ps2 21</sup> (*Tichon*<sup>lib</sup>)

*W-H* do not omit, but why not? True *Iren* and *Tert* witness to it, but *W-H* might have omitted this with *Clem Athan* as well as many other things.

John

- i. 14. — *και* (*ante αληθειας*) B<sup>\*:ol</sup>  
 (*Boh* has the usual ⲛⲉⲙⲙ ⲙⲉⲑⲙⲙⲓ, but *sah* ⲉⲓ ⲙⲉ.  
 Neither use ⲟⲩⲟⲗ here.)
15. *ο ειπων* (*pro ον ειπον*) B<sup>\*C\*</sup> and **N**<sup>a</sup> (*Orig?*) and *W-H*  
*txt* (*non R.V. Sod*). Both coptics have “and crieth out saying”  
 (ⲉϣⲁⲱ ⲙⲙⲟϥ). Taking verses 14 and 15 together there is  
 some significance attaching to these things. *Tisch* does not  
 quote *copt* for *ειπων*. At any rate the community of origin of B  
 and *copt* is established (as against others) by verse 16 *init* where  
*οτι init* (for *και* of many) is also the reading of the coptics.
21. *συ ουν τι ηλειας ει* B<sup>sol</sup> *vid* (*variant al.*)
- ii. 17. > *εστιν γεγραμμενον* (*pro γεγρ. εστιν*) B<sup>sol</sup> *cum Sod*<sup>8 371</sup> *et Chr*  
*Cyr* (*Epirph ην γεγρ.*), but against all the rest, and *Oxyl*<sup>847</sup>  
*γεγραμμενος* (*sic*) *εστιν*.
19. *τρισιν ημ. (-εν)* B<sup>sol</sup> *et* [*W-H*] *Orig*<sup>semel</sup> *Tert* 1/2 *Ambrst*  
 (*cf. sah*), but against all others and *Clem Orig*<sup>5+</sup> *Eus Chr Cyr*  
*Iren*<sup>int</sup> (*Eust* 47 with *Ign δια τριων ημερων*).  
 [Thereagainst in verse 20 B has *εν* with the mass and **N** *a c*  
 omit with *Clem*.]
23. *εν τω πασχα τη εορτη (-εν sec.)* B<sup>sol</sup>
- iii. 16. *τον υιον (-αυτου)* **NBW** *sol* (*et W-H, non R.V. Sod*) Not  
 even L or T<sup>b</sup> nor **Ψ** nor 892 nor Paris<sup>97</sup> nor even 33 omits in  
 this important place; nor *d* which begins again just here. In  
 fact *syr sin* insists thus: “His Son His only,” and *sah* “His  
 Son His only Son,” and *Tertullian* is clear.  
 Having once stated this in verse 16, there is not so much  
 harm in omitting *αυτου* in verse 17 as do **NBLT**<sup>b</sup> *W fam* 1 22  
 262 2<sup>pe</sup> (*Sod*) *Sod*<sup>1131</sup> *Cyr Ath*.
34. — *το πνευμα* B<sup>\*</sup> *et h*<sup>scr\*</sup>? *syr sin?* *sol* *vid*
- iv. 5. + *τω* (*ante Ιωσηφ*) **NB** *sol* *vid* [*W-H*]
11. — *η γυνη* B and *syr sin* only (see under Syriac).  
*W-H txt* omit then alone with B. *R.V.* and *Sod* restore it.  
**N**<sup>\*</sup> substitutes *εκεινη* for *η γυνη*.
40. *συνηλθον ουν* (*pro ως ουν συνηλθον*) B<sup>\*sol</sup> *cf. e inter latt.*
42. *δια την λαλιαν σου* B<sup>sol</sup> *cum Orig*<sup>bis</sup>, *contra N*<sup>c</sup> *rell pl* *δια την*  
*σην λαλιαν et Orig ex Heracl.* (*δια την σην μαρτυριαν N*<sup>\*</sup> *D b d l r*)
46. *ηλθεν ουν παλιν εν κανα* (*pro ηλ. ουν παλ. εις την κανα*)  
 B<sup>sol</sup> (*nec mutav. correct.*) *cum N Sod*<sup>1043 1443</sup>. See under “Change  
 without Improvement.”
52. *την ωραν εκεινην (-παρ αυτων)* B<sup>sol</sup> *cum boh***N**. **NACDKUP**  
 and *W* have *την ωραν παρ αυτων*,  
 and **ΛΓΔΛ** *unc*<sup>7</sup> have *παρ αυτων την ωραν* with *Chr Cyr*. (*Sod*<sup>1 94</sup>  
*την ωραν, -παρ αυτων* but without *εκεινην* which B has.)  
*ibid fin.* *αυτην* (*pro αυτου*), of the boy, by **BA**, simply an error. I  
 might point out that even here B has the countenance of



John

another MS, yet it is an error common to both (*αυτο* 892). Instead of grasping therefore at *any* support for B readings, and where support is found, of adopting them, let us be a little more circumspect.

The prophecy which I adventured on page 12 has come true. Observe that *von Soden's* witness δ 371 (a MS at *Sinai* No. 260) now supports B's hitherto unique *θρονηντες* in Luke xxiv. 37, and that *Sod*<sup>1443</sup> (a MS at *Athos*, Pantel. 28) supports B's theft in John ix. 6 of *επεθηκεν* (for *επεχρισεν*) from verse 15. See also John viii. 59 — *δε* B now supported by W.

† v. 7. *προς εμου* (*pro pro εμου*) BL only and *St.* 1550 *txt.* This seems to destroy the sense and give the opposite sense. See Winer (Moulton edition, p. 467).

*W-H* reject all the last seven readings which I have cited for B.

14. — *ο* (*ante Ιησους*) B *et* [*W-H*]  
 17. — *Ιησους* *NBW* 314 892 *Sod*<sup>8371</sup> (*male de*<sup>1279</sup> ? = *Laura*<sup>A104</sup>) *solū vid et* [*W-H*]. (The *aeth* inserts *Dom. Jesus* after *et respondit et dixit iis*, *q* has *et respondit illis Jesus*.) Otherwise all MSS and versions have it in an early position.  
 19. — *ο ιησους* B *c<sup>scr</sup>* *Evst* 47 *Tert.* This time without the agreement of *LW* or 892. In square brackets in *W-H*. No versions omit here either.

But then if *Tert* is to be of weight here, why not at verse 25 where he omits (both in *Prax* and *Res*) *και νυν εστιν* with *Σ* and *a b*, but as B does not do it, Westcott and Hort fail to exhibit this “shorter” text even in their margin. Had B joined here for omission they would of course have left it out. Can anything be clearer that it is B and nothing else but B which they consider “neutral.”

Observe again verse 27 > *και κρισιν εδωκεν αυτω εξουσιαν ποιειν* by *Σ* alone (for *και εξουσιαν εδωκεν αυτω κρισιν ποιειν*) is exactly the method of *Tert<sup>prax</sup>* “et iudicium dedit illi facere in potestate.” This may be wrong, if you will, but in the next verse but one, verse 29, *W-H* avail of a “nicety” of B alone of Greeks, as it is supported by *Tert* and *sah a e ff Aug* (against *Iren<sup>int</sup>*) to omit *δε* in the second of the pair of clauses, printing *οι τα φανλα* instead of *οι δε τα φανλα* of all other authorities. The new MS W has *και οι* for *οι δε* (with *m boh<sup>vi</sup> syr arm Iren<sup>int</sup>*). We come back to the same old thing of some marginal remark in the parent of these Egyptian copies which led to change.

John

- v. 45. + *προς τον πατερα* (*post ο κατηγορων υμων*) B<sup>sol</sup> *inter omn.*  
 On the other hand observe *syr cu* (alone of the versions) omits

† This must be a “sunspot” according to Souter (‘Text and Canon,’ 1913, p. 22). “Little things,” however, “show how the wind blows.”

John

προς τον πατερα occurring previously, and deletes it altogether from the verse, as only *Ambr*<sup>lib</sup>.

vi. 17. See under "Order."

22. See under "Form."

46. -τον (*ante θεου*) B 258 *Cyr* [*W-H*] (*cf. copt*). Here the article seems to be needed. **Σ** *Sod*<sup>190</sup> and *Syn*<sup>ant</sup> substitute του πατρος in reduplication of the beginning ουχ ουτι τον πατερα εωρ., and where some *Chr codd* substitute on the other hand τον θεον while **Σ**D *a b d e* substitute τον θεον for τον πατερα at the end of the verse. (*Evan* 248 *Sod*<sup>1094</sup> substitute παρ αυτου for παρα του θεου).

50. αποθνησκη (*pro αποθανη rell omn et Orig Thdt*) B *Eus W-H*  
mg (*τεθνηξεται Clem*<sup>Theodot</sup> *αποληται Ψ*)

† 53. -ο (*ante Ιησους*) B *et* [*W-H*]

58. εξ ουρανου (*pro εκ του ουρανου*) BCT 892 *Sod*<sup>8371</sup> (*et W-H*) but against all others and *Orig Eus Cyr*.

† vii. 1. Ιησους (-ό) B *et* [*W-H*]

3. See under "Coptic."

6. παρεστιν (*pro εστιν*) B<sup>sol</sup> See under "Improvement."

22. ουκ (*pro ουχ*) B\*

23. +ό (*ante ανθρωπος*) BN *Sod*<sup>050</sup> 33 p<sup>scr</sup> 597 *Sod*<sup>1222</sup> [*non al. vid.*] [*W-H*]

34. See under "Coptic."

37. προς εμε (*pro προς με*) B

(*Om. προς με Σ*D *b d e Cypr Vict Aug 2/3 Tisch*)

42 *init.* ουκ (*pro ουχ vel ουχι*) B\*N *sol*

(*ουχ LT Orig W-H; rell ουχι*)

† viii. 12. Ιησους (-ό)	B	} Cf. <i>et</i> vii. 16 Ιησους (-ό) <b>Σ</b> B 33 <i>Cyr soli et (W-H)</i>
† 25. Ιησους (-ό)	B ( <i>h</i> <sup>scr*</sup> )	
† 34. Ιησους (-ό)	B 314	
† 39. Ιησους (-ό)	B	
<i>ibid.</i> ποιειτε	B 604 <i>ff vg</i> ( <i>seq. εστε</i> ) <i>et W-H txt</i>	Cf. <i>Orig qui lectt in commune habet.</i>

† 42. Ιησους (-ό) B *Sod*<sup>178</sup>

*ibid.* +ό (*ante πατηρ*) B<sup>sol</sup>

58. Ιησους (-ό) BC *e*<sup>scr\*</sup> *Paris*<sup>97</sup> *et W-H*

59. -δε BW *sol* *cum vg*<sup>QR</sup> [*non W-H*]

ix. 7. See under "Homoioteleuton."

27. +ουν *post τι* B<sup>sol</sup> *cum aeth et georg et boh*<sup>uno</sup> (*et W-H marg*)  
See under "Coptic."

35. Ιησους (-ό) **Σ**B *et W-H*

† 41. Ιησους (-ό) B

† In all these cases *W-H* insist upon enclosing ó in square brackets in their text.



John  
x. 1. > υμιν λεγω B<sup>sol</sup> *cum pers contra MSS omn et verss rell et contra Clem Chr Cyr Orig<sup>int</sup> et Lucif.*

7. Ιησους (-ό) B 118 [*non fam*] et [*W-H*]

> υμιν λεγω B<sup>sol</sup> *pers ut solet* again, showing that in verse 1 it is absolutely premeditate. I cannot fathom the reason for it.

In a dozen instances previously in this Gospel B has made no change; nor does he change on the next occasions at xii. 24, xiii. 16, 20, but at xiii. 21 he writes again υμιν λεγω (against *Orig<sup>tr</sup>* and *Ath al.*) and none of *Soden's* sympathetic MSS join B either at x. 1, 7, or at xiii. 21; at xiv. 12, however, he leaves λεγω υμιν alone as at xvi. 20, 23; nor does he seem ever to vary λεγω σοι on the half dozen occasions where this occurs except at Luke xxiii. 43, where BC\*L *arm pers* have αμην σοι λεγω. Observe *Origen* with MWΔΠ *latt* for υμιν λεγω at *Matt* xxi. 27, and W alone at *Matt* xviii. 19 for υμιν λεγω. The noteworthy thing about B in Matthew is that he uses the order αυτω ειπεν with *pers* in xv. 15, and soon after at xvi. 4 has αιτει for ζητει alone of Greeks with *pers<sup>int</sup> arab<sup>int</sup>*. Cf. § *pers soli* *Matt* xviii. 19 αυτοις γενησεται. All in the same Semitic Gospel and W and § in the same chapter and verse in different phrases. (Cf. *Luc* xii. 22 where υμιν λεγω is probably original).

John  
x. 18. ταυτην εντολην (*pro ταυτην την εντολην*) B<sup>sol</sup> *cum Sod<sup>050</sup>*.  
(*Error ex homoiotel. vel ex lat.*)

23. Ιησους (-ό) B }  
25. Ιησους (-ό) B } et [*W-H*]

32. > πολλα εργα εδειξα υμιν καλα B<sup>sol</sup> *vid cum Sod<sup>541</sup> (Patmos 92)*

This order is otherwise unique among the Greeks. §ΑΚΛΠΨ *Ath etc.* *Sod<sup>txt</sup>* have πολλα εργα καλα εδειξα υμιν, DLXΓΔ and most have πολλα καλα εργα εδειξα υμιν, while W 220 *Evst* 54 *b gat syr sin Tert Thdt* omit καλα, and 127 and 245 *Epiph* omit εργα. The omission of καλα by W 220 *Evst* 54 *b gat syr sin* and *Tert* may be basic. The copies were evidently marked in the margin, and B shows this by slipping in the word later than the place in which it belongs. His order and his reading can certainly not be called "neutral," although Hort actually follows B here in his text, which he invariably does when a variety of readings confront him, and he clings to B to help him out of the difficulty of choice. But the result is only to get further into the mire of idol worship. Souter's edition of the *R.V.* condemns Hort by going back to the *textus receptus* and printing πολλα καλα εργα εδειξα υμιν with D and the majority. As a matter of fact the versions point on the other hand to the order of the § group, and W joins *b* and *Tert* for suppressing καλα altogether. (Tischendorf and von Soden forget to mention Tertullian).

I notice this matter at some length, because basic principles are involved. And these are that in a question of varieties of order, with omission of a word by some, the probabilities are, first, that the omission is neutral, and the word has been supplied from marginal indications,

or, second, that the omission is an error from carelessness and the matter mended from marginal observations.

In both cases the margin supplies the missing word.† Mrs. Lewis has very clearly stated this truism (*Old Syriac Gospels*, 1910, p. vii.) which I have quoted on p. 380 of my *Genesis of the Versions*.

But I am sick and tired of being told that Hort's methods are sound, his principles good, and his text the best yet published, when again and again he falls into a common trap like this, and follows a singular variety of order read by B alone, while the facts show that the order in B has been caused by the addition of a word out of the regular order, doubtless from marginal indications.

How entirely unscientific are the principles involved can be seen from the passages we have adduced within one chapter (x.) and within eight verses (18/25). Here is the record:

John x. 18. *ηρεν* (*pro αιρει*) NB quite alone and *W-H*. Cast out by the Revised Version text.‡

† Observe beyond at xviii. 40 under this head, and under "Order" at iv. 9, vii. 12, 33, xviii. 2 and xviii. 5.

A small matter will illustrate this. St. John x. 42, being a very short verse at the end of the chapter, we read the tiny verse with thirteen variations:

πολλοι ουν επιστευσαν εις αυτον εκει	W sol
και πολλοι επιστευσαν εις αυτον εκει	NBDLXΨ 1 33 157 213 248 249 z <sup>scr</sup>
	Paris <sup>97</sup> al <sup>Sod</sup> d vg <sup>D</sup> sah boh arm aeth W-H.
και πολλοι επιστευσαν εις αυτον (- εκει)	118-209 pers boh <sup>duo</sup> syr pesh sin it omn (praeter d δ) vgg omn.
και επιστευσαν εις αυτον πολλοι (- εκει)	Sod <sup>1443</sup> vid
και επιστευσαν πολλοι εις αυτον εκει	AK ? MUII fam 13 254 c <sup>scr</sup> p <sup>scr</sup> w <sup>scr</sup> goth Sod.
και επιστευσαν εις αυτον πολλοι εκει	280 vid
και επιστευσαν εις αυτον εκει πολλοι	X <sup>b</sup> (= Sod <sup>A4</sup> , Munich 208) vid
και επιστευσαν πολλοι εις αυτον (- εκει)	K ? 16 (sol inter gr)
και επιστευσαν πολλοι εκει εις αυτον	EGHSGΔΔ minn mult txt rec δ
και επιστευσαν εκει πολλοι εις αυτον	28 235 a <sup>scr</sup>
και εις αυτον επιστευσαν πολλοι εξ αυτων (- εκει)	arab (sed hab. εκει codd <sup>aliq</sup> )
πολλοι τοιουν επιστευσαν εις αυτον	Chr <sup>codd</sup> quattuor
πολλοι εκει επιστευσαν εις αυτον	Chr <sup>codd</sup> duo

K? (Scholz) *Evan* 16 118-209 (Lake) Sod<sup>1443</sup> with all the Latins [except d δ] and syr pesh with syr sin and pers and Chr omit εκει altogether. If εκει belongs in 40 fin. (syr sin and pers transfer it to the beginning of verse 41) εκει may well be redundant at the end of verse 42. At any rate we have latt and syr this time combined [without D d] against all the Greeks [but *Evan* 16 118-209 Sod<sup>1443</sup>] for omission where the others vary the order [see further in xviii. 2]. The inference is that εκει came in from the margin, but very long ago (the ms 249 adds εκει in the following passage in xi. 1).

"Readers often made notes in the margin of a ms. Now it was a pious exclamation; now a parallel passage from another book; now an antiquarian note, or the expression of a difficult phrase. Such notes often found their way into the text, and sore is the resulting confusion."—(*Canon Glazebrook*: 'The next Revised Version,' *Contemporary Review*, May 1913.)

At John x. 38 just above, a most difficult place to judge, *John Damascene* conflates three readings: *ινα γνωτε, και πιστευσητε, και επιγνωσκητε*.

‡ See under "Change of Tense."



John

- x. 25. *οὐκ ἐπιστευσατε* (*pro ου πιστευετε*) B 4 (33) 71 157 and several other cursives *Sod*<sup>1094</sup> *f Ch*<sup>codd</sup> 2/7 and our *A.V.*, NOT followed by *W-H*†  
 32. *καλα post υμιν* B alone with *Sod*<sup>541</sup> and *W-H*. Cast out by *R.V.*‡

The examples of change in x. 18, 32 are not allowed in the *R.V.* text representing Hort's own closest followers. The third case (x. 25), occurring between the two others, where he does *not* follow B, is a case where he certainly *should have* followed B. Not only has B quite respectable support for the reading, but grammatically it must have appealed to Hort: "*ἀπεκρίθη αὐτοῖς (ὁ) Ἰησοῦς· εἶπον ὑμῖν καὶ οὐκ ἐπιστεύσατε.*" So writes B. "I told you and ye believed not," exactly as our version of 1611. It would really seem as if Hort had some spite against King James' translators, for when he *can* follow them (B *teste*) he refuses to do so. § He prefers to reject B and its supporters for a rapid transition of tense: "*εἶπον ὑμῖν καὶ οὐ πιστεύετε,*" "I told you and ye believe not."

Need I say more concerning such a non-principled and unscientific base for Hort's structure? Brick by brick it is crumbling, but it is not creditable that it has taken so long for the "powers that be"—scholars in fact as well as in name—to see the weak points.

### *Solecisms (continued).*

John

- x. 34. *Ἰησους* (—ὁ) BW *solī et* [*W-H*]  
 xi. (See under other headings)  
 xii. 3. *Ἰησους* (—του) B<sup>sol</sup> *et* [*W-H*] Cf. xix. 38  
*ibid.* *επλησθη* (*pro επληρωθη*) B<sup>sol</sup>. See under "Synonyms."  
 10. *εβουλευσαντο δε και οι αρχιερεις* B<sup>sol</sup> *cum vg*<sup>M</sup> *et goth* (than auk). Observe one *sah* MS which adds "the Jews." "Took counsel therefore [for *sah* with Greek MU and a few substitute *ουν* for *δε*] the Jews with the chief priests."  
 12. *ο οχλος πολυς* (*pro οχλος πολυς*) BL *solī vid cum boh* (see under "Coptic") *et W-H txt* (*nil in marg*). Their phrase is *ο οχλος πολυς ο ελθων* for *οχλος πολυς ο ελθων*. Clearly an attempted "improvement." N\*Δ 2<sup>pe</sup> go at it another way, and subdue *ο* before *ελθων*, thus: *οχλος πολυς ελθων*. *Sod*<sup>7050</sup> *vid ο οχλος ο πολυς ο ελθων*.  
 13. *εκρανγασαν* B\*<sup>sol</sup> *vid* (and see under "Change of Tense")

† See under "Change of Tense."

‡ See here *supra*.

§ I do not mean that B is right, but that Hort's avowed principles, acted on constantly elsewhere, should have been followed by him here.

John

- xii. 18. Matter of order B<sup>sol</sup> *sah* See under "Order." Cf. also *boh*.  
 28. μου το ονομα (*pro σου το ονομα*) B and *Evan* 5 only. See under "Hopelessness of considering B neutral."  
 29. -ουν B<sup>sol</sup> and *sah*<sup>unus</sup> *boh*<sup>unus</sup> and *a* (and [*W-H*])  
       δε *pro ουν* *W r*.  
 46. -πας B<sup>sol</sup> *soli* See under "Syriac."  
 xiii. 9. >πετρος σιμων B<sup>sol</sup> *cum* *W* (Note that in D *Sod*<sup>190 1131 & 470</sup> *Eust* 32 σιμων is omitted, and in c<sup>scr</sup> *syr sin* πετρος is omitted; no doubt the change of order in B is the result of an *addition*. Just as in the previous verse, the order ιησους αυτω (for αυτω ιησους) by BACL *Orig* is probably due to original omission of αυτω as witness DC<sup>3</sup>Ψ [*teste Sod non Lake*] 7 213 *Sod*<sup>1385</sup> *b d e l m boh arm*)  
 10. ιησους (-ό) B *Orig soli vid, et W-H*  
 18. εμε (*pro επ εμε*) B<sup>sol</sup> [See under "Change without Improvement" as to the rest of the verse]  
 19. πιστευητε BC *Orig* 1/2 See under "Change of Tense."  
 21. >υμιν λεγω B<sup>sol</sup> *cum pers* against all others and *Orig<sup>ter</sup> Ath*.  
       This is the third occasion of this. See above at x. 1 and x. 7.  
       Hort neglects all of them.  
 23. Ιησους (-ό) B<sup>sol</sup>  
 26. „ „ BMW 314 } *et* [*W-H*]  
*ibid.* -το (*ante ψωμιον sec.*) B<sup>sol</sup>  
 27. Ιησους (-ό) BL *et W-H*  
 (36. Note also here Ιησους (-ό) BAC\*<sup>L</sup> *Sod*<sup>7050</sup> 22 v<sup>scr</sup> *Sod*<sup>1178</sup>  
       <sup>1246 1443</sup> against the mass.)  
 37. ακολουθειν (*pro ακολουθησαι*) BC\* *soli et W-H*. See under "Change of Tense." Note that B has ακολουθειν αρτι but C νυν ακολουθειν. (In 47 157 435 d<sup>scr</sup> v<sup>scr</sup> and the "Latin" codices 56 58 61 αρτι, which is the source of the change, is omitted.)  
 xiv. 10. πιστευσεις B<sup>sol</sup> (See under "Coptic" and also "Change of Tense.")  
*ibid.* τα ρηματα α εγω (-λεγω) υμιν απ εμαυτου ου λαλω B<sup>sol</sup>.  
 16. η̅ (*pro μενη*) *fin vers post αιωνα* B *b soli vid et W-H marg*.  
       From the variety of positions which η occupies in B, ⚭, LQX *Cyr Did*, whilst the μενη has to be accounted for as well, it is clear that η came from the margin, whether as a correction of μενη or not.  
 26/27. +εγω BL 314 *soli* (*cf. X* 33 127 *Sod*<sup>K<sup>c</sup></sup> † εγω ειπον 26 *fin.*)

† This is a family of five mss (vol. i. p. 249) containing Cyril of Alexandria's commentary on St. John's Gospel. It is a nice link between B and Alexandria. *Cyril* seems to have placed εγω before ειπον, instead of after it as B does, in order to be sure that it came in 26 *fin.* and not in 27 *init.* See below again at xvi. 13 B with *Sod*<sup>K<sup>c</sup></sup>.



John

See under both "Syriac" and "Coptic." *W-H* insert at end of verse 26.

- xv. 5. *ουδε εν* (*pro ουδεν*) *B<sup>sol</sup> vid. Cf. copt (om. D d).* See under "Form."
13. *ουδε εις* (*pro ουδεις*) *B<sup>sol</sup> vid. Cf. copt.* See under "Form."
7. *ο αν θελητε* (*pro ο εαν θελητε*) *B<sup>sol</sup> vid.* See under "Form."
10. *- μου tert.* *B<sup>sol</sup> (inter gr).* See under "Latin."
14. *ὁ* (*pro ᾶ*) *B<sup>sol</sup> (inter gr cum Paris<sup>97</sup>) et W-H txt.* See under "Latin."
- xvi. 2. *- υμας sec.* *B<sup>sol</sup> et [W-H]*  
 ((13. *εις την αληθειαν πασαν* *BAY Sod<sup>Ki</sup> soli cum Orig Did Cyr*)  
 18. *- τι λαλει* *B 213 397 aeth soli et [W-H]* (*Vide infra xviii. 39, xx. 13.*)  
 19. *Ιησους (- ὁ)* *BLW soli et W-H*  
 31. *Ιησους (- ὁ)* *BCW Sod<sup>050 1222</sup> † et W-H*
- xvii. 1. *Ιησους (- ὁ)* *NB [non W] Sod<sup>1222</sup> † et W-H*  
 †11. *πατηρ αγιε sic* (*pro πατερ αγιε*) *BN soli. [Sod neglects N.]*  
*Cf. xvii. 21, 24, 25. (See under "Change of Case.")*  
 12. *ημεν* (*pro ημην*) *B<sup>sol</sup> haud dubie per incuriam, quia seq. μετ αυτων.*  
 15. *- εκ του κοσμου αλλ ινα τηρησης αυτους* *B\*.* [*Burgon* quotes *Athanasius* for this ('Last twelve verses of St. Mark') but I cannot feel sure that this is beyond challenge. If so it is another link of B with Alexandrian copies where a *saltus* was made from *αυτους* to *αυτους.*]  
 17. *- τη* (*ante ἀληθεία*) *B<sup>sol</sup> vid cum Cyr<sup>txt</sup> et Sod<sup>fam</sup> Cyr K<sup>i</sup> (habet dis Cyr<sup>com</sup>).* See under "Latin and Coptic."  
*ibid.* + *ή* (*ante ἀλήθεια*) *BW Paris<sup>97</sup> soli cum sah boh (syr).* See under "Coptic."
21. *πατηρ* (*pro πατερ*) *BDNW soli vid et W-H [DW non in ver 11 ut B]*
24. *πατηρ ( , , )* *BAN soli vid et W-H [non DW, non Clem]*
25. *πατηρ δικαιο sic* *BAN(πατηρ δικαιο) soli vid et W-H [non DW, non Clem]*
- xviii. 1. *Ιησους (- ὁ)* *NBL\* soli vid et W-H [non W rell]* (*Cf. xviii. 23 et alibi*)
2. See under "Order."
3. *- εκ sec.* *B 314<sup>vid</sup> et [W-H]* See under "Coptic." *- εκ των N<sup>ca</sup> etc.*

† This is a codex at St. Petersburg. The other Sinai, Jerusalem, and Athos codices sympathetic to B elsewhere do not elide these articles in St. John if they have been properly collated for *Soden*.

‡ Cf. BN at iv. 46 *εν κανα*.

John

- xviii. 5. >εγω ειμι ιησους B a. See under "Order."  
 † 15. >γνωστος ην BW 4 Paris<sup>97</sup> Sod<sup>8 469</sup> W-H marg (with a  
*c f ff q r aur gat syr boh*) See under "Order."  
 31. πειλατος (-ό) BC\* Sod<sup>8 362</sup> soli et W-H

Since I have noted in this Gospel where B omits the article (alone or in a small minority group) before *Ιησους*, I note this also. It may be a concurrent version influence (which is the more probable and an error oculi) or carelessness, or a preference. The reader is capable of judging. But while at xix. 5 B omits *ό* before *Ιησους* and *ό* before *ανθρωπος* in the same verse, in both of these particular cases absolutely alone, Hort places [*ό*] before *Ιησους* in square brackets but leaves *ό* before *ανθρωπος*. What kind of editing is this?

36. -αν B<sup>sol</sup> cum J<sup>vid</sup> Sod<sup>351</sup> (as the versions; and cf. *a b e aur vg*<sup>13</sup>)

There is a treble variety of order here :

οι υπηρεται αν οι εμοι ηγωνιζοντο AD<sup>sup</sup> N and most Gr. with  
*q δ Orig 1/4 Hier*<sup>eccl dis</sup>

οι υπηρεται οι εμοι αν ηγωνιζοντο *c f ff g r vg*<sup>12+</sup> *aeth Aug*, and

οι υπηρεται οι εμοι ηγωνιζοντο αν N<sup>LXB</sup> <sup>marg</sup> W<sup>Ψ</sup> 1-299 [*non*  
 209] *fam 13 33 91 213 249 Paris*<sup>97</sup> *Sod*<sup>1110</sup> *fam K<sub>1</sub> CN arm*  
*Orig 3/4 Chr Cyr et W-H Sod txt*,

the latter order probably being of an "improving" tendency. It is the order followed by Hort, who neglects the omission of *αν* by B.

39. -εν (ante τω πασχα) B<sup>sol</sup> cum Sod<sup>ε 52</sup> et [W-H] (Cf. *aeth*<sup>vid</sup>.  
*Cf. syr. Cf. q "per pascha."* Cf. *a om. εν τω πασχα.*  
*Rell omn et sah boh +εν plane*)

- (40. -παντες N<sup>BLXW</sup> [*non 28 male Scho Tisch*] 71 213 249 348  
 435 *i<sup>scr</sup> al. minn*<sup>10</sup> *Sod*<sup>1110 1246 1443</sup> *fam K<sub>1</sub> CN Orig*?, but absolutely  
 no versions except *pers*, which *Tisch* and *Horner* neglect to  
 mention, but which probably represents *syr sin* here. That  
 document is wanting from xviii. 31-xix. 40. I merely record  
 this matter here as *W-H* of course omit, and *Soden* omits.  
 The omission of *παντες* has no other version support, and I do  
 not think we can neglect *all* the Coptic and Latin codices  
 in such a place. No reader of Hort's or Souter's edition of  
*R.V.* text would ever suspect that *παντες* occurred in *any*  
 document! Probably the omission of *παντες* took place from  
 misunderstanding a mark of deletion set against the word  
*παλιν* next to it, which word is omitted by GKUP many *lat*,

† I enter such a thing here, as hitherto B has been recorded alone for it. The entry will serve to call attention to the additional support, and its possible source.



John

*sah boh aeth arm syr pers arab.* This is why the versions have *παντες* and not *παλιν*, and I think are most likely right against **NBLXW** which dropped the wrong word. In order to show that **NBLXW** form but *one* recension here, consult xix. 3 only three verses further on, and observe the form used of *εδιδουσαν* by these mss and *Cyril* followed by *W-H* and *Soden* against the rest for *εδιδουν*. The family appears to be complete, *Soden* quoting *Ki* as a whole for his five mss with *Cyril's* commentary (p. 249, vol. i.) besides *C*<sup>24</sup> (our 138).) A somewhat similar matter as to *παλιν* and *παντες* occurs at Mark vii. 14 to which Burgon calls attention in his "Causes of Corruption."

I do not think I am forcing an argument here by suggesting that a mark set between *παλιν* and *παντες* may have been mistaken for instructions to delete *παντες* instead of *παλιν*. There are many clear illustrations of such practice, and many other places where we can infer such a state of things. For instance, given the well-known and wonderful sympathy existing between **N**<sup>gr</sup> and *e*<sup>lat</sup>†, it is interesting to observe that where *e* alone with *A*<sup>4</sup> *Sod* (= *X*<sup>b</sup> Munich 208) *syr sin pers (aeth)* omits *πρωτος* in John xx. 4 **N** alone is found to place it *after* *εις το μνημειον* instead of before it. This change of order in **N** doubtless grew out of the addition from the margin of **N** and *e*'s common (Graeco-Latin?) archetype of the missing word.

(See under "Order" at iv. 9, vii. 12 33, xviii. 2, 5, as to similar matters concerning B, and previously under this head of "Solecisms" at x. 32.)

John

- |   |   |
|---|---|
| xix. 5. <i>Ιησους</i> (—ό)                        | <i>B</i> <sup>sol</sup> <i>vid et</i> [ <i>W-H</i> ]  |
| <i>ibid.</i> <i>ανθρωπος</i> (—ό)                 | <i>B</i> <sup>sol</sup> <i>vid</i> [ <i>non W-H</i> ]   |
| 12. <i>αν</i> ( <i>pro ean</i> )                  | <i>B</i> <sup>sol</sup> <i>vid</i> [ <i>non W-H</i> ]   |
| 28. <i>Ιησους</i> (—ό)                            | <i>B Sod</i> <sup>1110</sup> [ <i>non W-H txt</i> ]   |
| 30. <i>Ιησους</i> (—ό)                            | <i>BW et</i> [ <i>W-H</i> ]   |
| 38. <i>Ιησου</i> (—του <i>pr. loco</i> )          | <i>B et</i> [ <i>W-H</i> ] <i>Cf.</i> xii. 3.   |
| xx. 13. + <i>και</i> ( <i>ante λεγει αυτοις</i> ) | <i>B aeth arab soli vid</i> [ <i>non W-H</i> ] ( <i>q</i><br><i>quae dixit, Eus η δε ειπεν. georg Tunc dicit. Rell omn</i><br><i>λεγει αυτοις</i> ) |

*Cf.* B and *aeth* above at xvi. 18 and xviii. 39.

- (15. *Ιησους* (—ό) **NBLW** *min*<sup>tres</sup> *W-H*; xx. 16 *Ιησους* (—ό) *BDLO Sod*<sup>1083</sup> *W-H*; xx. 17 *Ιησους* (—ό) *BDLM\*Ψ W-H*; xx. 24 *Ιησους* (—ό) **NBD** *W-H* against *Cyr*; xxi. 13 14 *Ιησους* (—ό) *BC?D W-H* against *Cyr*)
17. > *μη απτου μου* (*pro μη μου απτου*) *B Tert verss aliq W-H*<sup>mg</sup>  
(see under "Order.")

† Compare shortly afterwards at John xx. 12 **N** *e* alone together omit *δυο*.

John

- xx. 20. +*και* (*ante τας χειρας*) BA only and *W-H* (See under "Improvement.")
23. *τινος bis* (*pro τινων*) B *et W-H*<sup>ms</sup> See under "Latin," "Syriac," and "Change of Number."
29. *Ιησους* (—*ὁ*) B *et* [*W-H*]
- xxi. 1. *Ιησους* (—*ὁ*) BC *et W-H*
10. *Ιησους* (—*ὁ*) B *et* [*W-H*]
12. *Ιησους* (—*ὁ*) B *et* [*W-H*]
- (16. *τα προβατια* BC 19 22 *Sod*<sup>183</sup> *Theophan b et W-H txt*;  
xxi. 17 *τα προβατια* ABC *Ambr et W-H txt*)
17. —*αυτω tert.* BΨ 249 *ff Sod*<sup>N</sup> (*Niketas omn?*) [*non W-H!*]
18. *και αλλος ζωσει σε* B<sup>ol</sup> *vid* (*cf. ord verss*)
24. *ο και μαρτυρων* (*pro ο μαρτυρων*) BW *et Cyr* (*solī vid*) *et*  
"Ωρ" *teste Soden* (*Cf. gat foss vg*<sup>E</sup> *vg*<sup>edd</sup> *aeth + ille*)

The additional testimony of *W* here is completely neutralised by a consideration of the few late Latin witnesses which simply add *ille* for emphasis, as do BW *Cyr* when they add *και*. The silence of the rest speaks for itself and we close as we began with the perfect assurance that *B* is to blame for an infinite variety of small as well as large mistakes made in an effort to improve the record. Hort places this last variation in his margin.

### *Latin Sympathy.*

- iii. 36. *ουκ οψεται ζων* (—*την*) ⚭ABCDT<sup>b</sup> W Paris<sup>97</sup> *al.* ("non videbit vitam" *latt*) *W-H et Sod txt contra την ζωνν rell et Ign Const Bas*<sup>pluries</sup> *Chr Cyr Thdt et copt.*
- v. 36. *δεδωκεν* (*pro εδωκεν*) ⚭BLNΓ *et W* 1 33 157 *al. pauc.* 892 [*non Paris*<sup>97</sup>] *Ath Cyr latt W-H Sod.*
- vi. 17. *εις πλοιον* (—*το*) ⚭BLΔ [*non D nec W*] 33 113 131 213 239 254 604 892 Paris<sup>97</sup> *Sod*<sup>337 1098</sup> *solī* with *Cyr W-H Sod txt* against all others and against both coptics.
49. See under "Order."
- vii. 4. *αυτο* (*pro αυτος*) BDW *d.* Tisch and Soden quote *sah boh* for this reading, but it is doubtful if one can read this into them. The Syriac is also doubtful. The "neutral" reading (*b e dim (r) aeth?* and (*boh*)) appears to omit both *αυτον* and *αυτο*. [E\* 253 read *αυτον*, but the readings to choose from are clearly *αυτος*, or *αυτο*, or plain omission, and *αυτος* is undoubtedly right.] Hort consigns *αυτο* to his margin quite correctly, and Souter's *R.V.* edition follows suit. *αυτο* appears to be an "improvement."
6. *παρεστιν* (*pro εστιν in sec. loco*) B<sup>sol</sup> and a few vulgates. See under "Improvement."



John

- vii. 22. σαββατω (-εν) B b e r soli  
 44. εβαλεν (pro επεβαλεν) BLT [non minn] W-H [non Sod] Cf. misit it<sup>pl</sup> vg.
- viii. 55. ομοιος υμιν ψευστης (pro ομοιος υμων ψευστης) BADW fam 1 52 138 (= Sod<sup>C24</sup>) 157 254 2<sup>pe</sup> et latt: similis vobis mendax. The dative is as legitimate as the genitive in Greek, but there must be some reason for the preference of the small group here. It is opposed by **N** and the rest including Ψ 892 and Paris<sup>97</sup> and Tert. See note under "Change of Case." Soden does not follow BADW.
- ix. 14. ην δε σαββατον εν η ημερα (pro ην δε σαββ. οτε) **NBLXW** 33 213 (-ημερα) W-H<sup>txt</sup> Sod<sup>mg</sup> and c ff in qua die, a b r qua die, and e (in quo = 213<sup>gr</sup>), syr hier and Cyr, while vg<sup>E</sup> conflates with in illo die quando. This is opposed by D and the rest and 892 Paris<sup>97</sup> and none of the other cursives know anything about it.
- Observe here that the coptics and other versions are also all against it,† and that the vulgate knows nothing of this matter of **NB**. Therefore the codex similar in other respects to **NB** (see Wordsworth and White's Preface) did not have this reading, which proves that 892 and Paris<sup>97</sup> here provide us probably with the real underlying text of **NB**, rather than **NB** themselves. Is it a Johannine improvement of **NB**? See John:
- v. 9. ην δε σαββατον εν εκεινη τη ημερα. }  
 xix. 31. ην γαρ μεγαλη η ημερα εκεινη (vel εκεινου) του σαββατου }
- ix. 19. >βλεπει αρτι (pro αρτι βλεπει) **NBDLUW** 33 892 [non Paris<sup>97</sup>] W-H Sod txt b c d ff l syr sin hier pers [non syr pesh] Cyr Chr 1/2 (βλεπει νυν Chr 1/2) against the rest and against sah boh and the other versions.
35. ειπεν (-αυτω) **N\*BDW** d e boh<sup>unus</sup> W-H<sup>txt</sup> Sod<sup>mg</sup>, against all the rest and syr sin and all the versions.
40. >οι μετ αυτου οντες (pro οι οντες μετ αυτου) **NBDLXWΨ** fam 1 33 157 213 248 2<sup>pe</sup> 892 Paris<sup>97</sup> Sod<sup>1110</sup> et Sod<sup>C</sup> (omn?) (Sod txt et W-H) Cyr only of Greeks, but with all latt. The other versions vary.
- x. 12 init. ο μισθωτος (-copula) BGLW 1 [non fam] a aur vgg<sup>pl</sup> boh<sup>unus</sup> Lucif, against ο μισθ. δε by most and Eus Chr copt and versions, and ο δε μισθ. **NDXΔ** Sod<sup>tres</sup> Const Cyr.
16. >δει με (pro με δει) **NBDLWΔΠ** 1 [non fam] fam 13 33 348 w<sup>scr</sup> Sod<sup>285</sup> 1043 1266 1279 [non Paris<sup>97</sup> nec al. vid] it vg syr (sah)

† Syr sin however has: "And that same day was the Sabbath," cancelling the whole of the rest of the verse. While the Georgian version alone reverses the order of verses 13 and 14, placing verse 14 first.

John

*Orig*<sup>int</sup> *W-H Sod*, but against all the rest of the Greeks and *Eus Bas Chr Cyr* and *Thdt*.

- x. 17. > με ο πατηρ αγαπα (*pro ο πατηρ με αγαπα*) **NBDLXΨ** [*non W*] 33 213 248 249 Paris<sup>97</sup> *Sod*<sup>quinqu<sup>2</sup> et txt</sup> *it vg Chr Cyr* against the rest (*M με ο πατηρ με αγαπα*; *Chr aur με αγαπα ο πατηρ*; *gat dim. cf. boh*) and *syr* diligit me pater. *Me diligit pater meus Auct de prom.*

18. ηρεν (*pro αιρει*) **NB** only and *W-H*. Not one single minuscule. See under "Change of Tense." *Cf. gat tullit.*

29. ὁ (*pro ὅς*) **NBLWΨ** *Evst* 15 *it vg boh* [*non sah*] *Tert* (*sed variant codd*) *Hil W-H et Sod txt. Contra rell et Cyr.*

- 32 *fin.* > εμε λιθαζετε **NBLΨ** *Sod*<sup>50</sup> 33 157 Paris<sup>97</sup> *Sod*<sup>541</sup> 1110 1279 *et txt it*<sup>pl</sup> *vg Ath* against *λιθ. με* of *DW* most and *c f d l δ goth boh sah syr Epiph Thdt Hil.* (*Tisch* omits to chronicle *sah boh* here against **NBL**).

40. εμενεν (*pro εμεινεν*) **B** 21 *solī, et a b c e ff l* [*non d f r δ vgg Aug (hiat q)*] (*εμειν W, rell εμεινεν*) *Om. και εμεινεν εκει syr sin*, or perhaps *om. εμεινεν* and use *και εκει* (as does *pers*) to begin the next verse.

- xiii. 2. ινα παραδ αυτον Ιουδας Σιμωνος Ισκαρ. **NBLMXX<sup>b</sup>** (= *Sod*<sup>A4</sup>) *W Laura*<sup>A104</sup> (*Sod teste*) *b ff g l gat vg arm Orig*<sup>pluries</sup> *W-H Sod txt*, against *Ιουδα Σιμωνος Ισκαρ. ινα αυτον παραδ. D rell omh, rell latt syr aeth* and *Origen* many times.

10. > ουκ εχει χρειαν **NABCWΨ** *a e q Orig*<sup>quater</sup> *Tert Aug W-H Sod txt* against *ου χρειαν εχει* of *D* and all the rest *Chr Cyr* but only *d* latin. The other Latins express *non indiget* (*r* is not available), while coptic is **ⲡⲉⲩⲭⲣⲓⲁ ⲁⲛ**.

19. See under "Order."

36. > ακολουθησεις δε (μοι) υστερον **NBC\*LX** 1 *Sod*<sup>183</sup> [*non fam*] 33 138 (*Sod*<sup>C24</sup>) 213 Paris<sup>97</sup> *Sod*<sup>190</sup> *Orig Cyr* and *Latin* order *W-H Sod txt*, against *DW* the rest of the Greeks (and only *d* of the Latins) *syr boh sah etc.* This place deserves some consideration. The alignment of authorities is peculiar.

- xiv. 31. εντολην εδωκεν μοι (*pro ενετειλατο μοι*) **BL** }  
and ,, δεδωκεν μοι ( ,, ,, ,, ) **X** 33 } [*latt praeter d δ*]  
and ,, μοι δεδωκεν *Cyr et b e q gat.*  
and εδωκεν μοι εντολην 2<sup>pe</sup> (*negl. Tisch*) 19<sup>mg</sup> (*εδωκε μοι ο πατηρ εντολην* 1 [*non fam*]).

This is an interesting place, where all the Latins, except *d δ*, favour **BLX** 33, while **N** and all other Greeks with *D* have *ενετειλατο* and *d δ* only of Latins *mandavit*, against *mandatum dedit* or *praeceptum dedit* of the rest (*Wordsw* neglects to mention *δ* definitely here). All the versions (including *copt syr*) are with the body of Greeks for *ενετειλατο*. Only



*aeth* favours BLX and the Latin. Add 213 (*Sod*<sup>129</sup>) *Sod*<sup>183 1110</sup> and compare his note. He avoids the reading in his text.

It is rather a crucial passage in connection with the "version tradition" which here narrows down to the *Latin*. As in verses 26/27 (see under "Syriac") we have just had another apparent version influence it will not do to put aside too contemptuously my views on this subject. Souter (J.T.S., Oct. 1911, p. 120) says of me: "The general theory which underlies his views is that a trilingual or quadrilingual copy of the Gospels existed in early times, the four languages represented being Greek, Latin, Syriac, and Coptic. He finds that this hypothesis, complicated as it is, explains certain individual readings in some Greek mss. He rejects without reason, as far as I can find, the simpler hypothesis that Greek copies behind the Latin, Syriac and Coptic versions were different to some extent from all surviving Greek copies."

Now my dear Dr. Souter, if my theory be complicated (and it is far less complicated than some others) it covers admirably cases like the present, where it is not a question of "Greek copies behind the Latin, Syriac or Coptic versions being different to some extent from all surviving Greek copies," † for here we have three Greek uncials BLX and two cursives (33 2<sup>pe</sup>, of very critical repute [opposed here by Paris<sup>97</sup> and the other thousand] plus 1 and 19 *marg*) which give the reading of the Latins, WHICH THE REVISED VERSION DISAPPROVES, condemning it as a version tradition, and condemning Hort for adopting it, BECAUSE THAT TEXT GOES BACK TO *ενετειλατο*. No doubt the latter is right. No doubt **Ν** and the mass of Greeks with D (and *d δ* plus the versions) are right. Don't condemn me in this cavalier fashion then, if you please, but look into these matters a little more carefully. There is no note in your edition on this reversal of Hort in the Greek Testament, published in 1910.

Whenever Hort's decisions are reversed in such a publication a note is absolutely due and called for, in order that students may see what is the present eminent opinion on textual matters to date.

The evidence is withheld in several such passages, which is not a proper method, and I am surprised that the Delegates of the Oxford Press consented to issue the work without an apparatus covering the evidence in *all* the places where Hort's judgment and his readings are tacitly condemned, and where simultaneously B is condemned for falsifying the record.

Bear with me a moment longer. Look forward only two verses beyond. At:

† Different is the situation at xv. 21 where instead of *υμιν* or *υμας* BD\***LN**<sup>2</sup> 1 33 Paris<sup>97</sup> Laura<sup>A 104</sup> (*teste Sod*) *W-H* and *Sod txt* with *Petr*<sup>alex</sup> write *εις υμας*, while *b c ff l* write *circa vos* showing no Latin reaction on Greek from *circa*. However *d* has *in vos* as *syr*, and one *boh* ms **ΕΡΩΤΕΝ**, instead of **ΝΩΤΕΝ**, for the plurality of *boh* and all *sah* with the other Latins are opposed to any preposition.

John

- xv. 2 *fin.* Hort reads *ινα > καρπον πλειονα < φερη* with BLMXΨ 33 157 213 397 *Sod*<sup>190 N 31</sup> Paris<sup>97</sup> and *W-H Sod txt Eus Cyr Novat Hil Orig*<sup>int</sup> *syr pesh* and ALL THE LATINs in this order (Σ and *Clem* *καρπον πλειω*; fructum multum *e*, fructum plus *vgg* and *g aur gat*; fructum majorem *q*, fructum ampliozem *a d r*, fructum plurimum *b c f ff l foss*) but not † *d δ*, for *d* reads: *ampliozem frum* and *δ plus fructum* in the usual Greek order.

The Revision admits that Hort again followed the same version influence here, for the correct reading is adjudged to ΣΔΔ the Greek mass and *d δ*, against BLMXΨ 33 157 Paris<sup>97</sup> and the Fathers, for in the Testament of 1910 *ινα πλειονα καρπον φερη* is printed, but there is no note on it, although you pause to tell us that earlier in the verse D *Cyr* (and *Clem*) read *καρποφορον* for *καρπον φερων*. [Since this was written it has become clear that *Soden* has no real critical principles either. His text is a curious exhibition of eclecticism (see below at x. 28, xiii. 26). Here he follows Hort.]

Oblige me once more by considering your theories—"on the foundation (which) they have laid the future will do well to build" ('Text and Canon,' p. 103)—in connection with this Oxford text. It reverses (with perfect correctness) the decision of BLMXΨ 33 157 Paris<sup>97</sup> *Eus Cyr Novat Hil Orig*<sup>int</sup> and *Westcott* and *Hort*, although you still pretend that their foundations are secure. But if wrong at xiv. 31 and at xv. 2, twice within three verses, may I ask why we should follow B and Hort in countless other places where they have far less support than here? We have simply come back to individual preferences. We are still floundering. We have no fixed principles of criticism. All the nonsense about "neutral" "pre-syrian" "Antiochian" fades away, and we must begin all over again. We need critical principles, and I claim to have established that we have none.

John

- xv. 9. > *υμας ηγαπησα* BDLΨ 1 [*non fam*] 33 ? 213 *Sod*<sup>541</sup> [*non Paris*<sup>97</sup> *non al. gr*] *a b d e ff q* [*non syr copt*] *W-H Sod txt.*  
Again abandoned by *R.V.*
10. *του πατρος (-μου)* B<sup>sol</sup> *cum a b c ff q aur W-H Sod txt.*  
Abandoned by *R.V.* *Sod* adduces no new witness.  
[In all these places W is wanting. The ms lacks xiv. 25–xvi. 7.]
11. We must now add to this imposing list of Latin influence on B the present place where ῥ is substituted for *μείνη* by BADΨ only of Greek uncials and by a few cursives. All the Latins (except *f*) have *sit*. Against them are Σ and the rest and

† Tischendorf obscures the situation by not specifically mentioning *d δ* as accompanying the mass of Greeks. He simply says *it vg* as a whole to accompany BLMX.



John

*Chr Cyr.* The versions may be "anceps" as *Tisch.* remarks as to Coptic, and *μεινῃ* may have come back from the repeated forms of *μενω* in the previous seven verses. We need not quarrel about it, but the place should be viewed in connection with the Latin influence at xiv. 31, xv. 2, xv. 9, xv. 10 just discussed, before we accept *Hort Soden* and *R.V.* here. (*Om.* 157.) Besides, consider the next place involved :

- xv. 14. *εαν ποιητε ὁ εγω εντελλομαι υμιν* B and Paris<sup>97</sup> alone of Greeks (against *a* and *οσα* of the rest and *Cyr*) with *a e q syr sin goth (Cypr) Lucif 2/3*. Some, as *Thdt* and *syr pesh aeth*, emphasise "all which." If B be correct *all* the rest have edited here, which is quite possible. *Hort* says they have, for his text has *ὁ* following B<sup>ol</sup>, but the Oxford text of 1910 denies it, returning to *ἂ* as does *Soden*. *Tales duces caeci*.
- xvi. 12. *>εχω υμιν λεγειν* **SBLYΨ** 33 118–209 [*non* 1] 213 *Sod*<sup>K</sup> *b c (e) f ff g l m q r gat vg Theogn Ath W-H Sod txt (Tert Cyr Hil Orig*<sup>int</sup> are on both sides), but all the rest oppose with *DΔ a d δ* and coptic *etc.* for *εχω λεγειν υμιν* with *Eus Did Orig Chr Thdt*, and Paris<sup>97</sup> specifically with *λεγειν εχω υμιν*.
18. *μικρον* (–*το*) **BLYΨ**<sup>8c</sup> 121 124 [*non fam*] 213 397 *Sod*<sup>1250</sup> <sup>1454 fam φβ</sup> *Evst 60 Orig W-H (lat: pusillum vel modicum)* but as *μικρον* is employed by all Greeks in verse 19 without *το*, it is probable that *Orig* and **BLYΨ** are merely harmonising and improving here. *Soden* does not follow them here, although adding new witnesses, among them D which is wrong.
- xvii. 1. –*σου sec.* That is to say: *να ο υιος δοξαση σε* (instead of *να ο υιος σου δοξαση σε*) **SB** CW 47 64 *Sod*<sup>52</sup> <sup>K</sup> [*non Ψ non Paris*<sup>97</sup> *non min al. vid*] *Orig 1/2 Victorin Hil 1/2*. I do not know whether I should place this here or not. Perhaps it is a doctrinal alteration, but the only support among the versions is from a small Latin band, viz. *d* (against *D*<sup>gr</sup>) *e* and *ff*. The other Latins and all the Versions with D and the rest of the Greeks supply *σου*, while *Origen* is divided and *Orig*<sup>int</sup> witnesses twice against the omission. *Soden's* text places *σου* in square brackets.
11. *αὐτοι* (*pro οὗτοι*) **SB** 229\*\* 254 *Sod*<sup>1110 1222 1385 δ 371 469</sup> *solī vid cum d f W-H*<sup>txt</sup> *non Sod (om. vg<sup>T</sup>)*. Cyril reads *οὗτοι* with the mass.
- xviii. 6. –*οτι* **SABDLNXII et WΨ fam 1 22 33 42 106 127 138 157 265 Laura**<sup>A104</sup> *Sod*<sup>178</sup> <sup>2<sup>pe</sup> w<sup>scr</sup></sup> [*non Paris*<sup>97</sup>] and *it vg W-H Sod*, but against the rest of Greeks, the other versions, including the friendly *syr* and *copt* and against *Orig* and *Cyr*.
10. *ωταριον* **SB** C\*<sup>LXW</sup> (*pro ωτιον*) *Soden* only adds

John

one cursive *Sod*<sup>1083\*</sup> (a ms at *Sinai*) but follows in his text.  
*Cf. it vg: auriculam. [Non rell gr nec Ψ Paris<sup>97</sup>.]*

xviii. 15. See under "Order."

17. „ „ „

22. „ „ „

29. *τινα κατηγοριαν φερετε (-κατα) του ανθρωπου τουτου* **Σ**\*B Paris<sup>97</sup> *e et a c q* (*Cf. aeth georg*). This is against all others and *Chr Cyr* and *b f. ff g gat vg* (*adversus*) and *copt syr*.

The common base breaks down here, for CLX so friendly a few verses before, and even WΨ with *φησιν* in this verse, abandon **Σ**B to their fate. Only Paris<sup>97</sup> stands by them and *W-H* without a word in their margin. *Soden* abandons them and has no new witness for omission, but he forgets to note *a c*.

36. *-αν* **B**\*<sup>1</sup> *Sod*<sup>351</sup> See under "Solecisms of B." *Cf. a b e aur vgg 1/2*. This is quickly followed (against **Σ**) by a real Latin order:

38. *ουδεμιαν ευρισκω εν αυτω αιτιαν* BLX 213 249 Paris<sup>97</sup> *Sod*<sup>1110</sup>  
<sup>1454</sup> **K**<sub>1</sub> **CN** (*a*) *b c e ff g vg Cyr W-H Sod txt.*

*Cyr* vouches for it as the continuation of an Alexandrian order. It opposes:

*ουδεμιαν αιτιαν ευρισκω εν αυτω* of **Σ**NWΨ *al. plur q goth (sah boh) syr arm Chr.*

xix. 7. *κατα τον νομον (-ημων)* **Σ**BD<sup>sup</sup>LNΔ *et WΨ Paris<sup>97</sup>*  
*it [omn praeter q] vgg Orig et Orig<sup>int</sup> Hil Aug Quaest*, but against *all* the rest, all the minuscules, *Cyr*, and all the other versions. *Soden* places it in square brackets without adducing any new witnesses.

28. *> Ιησους ειδως* **BM**\* *Sod*<sup>1110</sup> **K**<sub>1</sub> *W-H*<sup>mg</sup> *b e f ff n r aur Hil* (against *ειδως ο Ιησους* **Σ** and many *W-H*<sup>txt</sup> *Sod*<sup>txt</sup>, and against *Ιδων ο Ιησους* **E** and a good many, and against the order of *syr copt etc.*)

29. *σκενος sine copula* BALXWΨ 61\* Paris<sup>97</sup> *a b e r foss W-H [Sod]*.

38. *Ιωσηφ ό απο Αριμαθαιας* most and **W**, but: *Ιωσηφ απο (-ό) Αριμ.* BAD<sup>sup</sup>(L)X?Ψ 90 Paris<sup>97</sup> *Sod*<sup>1089\*</sup> and *latin*, against both *coptics diserte*. *W-H* elide *ό*, *Soden* places it in square brackets.

41. *ην τεθειμενος (pro ετεθη)* **Σ**BW Paris<sup>97</sup> *Cyr Sod*<sup>1279</sup> **K**<sub>1</sub> *W-H et Sod txt.* (*Sod*<sup>1279</sup> is *Laura*<sup>A 104</sup> which Lake did not collate hereabouts). *Cf. lat positus erat. Cf. Luc xxiii. 53.* See under "Harmonistic."

xx. 19. *-των (ante σαββατων)* **Σ**BAIL 33 *Sod*<sup>1110</sup> *W-H Sod txt.* (*μιας σαββατων* **W**) The rest and *Cyri*<sup>ter</sup> have the article.



John

- xx. 23. *τινος bis* (*pro τινων bis*) B<sup>sol</sup> *a e f syr Cypr Orig<sup>int</sup> Eus Aug Pacian Auct<sup>prom</sup> W-H<sup>mg</sup> [non Sod]*, but against all else.
- xxi. 6. *ισχυον* (*pro ισχυσαν*) See under "Change of Tense."
22. *>συ μοι ακολουθει* **§**ABC\*DW 1 [*non* 209] 33 [*non minn Scr. Matthaei Soden*. The latter adds *Sod<sup>K</sup>* (= *Cyr*)] *latt Orig Cyr.* (*Om.* 235 *Chr*).
23. *>ουτος ο λογος* **§**BCDW 1 33 2<sup>pe</sup> *it (syr copt) W-H Sod txt.* The rest oppose with *Chr* 1/2 *Cyr* 1/2; and a few cursives with *Chr* 1/2 *Cyr* 1/2 and *Origen* omit *ουτος*.
24. *+ὁ* (*ante γραφας*) = *και ο γραφας* BD (*Sod<sup>050</sup> α και γρ.*) 33 ? *b d q r vg<sup>Bf</sup> (a) (e) (ff) W-H txt.* (**§** writes *ο και γραφας* with 265 348 *Sod<sup>K</sup> Sod txt Cyr* and *c*).

### Coptic Sympathy or Influence.

i. 14, 15. See under "Solecisms."

18. *μονογενης θεος* **§**BCL 33 *boh [sah ita: "God did not any see ever; God the only son"] syr pesh aeth etc. [non Sod txt]*.

43 *init* (*Steph Tisch, ver 42 W-H Sod*). *ηγαγεν sine copula* **§**BL 314 *sah W-H Sod txt [contra rell et syr lat]*. *Boh* with *G fam 1 arm Epiph* have *ουτος ηγ.* (*ηγ. ουν Evst 15 b, ηγαγεν δε Paris<sup>97</sup>*)

ii. 17 *init. Absque copula* **§**BLT<sup>b</sup>X *sah boh (more copt) Eus Cyr 1/2 against all the rest and Epiph Nonn Orig.*

iii. 8. *αλλα ουκ* B<sup>sol</sup> (*pro αλλ' ουκ*) [*non W-H*] Cf. *sah boh, ambo αλλα*

16. *αλλα εχη* BW *solī W-H Cf. sah boh*

iv. 23. *αλλα ερχεται* **§**BADW *sah boh W-H [contra αλλ' ερχ. rell omn]*

v. 42. *αλλα εγνωκα* BDLW [*non 28 male Sod*] 33 185 *Sod<sup>tres</sup> W-H = sah boh*

iii. 13 *fin. - ο ων εν τω ουρανω* **§**BLT<sup>b</sup>T<sup>l</sup> *et W 33 Sod<sup>190</sup> [non 892 non Paris<sup>97</sup>] sah, boh 1/2, basm (frag Crum-Ken gr et copt) Cyr 1/2 (Orig<sup>int</sup> 1/3) W-H Sod txt, but against all others and it vg syrr (all except one codex of *pesh*) arm Hipp Dion† Eustath† Amphil Did Epiph Chr Thdt Cyr 1/2 Orig<sup>int</sup> bis diserte Novat Hil Lucif Jac<sup>nis</sup>.*

iv. 16. *σου τον ανδρα* B 69 [*non fam*] 71 74 248 254 430 (*Sod<sup>N</sup> 11) Sod<sup>190</sup> Evst 32 60 sah boh Orig 3/6 W-H txt* without marginal remark. (*σου τον ανδρα σου 6<sup>pe</sup>*)

against *τον ανδρα σου* of **Σ** and all else including WD 892 Paris<sup>97</sup> *Orig* 3/6 and *Cyr*.

- iv. 51. — *και ηγγειλαν* BLN 185 213 *Sod*<sup>193</sup> δ 469 fam C *boh aeth W-H* and *Sod txt*. That is to say: *λεγοντες pro και ηγγειλαν*, or *pro και ηγγειλαν λεγοντες* which latter the *sah* mss have in full. Now how about *boh* being so youthful, if BL be basic here as *Hort* indicates in his text without marginal alternative, followed by *Soden*? In Dr. Souter's latest book ('Text and Canon' p. 66) he does me the honour to keep silence completely (is this fair criticism?) as to my recent volume on the date of the Bohairic, while reproducing faithfully Guidi's Burkitt's and Leipoldt's obiter dicta. He says: "In the northern part, where was Alexandria, the necessity did not arise till late" [purely gratuitous assumption], "and Guidi, followed by Burkitt and Leipoldt, thinks that the Bohairic version...was made in the sixth or seventh (or eighth) century."

52. *την ωραν εκεινην* (— *παρ αυτων*) only B with the *boh*<sup>cat</sup> **Σ**, another commentary on our remarks as to *boh*. *Sod* adds *Sod*<sup>1094</sup> for omission of *παρ αυτων*, but this codex apparently does not have *εκεινην*, while *Soden* quotes his family <sup>K</sup> (= Cyril's Commentary mss) for + *εκεινην* with B, while having *παρ αυτων*. This triple conjunction of B *Sinai* and *Alexandria* is instructive. There is a change of order here as to the position of *παρ αυτων* which throws a further light upon B's course.

54. + *δε* (*post τουτο init.*) BC\*GT<sup>n</sup>W *min aliq boh*<sup>septem</sup> *Orig*<sup>ter</sup>  
[W-H] *sed Sod txt plene.*

(+ *και init.* = *vel και vel δε aeth*)

Observe *bohairic* again, not *sahidic*, supporting B and *Origen*, with **Σ** absent which goes with the great mass without copula, (+ *ουν* Paris<sup>97</sup> e).

- v. 29. See under "Solecisms." *Sah* supports B for omission of *δε*.  
44. — *θεου* (*post μονου*) BW *solī inter gr cum a b μ* (*sol. inter latt*) *et sah et boh* [W-H]. Cf. *etiam Orig Did Eus*. All this seems to come from one error in a MS where MONOYΘΥΟΥΖΗΤΕΙΤΕ may have misled, rather than that from MONOYΟΥΖΗΤΕΙΤΕ ΘΥ crept in, for all other Versions as well as Greek documents have *θεου*. (N has *παρα του μονογενους θεου*.) *Soden* neglects to record *sah boh* for omission.

- vi. 10. *ειπεν sine copula* **Σ**BL 397 *a foss* = *sah et syr cu pesh arm Orig W-H* [non *Sod*], against all the rest which add *δε*, *και*, or *ουν*, including the sympathetic minuscules. It is not a question of the "shorter" text which need occupy us here, because in the same verse it is **Σ**BD *etc.* which add *ουν* after *ανεπεσον*, while it is EFGHMSVΓΔ which omit.



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- vi. 14. *α εποιησεν σημεια* (*pro o επ. σημειον*) BΘ<sup>ε</sup>X<sup>b</sup> (= Sod<sup>A 4</sup>) *a arm syr hier* and *boh*, against *sah* and the rest. Westcott-Hort adopt in their text this very questionable change.† Simply I suppose because B had the support of another (Egyptian) fragmentary uncial of the sixth century.
42. *πως νυν* BCTW Sod<sup>050</sup> K<sup>i</sup> BOH *goth*‡ *syr hier* Ath<sup>codd</sup> W-H Sod *txt.*
- και πως* *syr pesh*  
*πως ουν* ND *rell latt*<sup>pl</sup> *sah* 4/7 Ath<sup>ed</sup> Chr Cyr, but *sah* 3/7 *syr cu sin* and Paris<sup>97</sup> v<sup>scr</sup> *a e* omit *νυν* or *ουν* while *aeth* doubles *και πως ουν* or *και πως ουν νυν* (as *arm boh*<sup>quattuor</sup>).
- ibid.* — *ουτος sec.* See under “Improvement.”
43. *απεκριθη* (*sine ουν*) BCKLTΠ *min*<sup>10</sup> et Sod<sup>min 10</sup> [*sed habet ουν* Paris<sup>97</sup>] *a e r sah boh syr arm Cyr W-H Sod txt.*
46. See under “Solecisms.”
52. + *αυτου* in connection with *σαρκα* BT<sup>1</sup> 892 Sod<sup>1444</sup> δ 469 (I<sup>β</sup>) [but not other cursives] *it*<sup>pl</sup> *vg sah boh aeth* and *arm syr* with Chr Amm Orig<sup>int</sup> [W-H], but opposed by N and the rest including W ff *goth Orig* and *Cyr.*
58. *οι πατερες* (— *νμων*) NBCLTW 262 3<sup>pe</sup> BOH Orig W-H [Sod] against *sah* and the rest and all the versions.
- vii. 3. > *σου τα εργα* B<sup>sol</sup> vid Cf. *copt.* “[*σου*] *τα εργα*” W-H *txt.*
- { 10. *αλλα ως εν* BT et *copt* (*rell omn αλλ’ εν vel αλλ ως εν*)
- { 49. *αλλα ο οχλος* BDLTW 33 892 (Sod *teste*) et *copt* W-H (*rell omn αλλ’ ο οχλος*)
- 34 *fin. ου δυνασθε ελθειν +εκει* B<sup>sol</sup> *inter gr-lat syr*, but with both *sah* and *boh* (all codices) which add *εποq* (“to it”). This is a very pretty and decisive place, but Tischendorf misses it completely. Horner exhibits it. Soden neglects it. An addition like this is very deliberate. Either it is right or wrong. Hort condemns it as wrong, for he found no other support. I exhibit it as undoubtedly due to *coptic influence* on B, thus for ever destroying B as a reliable “neutral” witness elsewhere unless largely supported.
40. + *οτι* (*ante ουτος*) BDX (*teste Sod*<sup>A 3</sup> *contra Tisch*<sup>disert<sup>2</sup></sup>) *d* only and *sah boh syr cu* (*sin*).
- viii. 14. See under “Order.”

† Process reversed by the Oxford edition of 1910, to its credit. The plural is relegated to the margin.

‡ *Goth* = *nu*, which then as now in the languages originating from it does not strictly mean *now*, but embraces the meanings of both *ουν* and *νυν*.

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viii. 28. +οτι (*ante οταν*) B<sup>ol</sup> *et sah* **ΧΕ ΖΟΥΤΑΝ**, *boh* **ΧΕ ΕΓΩΠ**. Tischendorf fails to add coptic here, I suppose because it is the coptic manner (although he sometimes calls attention to this elsewhere) but he thus misses the further link between B and coptic. Horner, copying from Tischendorf's apparatus, refuses here to mention the +οτι of B, doubtless for the same reason, but I can consider it no accident nor any coincidence, but absolutely deliberate from a bilingual graeco-copt under the hand of B's ancestor. Cf. not only vii. 40 above, but vii. 34 +εκει. It has no connection with *syr* here, nor with Latin, nor does it appear in any other Greek (see below again at ix. 11) to date, including WΨ 892 Paris<sup>97</sup> and Laura<sup>A 104</sup>. Soden mentions it without other Greek support. *W-H txt* refuses the addition.

51. τον εμον λογον **ΝBCD<sup>sr</sup>LT<sup>i</sup>XWΨ** 33 213 258 Paris<sup>97</sup> *Sod<sup>tr,rs</sup>* (εμον λογον 892) *Orig (Cyr) (Chr) sah boh*, against the rest, and the Latins (including *d*) and *syr*.

55. αλλα οιδα **BDN**(*contra morem*) **XW** *W-H txt* (*Rell αλλ οιδα*).

ix. 11. +οτι (*ante υπαγε*) **ΝBLT<sup>i</sup>** Laura<sup>A 104</sup> *sah boh W-H [Sod txt]*. Here Horner again fails to introduce this matter into his notes, although Tischendorf *has* observed it, for it rings peculiar in the Greek. *W* eschews it. It does not appear in *D*. There is no trace in Latin. The minuscules do not have it, nor Ψ nor 892 Paris<sup>97</sup>. What is it but a reflection of **ΧΕ ΔΩΚ** *sah* and **ΧΕ ΜΑΨΕ** *boh*? Soden on the strength of the additional *T<sup>i</sup>* (but this fragment is purely Egyptian) and Laura<sup>A 104</sup> introduces οτι into his text in square brackets. But this place is on all fours with viii. 28 above. If B was wrong there, he is not right here simply because **ΝLT<sup>i</sup>** support.

17, 18. See under "Order."

27. B adds ουν after τι alone of Greeks and Latins in the phrase τι ουν παλιν θελετε ακουειν. Most *sah* and *boh* have **ΟΥ ΟΝ** = τι παλιν, but B could easily misread **ΟΥ ΟΥΝ** = τι ουν which one *boh* MS actually has. *Aeth* and *georg* are the only other authorities to go with B. (*W-H<sup>ms</sup>* have it.)

28 *init.* και ελοιδορησαν **Ν\*BT<sup>i</sup>W** *sah<sup>pl</sup> aeth syr hier Cyr*, but οι δε ελοιδ. **DLΝ<sup>c</sup>Ψ** Paris<sup>97</sup>, ελοιδ. ουν a few, and the mass and 892 ελοιδορησαν without copula.

30. See under "Improvement."

† 31. Once more αλλα εαν (*pro αλλ εαν*) **BT<sup>i</sup>W** *more copt* [*not D* here] refused by *W-H* who followed B<sup>ol</sup> at iii. 16.

† Observe Origen alone at x. 18 αλλα εγω (**ΑΛΛΑ ΑΠΟΚ** *sah boh*).



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ix. 36. εφη (*pro απεκριθη εκεινος και ειπεν*) BT<sup>i</sup>W Cf. sah init.

ΠΕΧΔΩ tantum, and see under "Solecisms of B."

40 init. ηκουσαν (*sine copula*) NBLXX<sup>b</sup>W Sod<sup>050</sup> 33 157 213 249 Paris<sup>97</sup> sah boh arm Cyr Sod<sup>541 1110</sup> K<sup>i</sup>CN et txt (και ηκουον 892 † και ηκουσαν plur, ηκ. δε D d ff, ηκ. ουν 1 2<sup>pe</sup> a).x. 4. οταν (*sine copula*) NBLII<sup>2</sup>W Sod<sup>050</sup> 1[non fam] 33 157 2<sup>pe</sup> Sod<sup>541</sup> K<sup>i</sup>CN sah boh<sup>duo</sup> W-H Sod txt against the rest and the other versions and latt and boh<sup>pl</sup> and sah<sup>unum</sup>.13 init. -ο δε μισθωτος φευγει NBDL 1 22\* 33 397 Sod<sup>K<sup>i</sup> N31</sup> d e syr hier sin arm et sah boh aeth Lucif Orient Symm W-H Sod txt. There is some difficulty here as to the construction without this clause unless we treat the end of verse 12 after φευγει as bracketed. Indeed W goes further and (13) elides ο δε μισθωτος φευγει and the following words οτι μισθωτος εστιν, while fossat writes "mercennarius autem et fugit quia mercennarius est," omitting the rest et non pertinet ad eum de ovibus. Paris<sup>97</sup> begins ο δε μισθωτος, but, eliding φευγει οτι μισθωτος, continues with εστιν. Perhaps NBDL are right.22. εγενετο τοτε (*pro εγενετο δε*) BLWΨ 33 Paris<sup>97</sup> Laura<sup>A 104</sup> sah boh<sup>pl</sup> arm (slav sax goth) W-H Sod against all the rest (gat aeth and some boh conflate with Sod<sup>1110</sup>), and some cursives with a b omit any copula. If we analyse this situation we see in the addition in slav and sax (goth is than which may be δε) the reason why BLWΨ added.†ibid. χειμων (*sine copula*) NBDGLXIIW 1 [non fam] 33 42 138 213 2<sup>pe</sup> Paris<sup>97</sup> Sod<sup>1110</sup> ff only and sah boh aeth against all the rest, and against the other versions (b omits the clause).26. αλλα υμεις (*pro αλλ' υμεις*) NABLWΔ 157 c<sup>scr</sup> 2<sup>pe</sup> Sod<sup>quinque</sup> (sah boh) W-H.

(Cf. Orig x. 18 αλλα εγω)

28. > καγω διδωμι αυτοις ζωην αιωνιον (*pro καγω ζωην αιωνιον διδ. αυτοις*) NBLMXW 33 157 249 397 [non Paris<sup>97</sup>] Sod<sup>19J 541</sup> K<sup>i</sup>N (sah boh) syr arm aeth Cyr W-H, but against all the rest and D and latt and Orig Eus Bas Chr Thdt. For some extraordinary reason Soden (so eclectic is his text) opposes NBLMXW etc. here.

xi. 12. Out of six varying methods, viz., αυτω οι μαθηται, αυτω οι μαθηται αυτου, αυτω tantum, οι μαθηται tantum, οι μαθηται

† Again the historic imperfect, this time by 892 alone, but all perpetuating the Egyptian preference. See under Matt., Mark and Luke, "Historic present."

† But see Dr. Scrivener's Plain Introduction, 3rd edition, p. 548, where he condemns τοτε for three reasons without reserve. Tischendorf avoids it.

αυτου of most and textus receptus, BC\*X W-H Sod txt choose the sixth expression :

οι μαθηται αυτω with boh, against sah and **NDKWΠ** b.

- xi. 27. πιστευω (pro πεπιστευκα) B\* <sup>sol</sup> with c<sup>scr</sup> t<sup>scr</sup> sah and boh (syr aeth and pers). Tisch omits to chronicle any versions. Our own A.V. of 1611 (as sax) actually uses the present tense, but Hort refuses to chronicle B even in his margin! [It is not certain that B\* corrected the reading himself.] See the other example of this at x. 25 under "Change of Tense."

28. Following this promptly we find τουτο (for ταυτα) by **NBCLWX** 59? 213 397 Sod<sup>1443</sup> et txt., aeth boh<sup>pl</sup> (against sah).  
44. >λεγει ιησους αυτοις B (sol inter gr) cum sah boh Orig 1/2, et LW Orig 1/2 (λεγει ο ιησ. αυτοις) W-H.

I call attention to this here, because it is absolutely the coptic method, not only here where BLW join Origen to perpetuate it (alone of Greeks) **ΠΕΧΕ ΙC ΠΔΤ**, but at xi. 40 just above **ΠΕΧΕ ΙC ΠΔC** λεγει ιησους αυτη where they do not do it. The adhesion of W has no kind of weight to compel us to adopt the order, for it is simply an Egyptian habit which **NLW** (all thoroughly Egyptian) suffer from in common with Origen. Hort receives it as he receives everything Egyptian, while calling it by another name. (Om. αυτοις 604 a r aur rg<sup>T</sup> syr sin.) In this same verse BCL in common with coptic does something else which goes to show more than a common original I think. I refer to the final clause. (See under "Improvement.")

52. αλλα ινα B<sup>sol</sup> (pro αλλ ινα) ut copt  
xii. 4. λεγει δε (pro λεγει ουν) **NBW** Paris<sup>97</sup> boh only and [W-H]. Tisch quotes goth, but goth "than" stands for δε or ουν, and often for ουν as here where the sense demands a half-way house. Goth often shows this and explains—as do other versions in other places—why certain mss make changes in copulas and otherwise.

Here L sah and a few omit the copula; a few Latins have και with syr, but the great majority of authorities ουν.

12. +ό (ante οχλος) BL Sod<sup>050 178 1043 1121</sup> and boh [against sah] W-H. I placed this under "Solecisms" first as Tisch omits to record the bohairic. Cf. syr sin.  
13. εκρανγασαν B\* sah goth. See under "Change of Tense."

ibid. See under "Improvement."

16. αυτου οι μαθηται **NB** Sod<sup>050</sup> Paris<sup>97</sup> soli et W-H cum copt. See remarks under "Coptic and Latin" on this.  
34 + ουν **NBLXW** min<sup>4</sup> et 213 Sod<sup>1110 1443 N 31</sup> et



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*txt.* We need not emphasise this because only *one* sahidic ms joins, but (same verse) :

*ibid.* λεγεις συ (*pro* συ λεγεις) BLXX<sup>b</sup>Π and W Paris<sup>97</sup> W-H & Sod *txt* is *bohairic* order (and *syr*) against the rest and Σ συ λεγεις with the Latins and *sah*.

xiii. 6. λεγει (*sine copula*) BDL d l m r *sah boh syr hier Orig W-H*

26. βαψω το ψωμιον και δωσω αυτω BC(L) 213 Sod<sup>351 1110 8371</sup> *boh (sah) arm aeth (Orig) W-H* instead of βαψας το ψωμιον επιδωσω of ΣD *plur.* (W has δωσω ενβαψας το ψωμιον.) Again I have to accuse von Soden's text of conflating and inventing Scripture. He has βαψω το ψωμιον και επιδωσω αυτω. As far as I can see none of the mss which have βαψω (for βαψας) have επιδωσω. Yet Soden appropriates βαψω but follows it with επιδωσω instead of δωσω.

28. τουτο ουδεις; (*sine copula*) BWΨ 157 248 435 Paris<sup>97</sup> Sod<sup>351 1194 1131</sup> *solī cum sah<sup>uno</sup> boh<sup>uno</sup> pers [W-H]* (*contra Origen et rell omn et 892 vid*).

xiv. 4. See under "Homoioteleuton," and note that *sah* opposes *boh* which concedes the shorter form with ΣBC\*LQXW 33 157 213 Sod<sup>178 8371</sup> a r.

10. πιστευσεις (*pro* πιστευεις) B\* alone with *boh* (all codices). See under "Change of Tense." Tischendorf quite neglected the *bohairic* support and so does Soden, but Horner calls attention to it. This is followed by a *sahidic* reading (and *both* versions must have been familiar to B).

11. δια τα εργα αυτου (*pro* δια τα εργα αυτα) B 229\* *sah (aeth) W-H<sup>txt</sup>* (-αυτα 24\* 157 244 q r *syr arm boh diatess verss Tert*; ταυτα Paris<sup>97</sup>).

15. τηρησετε BLΨ[Sod non Lake] 54 73 Sod<sup>190 351 1091 1110 1279</sup> (=Laura<sup>A 104</sup>)<sup>1349</sup> only, with *sah boh* and *arm* alone of versions and W-H, against τηρησατε of DW and the rest of Greeks and versions. See "Change of Mood."

17. υμεις (-δε) ΣBQWΨ [Sod non Lake] 346 [*non fam*] a<sup>cr</sup> Paris<sup>97</sup> Sod<sup>351</sup> a b Lucif Auct<sup>quae-t</sup> and *sah<sup>pl</sup> boh<sup>aliq</sup>* after the Coptic manner, so W-H Sod *txt*, and against all else and versions, the rest of the Latins, and Did Cyr<sup>Hier</sup> and Cyr<sup>Alex</sup>.

23. ποιησομεθα (*pro* ποιησομεν) See under "Improvement," and note the sahidic ΠΔΗ "for us" especially.

26/27. +εγω BL 314 *solī et W-H* (εγω ειπον υμιν X 33 127 Sod<sup>Kc</sup>) either belonging to verse 26 *fin* or verse 27 *init*. See under "Syriac," but possibly attributable to the first word of verse 27 in sahidic = †κω for αφιημι.

xvi. 23. >δωσει υμιν εν τω ονοματι μου (*pro* εν τω ονομ. μου δωσει υμιν) ΣBC\*LXYΔ 397 Sod<sup>1110 Kc</sup> δ *sah [contra boh] Orig<sup>bis</sup> Cyr 1/2 W-H Sod txt.* Opposed by the mass and by DWΨ Paris<sup>97</sup> and

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the other versions with all the Latins (except  $\delta$  following  $\Delta^{gr}$ ) and Syriacs. The sense of the varying order is quite different: **NB** *etc.* and *sah* wish to read "And whatsoever ye shall ask the Father, he will give it to you *in my name*," whereas the mass and all the versions (except *sah*) read: "And whatsoever ye shall ask the Father *in my name*, he will give it to you." Of course *Hort* (followed by the Oxford edition of 1910) has no option but to follow **NB**, supported as they are by **CLXYΔ**, but is he right and is *Soden* right? Can we put enough confidence in these MSS to follow them against all the rest and against **DW** with the syriac and latin hosts *in combination*? Apply *Burkitt's* rule here, then consider all the flimsy alterations **NB** ask us to adopt in St. John, and our decision will probably come closer to the truth than that of *Hort* or of the Oxford edition or of *Soden*.

- xvi. 29. +*εν* (*ante παρρησια*) **NBCDW** *Sod*<sup>1110</sup> *d* and only these Greeks against the other fifteen uncials and all minuscules and *Cyr Chr.* The only support is from *sah*, **ⲉⲛ ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ** and *boh* **ⲉⲛ ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ** which *Tisch* neglects to mention. Probably the *εν* crept in from the **NYN** preceding and influenced the common base of **NBCDW**. The only alternative is that they got it from the Coptic. All the Latins but *d* are against them with *palam* for the *in palam* of *d*. *W-H* and *Sod* have *εν*.

- xvii. 12. [*εν τω ονοματι σου*]  $\omega$  *δεδωκας μοι* **BC\*L<sup>sc</sup>W** 7 33 64 *Paris*<sup>97</sup> *Cyr*<sup>ter</sup> *cum sah boh arm syr hier W-H* [*non Sod*] (*pro ους δεδ. μοι DW* *rell omn it vg syr pesh aeth Orig*<sup>int</sup>). *Syr sin* and **N\*** omit  $\omega$  or *ους δεδωκας μοι*.

The idea is to conform to the language of verse 11 where  $\omega$  *δεδωκας μοι* of the great majority is doubtless right. We get a variation in verse 12, but these harmonising critical authorities will have none of it, and repeat  $\omega$ . (**N** writes: *εν τω ον. σου > και ους εδωκας μοι εφυλαξα*).

- xvii. 17. See under "Coptic and Latin," and note + $\eta$  (*ante ἀλήθεια*) **BW** *Paris*<sup>97</sup> *solī cum sah et boh*. *Tischendorf* omits to add *coptic* for this, chronicling **B** alone for the addition of the article. To **B** we now add **W** and *Paris*<sup>97</sup>, and the Egyptian picture is complete, unless we tabulate the Syriac as emphatic and add it to the small list. *Soden* also neglects *sah boh*. *Hort* does not follow **B** here as he did not know of the support of *copt* or of **W** *Paris*<sup>97</sup>.

- xviii. 3. *και των φαρ. (-εκ)* **B**<sup>sol</sup> *cum* 314 [*W-H*] *Cf. sah boh syr* (not mentioned by *Tischendorf*).

34. See under "Order."

- xx. 16. *ραββουνει* (*pro ραββουνι*) **BN** *solī cum sah*

18. See under "Change of Number."



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xxi. 8. *αλλα ως*    **ABC** *Sod*<sup>aliq</sup> *W-H txt* (*pro αλλ ως*) [*non D hoc loco*]. *Cf. copt.*

11. See under "Improvement."

12. *ουδεις* (*sine copula*)    **BC** *sah* † *boh*<sup>unus</sup> [*taur*<sup>Tisch non Wordsw</sup>]

18. See under "Order."

*As to the corrector of B.*

As to the corrector of B ( $B^2$  or  $B^3$ ) observe:

xii. 15 where  $B^*$  has *θυγατηρ* (*pro θυγατερ*)  $B^{cor}$  has inserted  $H = \eta$  *θυγατηρ* = *sah* and *boh*, but no Greeks. *Von Soden* misses this connection with the Coptic, as did *Tischendorf* before him, but *Horner* has observed it. It should be noted.

*Coptic and Latin sympathy.*

- i. 42. (*Steph. Tisch, ver 41 W-H Sod*). *πρωτον* (*pro πρωτος*) **BAMT<sup>b</sup>XX<sup>b</sup>Π** *Sod*<sup>u50</sup> *min aliq copt latt syr W-H Sod txt*. [*Non rell, non LW, non 33 vid, non 892, non Paris*<sup>97</sup>]
43. (*Steph. Tisch, ver 42 W-H Sod*). *ιωαννου* (*pro ιωνα*) **SB<sup>\*</sup>LW** 33 *a b f ff l r vg*<sup>B<sup>87</sup>E</sup> (*iohanna vgg*<sup>12</sup>) *sah boh* (*aeth*) *Nonn Evang Hebr (teste Evan 566 marg) W-H Sod txt*, but against all else and *syr*<sup>r</sup> *Epiph Chr Cyr Serap. (ιωαννα Sod*<sup>050</sup>) (*Om dim*).
- ii. 1. *τη τριτη ημερα* (*pro τη ημερα τη τριτη*) **BU** *Sod*<sup>050</sup> *fam 13 127 min*<sup>5</sup> *Epiph*<sup>ter</sup> *W-H*<sup>mg</sup> = *b e q r* and *sah*, against *boh* and the great mass of Greeks.
- iii. 18. *ο μη πιστευων sec loco* (—*δε*) **SBW** *ff l boh*<sup>tres</sup> *Clem Orig Tert Cypr*<sup>bis</sup> *W-H* [*non Sod*] but against the mass. This is coptic manner, but most *boh* and all *sah* have *δε*. The three *boh* MSS involved are FKN. In *Tisch*'s notes neither *boh* nor *Clem* appear for the omission nor in *von Soden*.
- iv. 50. *επιστευσεν sine copula* **SBDW** [*non minn exc. Sod*<sup>1266 & 371</sup>] *c d l gat vg sah boh*<sup>duo</sup> *Cyr W-H Sod txt* (against *και επιστ.* the rest and *syr*<sup>r</sup> *boh*<sup>pl</sup> *aeth* and *Paris*<sup>97</sup>, and *επιστ. δε* by **LT**<sup>b</sup> 213 314 *s*<sup>scr</sup> 892).
- v. 12. *ηρωτησαν* (*sine copula*) **SBD** *p*<sup>scr</sup> *Sod*<sup>337</sup> *a d e ff l r foss sah boh*<sup>aliq</sup> and *syr cu arm W-H* [*Sod*]. (*Om vers WΓΛ b syr sin.*)

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† Add this to *Tischendorf*'s apparatus. It is coptic (and coptic style) against all others, but as the others vary among themselves as to what copula to use we need not accuse B of dropping anything.

John

- v. 29. *οι τα φανλα* (*pro οι δε τα φανλα or και οι τα φανλα*) by B alone of Greeks with *sah* [*negl. Sod*] and *a e ff Tert Aug W-H txt.* (See under "Improvement.") T<sup>i</sup> extant here and otherwise sympathetic has *οι δε τα φανλα*.
- vi. 5. *-τον* (*ante φιλιππον*) **ⲚBDNLΔ** 33 892 Paris<sup>97</sup> *Sod*<sup>541</sup> K<sup>i</sup> C *Evst* 60 *Cyr W-H Sod txt* (*contra rell omn et W*) = *lat copt.*
7. *-τι* BD *b d e ff l q r aur vg<sup>z</sup> W-H* [*non Sod*] (*cf. copt.*). What necessity was there for a "revision" to add *τι* here?
13. }  
22. } See under "Change of Number."
35. *ειπεν* (*sine copula*) BLTW 113 Paris<sup>97</sup> Laura<sup>A 104</sup> *Sod*<sup>178 351</sup>  
*a b e r foss sah boh, arm syr W-H* [*non Sod*].
45. *πας* (*sine copula*) **ⲚBCDLNSTW** *min perpauc it<sup>pl</sup> vg sah boh arm aeth syr sin Orig W-H Sod*, against the rest and *syr cu Cyr*.
- vii. 40. See under "Coptic."
- viii. 14. *>η μαρτυρια μου αληθης εστιν* BW<sup>2</sup> 157 235 314 *Sod*<sup>1385</sup> *Evst* 60 only of Greeks, with *b vg<sup>H</sup>* only of Latins, and *sah* (against *boh*) *Epiph Did W-H<sup>mg</sup> (non txt)* [*non Sod<sup>txt</sup>*]. As to Origen he is divided and so is *Chr*, while D<sup>gr</sup> has a special form and order peculiar to him. See under "Order."
59. *-διελθων δια μεσου αυτων και παρηγεν ουτως* **ⲚBD** *latt sah syr sin W-H and Sod txt.* Even T<sup>i</sup> (extant here) has it. Soden's note to this is a caricature. No one could guess from it that no minuscules omit, not even Paris<sup>97</sup>.
- ix. 4. *ημας...με* BDT<sup>i</sup> [*non minn*] *d sah (aeth) syr hier W-H Sod txt*, against  
*εμε . . . . με* by most, all Latins but *d syr* and most versions,  
but *ημας...ημας* **ⲚLW** *boh arab Cyr and Tisch<sup>txt</sup>*.

It will be noticed that W now lends its support to **ⲚL**. See Tischendorf's note on the subject and full evidence in the second part of this book under "Differences between **Ⲛ** and B." The testimony of Origen is not satisfactory enough to draw a conclusion as between **ⲚLW** *boh* and BDT<sup>i</sup> *sah*.

John

- ix. 11. *ὁ ανθρωπος ὁ λεγομενος* (*pro ανθρωπος λεγ.*) **ⲚBT<sup>i</sup>** 1 33 Laura<sup>A 104</sup> *sah boh W-H Sod txt* (*ανθρωπος ο λεγομενος Sod*<sup>050</sup> Paris<sup>97</sup> *al.*) *et cf. latt.*
24. *εκ δευτερου post τον ανθρωπον* **ⲚBD†LT<sup>i</sup>W** 33 Laura<sup>A 104</sup> *Sod*<sup>541 1110 1114</sup> [*non Paris*<sup>97</sup>] *b c d† e ff l q sah boh syr pesh W-H*

† D *d* substitute *αυτον* and *eum* for *τον ανθρωπον*, as do only *syr sin* and *arm*, while *pers merges τον ανθρωπον ος ην τυφλον* by expressing "the blind," "caecum," or "τον τυφλον."



John

*Sod txt* whereas the rest place the expression after *εφωνησεν ουν* (*Om. gat*).

- ix. 26. — *παλιν*    **§BD**[*non T*<sup>i</sup>]**W** 2<sup>pe</sup> Paris<sup>97</sup> *a b c d e ff g l r gat aur vg sah boh syr hier (mut syr sin) Nonn W-H [Sod]*, against all the rest all other versions and *Cyr*.

35. *εις τον υιον του ανθρωπου* (*pro eis τ. υιον του Θεου*)    **§BDW** Paris<sup>97</sup> *d sah* and *syr sin Tisch<sup>txt</sup> W-H<sup>txt</sup> [non Sod<sup>txt</sup>]* against all the rest including *LT*<sup>i</sup> (with them above) and *Cyr Tert*. I do not enlarge on this miserable change. I have commented upon it in my '*Genesis of the Versions*,' pp. 399/400. *Soden* violates what principles he has by opposing **§BDW** here.

- x. 14 *fin. και γνωσκουσι με τα εμα*    **§B(D)LW** *it vg sah boh aeth syr hier goth Eus Cyr<sup>txt</sup> Nonn W-H [non Sod]* (*cf. Epiph et diatess infra*) but *και γνωσκομαι υπο των εμων* *A rell gr omn syr pesh arm Chr Cyr<sup>com bis</sup> Thdt.* *Syr sin* conflates both these readings (not indicated by *Soden*).

(*Epiph invertens και γαρ τα εμα προβατα γνωσκει με και γνωσκω τα εμα προβατα. Cf. diatess arab.*)

This is quite a remarkable place. Not a single recorded minuscule [not even Paris<sup>97</sup>] agrees with the five uncials **§BDLW** for the active construction, yet *all* the Latins go with *sah boh* for it. And as *syr sin* amplifies and conflates the two, both must be equally old.

The *diatess* (not inverting) seems to preserve the singular exhibited by *Epiph*: "And I know what is mine, and what is mine *knoweth* me," continuing as the Greek in a harmonious sentence *καθως γνωσκει με ο πατηρ*.

Again *Soden's* text opposes **§BDLW**. How can he reconcile this action with his attitude elsewhere when he follows **§B** or **BD** alone?

- 19 *init. σχισμα* (*sine copula*)    **§BLXW** 33 157 213 249 Paris<sup>97</sup> *Sod<sup>C1N</sup> it [non d] vg [non vg<sup>DT</sup>] sah arm W-H Sod txt, contra rell et Chr Cyr, et syr sin* + "And while he was speaking these things."

26. — *καθως ειπον υμιν*    **§BKLM\*Π\*** *et W Sod<sup>050</sup> min aliq [non Paris<sup>97</sup>] c g vg (et sax) gat sah boh arm, W-H Sod txt*, against the rest most Old Latins and *syr sin*.

29. See Burgon '*Causes of Corruption*,' Burgon/Miller, p. 24/26.

42. *και πολλοι επιστευσαν*    **§BDLX** 1 33 157 213 248 249 Paris<sup>97</sup> *Sod<sup>541 1110 fam CN</sup> it vg sah boh (et syr arm aeth) W-H [non Sod]* against *και επιστευσαν πολλοι* of *A* and most with *goth (arab)*. (*πολλοι ουν επιστευσαν W.*)

- xi. 18. *βηθανια* (— *ή*)    Only **§B Sod<sup>1989</sup>** with *Lat* and *Copt W-H txt*.  
Not even *W* agrees.

30. See under "Improvement."

John

- † xi. 32. > ουκ αν μου ο αδελφος απεθανεν D<sup>sr</sup> (*sah boh*). Cf. ουκ αν μου απεθανεν ο αδελφος **NBC\*LDW** Sod<sup>050 1114 1443</sup> 33 254 δ W-H Sod txt against ουκ αν απεθανεν μου ο αδελφος AX gr plur and ουκ αν απεθανε ο αδελφος μου 69 [*non fam*] 397 Sod<sup>fam N</sup> it vg arm syr. Yet another variation is: ο αδελφος μου ουκ αν απεθανεν by i<sup>scr</sup>. Paris<sup>97</sup> omits μου (“ουκ αν απεθανεν ο αδελφος” simply). It may represent the base, and μου have crept in to the varying positions. There is so little serious textual variation in this much challenged chapter that every little thing is interesting.

- xii. 16. ταυτα (*sine copula*) **NBLQW** Sod<sup>050</sup> *sah b e ff g l gat vg syr sin W-H Sod txt.*

This I am sure is real coptic (*sahidic*) influence here because **NB** alone write in this verse αυτου οι μαθηται placing the possessive first as is the coptic manner, and in *sah* it is very striking, both as to this and as to the absence of copula, for *sah* heads the verse ΠΕΡΙΜΑΘΗΤΗΣ: “His disciples” proceeding: “knew not these” bringing ταυτα later, but completely abandoning the copula (except one *sah* MS<sup>115</sup>) and giving great prominence to αυτου οι μαθηται which **NB** follow against all others. W omits the copula but does not follow the coptic method here. Do the critics really mean to tell me that I am wrong again and that a common *underlying Greek text* is responsible for αυτου οι μαθηται in **NB** and in *sah*? Why then does W not do it? Observe W with **NB** elsewhere all around this passage.

If anything be wanting to show B's real sympathy of *eye* with the *sahidic* version—(I have shown it previously)—let the critics observe the *order* maintained by B alone two verses beyond at xii. 18.

18. See under “Order.”

35. το φως εν υμιν εστι **NBDKLMXII** and WΨ *minn<sup>pauc</sup> it vg boh Cyr 1/2 Nonn W-H Sod txt*, but το φως μεθ υμων εστι A the rest and *sah syr arm aeth Chr Cyr 1/2*.

- xiii. 11. + οτι (*ante ουχι παντες καθαροι εστε*) **BCLW** 33 213 397 Sod<sup>183 190 541 1110 KLN 31</sup> *a b c f ff l q r sah boh syr Cyr W-H [Sod]*, but against **N** and the rest, *e* and Orig. (Paris<sup>97</sup> repeats αλλ in this place from the previous verse; but *syr*

† In Tischendorf's apparatus change D to D<sup>sr</sup> (*d* reads *frater meus*) and add δ after 254, for δ actually reads *meus* over μου thus:

n̄	effet	mī	mortuuf	fraT
OUK	AN	MOY	· ΑΠΕΘΑΝΕΝ	· Ο · ΑΔΕΛΦΟΣ



John

*sin* otherwise, for *δια τουτο etc*: "Because of him said he this word.")

xiii. 30/31. *οτε ουν εξηλθεν* **ℵBCDLXW** *minn non pauc., latt copt Orig, W-H Sod txt*, but *ουν* is against *syr* and the rest of the Greeks.

xiv. 5. *κυριε ουκ οιδαμεν που υπαγεις, πως (-και)...* **BCLW** *sah boh<sup>duo</sup> aeth* and *arab* with *a b r* and *syr sin W-H [non Sod]*. I do not definitely accuse this of not being basic (although *Tertullian* is against it), yet the changes by the various authorities in the form of the sentence following, where **ℵ** and **B** are divided once more, shows ancient editing at this place, and the absence of copula may be due only to Egyptian influence. Yet *a b r* and *syr sin* are of weight, although *d* and the rest oppose. *Arab* continues the Egyptian traditions for omission. Observe in xiv. 7 soon following, another suppression of *και* before the *απαρτι* clause by a **B** group, this time followed by *Soden* as well as by *W-H*, against **ℵ** and the majority, and furthermore at:—

9. A second suppression of *και* before *πως* by **ℵBQW** 58 Paris<sup>97</sup>, this time with *a b c e ff g foss vg Iren<sup>int</sup> Hil* and *boh<sup>omn</sup> [not sah this time nor syr sin] W-H [non Sod]* while *aeth* here with *pers* and *Cyr* have *πως ουν*. Observe **D** and *d* are still absent, as at xiv. 5, and it is fair criticism that instead of "Antioch" revising by adding *και* in both places, **D et al.** preserve the "true text" with it, since the authorities which omit in the one and in the other places are not agreed among themselves, or rather disagree completely and it is in the Egyptian manner to omit.

14. *τουτο ποιησω (pro εγω ποιησω)* Only **BALA<sup>2</sup>Ψ** *Sod<sup>13</sup> 33 124 [non fam] 249 262 397 Laura<sup>A 104</sup> Sod<sup>1110 1131 1443</sup> fam N Evst 16 c g q r gat vg Aug boh sah aeth (+υμιν) Cyr W-H<sup>txt</sup> [non Sod]*. Add *sah* to Tischendorf's and Soden's apparatus for this. (**M\*** reads *εγω τουτο*). It is opposed by the great mass of good authorities and looks very non-neutral. In fact the 14th verse is entirely omitted by some authorities including *syr sin* and *syr hier* and most *codd* of *amn*, and *Chr*, and *b* and *vg<sup>F</sup>*.

xv. 26. *οταν sine copula* **ℵBΔ** 2<sup>pe</sup> Paris<sup>97</sup> *e l m δ vg<sup>Q</sup> sah<sup>tres</sup> boh<sup>pl</sup> syr hier pers arab sax Did Chr Epiph Novat Hil W-H [non Sod]*, but against all others and *Cyr*.

xvi. 16. — *οτι εγω υπαγω προς τον πατερα* **ℵBDLW** 314 Laura<sup>A 104</sup> *Sod<sup>1110</sup> a b d e ff r sah boh<sup>pl</sup> aeth Orig W-H and Sod txt* (against all the rest and *syr* including *sin*, and **Ψ** and Paris<sup>97</sup>).

19. *εγω sine copula* **ℵBDLW** 1 [*non fam*] 33 348 2<sup>pe</sup> *Sod<sup>183 1043</sup> a b d e r aur boh<sup>pl</sup> sah arm pers georg (Orig) W-H Sod txt*.

John

xvi. 23. -οτι BCD\* LNY 42 *Sod*<sup>fam K<sup>c</sup> C</sup> [*non* WΨ Paris<sup>97</sup>] *b d e f ff g q gat vg* [*contra a c r δ*] *Orig Ath Cyr*<sup>bis</sup> *Quaest*, and *boh* (which version *Tisch* and *Soden* neglect†) *W-H Sod txt*, against **Σ** and the rest.

25. *ερχεται* (-αλλα) **Σ**BC\*D\*LXYΠ<sup>2</sup> and W 1 [*non fam*] 33 69 [*non fam*] 213 Paris<sup>97</sup> *Sod*<sup>183 1110</sup> *a b d e g gat vg* (*hinc sax*) *sah arm syr hier Orig*<sup>int</sup> *Aug W-H Sod txt*, but against the rest and *Orig Ath Cyr*.

xvii. 4. *τελειωσας* (*pro ετελειωσα*) **Σ**ABCLNII *et* W 1 [*non fam*] 33 42 122 246 Paris<sup>97</sup> *w<sup>scr</sup> b ff Hil 1/2 sah boh aeth Cyr 1/2 W-H Sod txt*, against the rest, whose testimony is strong, including that of *Ign*. [*τετελειωκα Sod*<sup>1216</sup> *ut lat.*]

7. *εισιν* (*pro εστιν*) See under "Change of Number."

17. This is a peculiar and interesting place.

"αγιασον αυτους εν τη αληθεια" without σου is read by **Σ**(B)AC\*DLΠ<sup>2</sup> and W 1 Paris<sup>97</sup> *Sod*<sup>178</sup> (*Cyr*<sup>txt</sup>) and the *Latins* and *sah boh W-H* [*non Sod*], but all the other versions have σου. The interesting point is that B alone [not *sah boh*] drops τη before αληθεια, reading like the *Latins* "in veritate." We narrow the matter of the versions here down to Latin and Coptic, and since in the same verse B adds η before αλήθεια subsequently with W Paris<sup>97</sup> only of Greeks but both *sah boh* ‡ we are clearly on Latin and Coptic ground and in connection with both. Observe *Soden's* critical principles or eclecticism here. He holds σου in verse 17 while rejecting ετελειωσα above in verse 4 both witnessed to by the same group.

21. *ινα και αυτοι εν ημιν* (-εν) *ωσιν* BC\*DW *a b c d e r vg*<sup>2</sup> *sah arm W-H* [*non Sod*] against the mass. The few Fathers who quote without εν are also found to have it elsewhere, and *Clem* has it, which should be decisive as against D. *Syr sin* is illegible just at this place. Perhaps the vulgate MS E gives us the key. It writes *ut ipsi in nobis in* (*unum...*) reduplicating the εν. Possibly ΕΝΗΜΙΝΕΝΩCΙΝ in the uncial writing caused the withdrawal of ΕΝ (εν) after ημιν. Both Ψ and Paris<sup>97</sup> retain εν with **Σ** and the mass.

24. This place does not really belong under the present heading. I do not know exactly where to put it. It refers to a very difficult matter. I will cite the verse in full:

πατερ (πατηρ BAN; *om. et subleg. και syr sin*) οὗς δεδωκας μοι θελω ινα οπου ειμι εγω κακεινοι ωσιν μετ εμου ινα θεωρωσιν την

† But in view of Coptic methods should be noticed here.

‡ And perhaps the emphatic Syriac.



John

δοξαν την εμην, ἣν δεδωκας (al. εδωκας) μοι οτι ηγαπησας με  
προ καταβολης κοσμου.

*Clem*, quoting 24/26, does not vary (except as to the tense of "gavest") and employs οὖς. So do the other Fathers: *Eus Chr Cyr Cypr Thdt etc.*, but **ΣBDW** Paris<sup>97</sup> *boh* [*non sah*] *goth* and *d* (agreeing with D<sup>gr</sup>) and *syr sin W-H* and *Sod txt* substitute ð for οὖς. The only key to an error in writing would occur if πατηρ were absent between the two verses, as is the case in *syr sin* alone, and where ηγαπησας would be followed by ους: ΗΓΑΠΗCΑCΟΥC, but this cause of corruption is very unlikely. Clearly here **ΣBDW d boh goth syr sin** hold the more difficult (most difficult) reading. Hort adopts it, but has nothing in his 'Notes on Select Readings' about it. The Oxford edition of 1910 places οὖς in the margin and Souter gives the evidence in a footnote. *Soden* boldly adopts ð (although *Sod*<sup>50</sup> reads ου [showing an original difficulty, but not ð]) notwithstanding the fact that the omission which he neglected in verse 21 just above was sustained by a rather stronger family group.

To what ð refers is difficult to conjecture, and I would only remark as to the relative age of *boh* and *sah* that it is *boh* which goes with the accepted minority here for the hard reading and not *sah*. Surely if *boh* belonged to the vi<sup>th</sup> or vii<sup>th</sup> century this ð would have been smoothed to οὖς by then. My excuse for inserting this matter here, on the authority only of *d* and *boh* of the *Latt* and *Coptt*, is that it calls attention to this matter of date.

- xviii. 15. ηκολουθει δε τω Ιησου Σιμων Πετρος και (—ό) αλλος μαθητης. Thus: ἄλλος without the article **Σ\*ABD<sup>sup</sup>WΨ** 106 c<sup>scr</sup> 2<sup>pe</sup> 8<sup>pe</sup> *Sod*<sup>178 1222</sup> [*non* Paris<sup>97</sup>] with *sah boh* (ΚΕΛΔΘΗΤΗΣ) *it vg* (alius) and *Nonnus* specifically "και νεος αλλος εταιρος," but the article is found in **CΣ<sup>cb</sup>** fourteen other uncials *Chr* and *Cyr*, and rather specifically in *syr* "et unus ex discipulis aliis." *W-H* and *Sod* suppress the article.

*ibid.* > γνωστος ην (*pro ην γνωστος*) **BW** 4 Paris<sup>97</sup> *Sod*<sup>δ 469</sup> *it*<sup>pl</sup> *boh* (*sah*) and *syr W-H<sup>mg</sup>*.

31. πειλατος (—ό) **BC\*** *Sod*<sup>δ 362</sup> *solī vid et W-H*. Cf. *latt boh*.  
*ibid.* —ουν sec. **BC** 225 250 *sah*<sup>pl</sup> *boh e q vg<sup>GR</sup> syr pesh sin arm W-H*.

- xix. 12. ο πειλατος ante εξητει **ΣBLMXWΨ fam** 13 33 249 Paris<sup>97</sup> Laura<sup>A 104</sup> *Sod*<sup>541 1110 1089</sup> [male 1390] **K<sup>i</sup> CN** *it*<sup>pl</sup> *sah boh Cyr W-H Sod txt*, against two other varieties of order, while *b* omits Pilate outright.

16. παρελαβον ουν τον Ιησουν tantum sine addit. **B(L)X** (19) 33 (42) (61\*) 249 *a b c e ff n r aur boh Cyr W-H Sod txt*.

There are a host of varieties here, chiefly of amplification. Of the versions, outside of the Old Latins named, all add something except *boh*. Even *sah* has "But they when they had taken Jesus, they brought him out." In such cases, when the critics follow B and so few witnesses, I wish to call particular attention to the fact that *boh* agrees and not *sah*. In such passages then *boh* has not been smoothed and added to as they would have us believe.

John

- xix. 20. > εβραιστι ρωμαιστι ελληνιστι BLNXΨ et **N**<sup>a</sup> (*hiat N*<sup>\*</sup> *ex hom.*) 33 74 89 90 234 248 q<sup>scr</sup> r<sup>scr</sup> Paris<sup>97</sup> Sod<sup>351 1110 1089 8362</sup>  
 K<sup>i</sup> **N**<sup>31</sup> e ff *sah et boh arm aeth georg syr hier Cyr W-H Sod txt*  
*[contra rell pl. : εβρ. ελλ. ρωμ.]*  
 24. -η λεγουσα **NB** 249 a b c e ff r georg *sah*<sup>pl</sup> [*non omn*]  
*Ps-Ath W-H.*

No others omit, not even WΨ or Paris<sup>97</sup>, but *cf. pers* probably representing *syr sin* still missing. *Pers* says "and the Scripture was fulfilled," whereas *syr pesh* says "and the Scripture was fulfilled *which said*" (for the usual *να η γραφη πληρωθη η λεγουσα*). The omission by **NB** *sah*<sup>pl</sup> is against *Cyril* although made their own by *W-H*, and *Soden* encloses the words in square brackets. Why then oppose as he does the larger group at xviii. 21 above?

John

- xx. 6. See under "Improvement."

xxi. 20. επιστραφεις (-copula) BACΠ\*W 33 265 w<sup>scr</sup> Sod<sup>1089</sup> b c e g r  
*gat vgg*<sup>pl</sup> *sah arm pers georg.* (Simon turned round and saw *syr sin*). The rest have δε or και, and *Chr ovv*. *W-H* and *Sod txt* omit the copula.

21. τουτον + ουν. See under "Improvement."

### Traces of Syriac Sympathy.

John

iii. 25. B alone adds των after μαθητων, reading εκ των μαθητων των Ιωαννου. This may be reduplication, but *cf syr sin* and *syr pesh*: "of one of the disciples of John."

28. It is a little curious that so soon after this B alone with *syr hier* adds εγω after ειπον so [*W-H*], while T<sup>b</sup> and *syr cu sin* prefix εγω, but the other Greeks all eschew this.

Again :

34. -το πνευμα B\*<sup>sol</sup> (h<sup>scr</sup> \* ?) might be omitted also in *syr sin*.

iv. 11. -η γυνη B<sup>sol</sup> cum *syr sin et W-H txt* (εκεινη pro η γυνη **N**).

Westcott and Hort here followed B alone. This is now found supported by *syr sin*, while **N** substitutes *εκεινη*. *Cf.* the cursive 28 (sister MS to W) and *dimma* at John xx. 15, *εκεινος pro ο Ιησους* also with



*syr sin* alone. *Von Soden* does not mention this at all in his notes, although I called attention to it specifically in the Appendix, vol. ii., of my 'Genesis of the Versions,' pp. 100 and 171, and Scholz had duly reported 28 for *εκείνος*.

The scientific course would be to follow *syr sin* in both places. Of course Hort did not dream of following *Evan.* 28 at xx. 15. But this situation reveals the insecurity of a text founded on preconceived ideas. If *syr sin* be right in iv. 11 why not at xx. 15? The answer is because B is the key. Anything which supports B is greedily availed of, as will be a few readings of the new ms W. But let *syr sin* or W oppose B, however much other support they may have, and the Hortites tumble over themselves to get away from such readings.

*ἐκεῖνος* is a word however of peculiar importance in St. John, and these passages are well worthy of thought. See John ii. 21, iv. 25 for its general use, and xvi. 13/14 *de spiritu veritatis*.

Dr. Abbott does not go into this matter very fully in his *Johannine Grammar* (but see § 2381, 2, 2731, 2), and as the Concordances do not subdivide the subjects, I append a list of the diverse applications of *εκείνος*, *εκείνοι*, and *εκείνη* in St. John's Gospel. The word is used specifically :

- |  |  |
|--|--|
| Of <i>God</i>  | at vi. 29  |
| Of the <i>Father</i>   | i. 33, v. 19 38, vii. 29, viii. 42   |
| Of the <i>Son</i>  | i. 18, ii. 21  |
| Declaration of the <i>Son of God</i>                                 | ix. 37 <i>ειπε δε αυτω ο Ιησους και εωρακας αυτον και ο λαλων μετα σου εκεινος εστιν.</i>  |
| Of the announced <i>Christ</i>                                       | iii. 28 30 (testimony of the Baptist),<br>iv. 25 (testimony of the Samaritan woman).   |
| Of the <i>Light of Heaven</i>  | i. 8 (cf. v. 35)   |
| Of the <i>Holy Spirit</i>  | xiv. 26, xvi. 8 13 14  |
| Of the <i>Word</i>   | xii. 48  |
| Of the <i>Scriptures</i>   | v. 39  |
| Of the <i>believer</i>   | xiv. 12 21, xvii. 24. Also vi. 57 (of<br>the <i>communicant</i> )  |
| Of the <i>angels</i> at the tomb                                     | xx. 13   |
| Of the <i>Healer</i> (in the mouth of the paralytic)                 | v. 11 <i>ο ποιησας με υγιη εκεινος μοι ειπεν...</i>  |
| As well as of <i>Jesus</i> in the mouth of the Jews.                 | vii. 11 <i>οι ουν Ιουδαιοι εζητουν αυτον εν τη εορτη και ελεγον που εστιν εκεινος; again ix. 12 που εστιν εκεινος; again ix. 28 συ ει μαθητης εκεινου; and again xix. 21 ελεγον ουν τω πιλατω οι αρχιερεις των Ιουδαιων μη γραφε ο βασιλευς των Ιουδαιων αλλ' οτι εκεινος ειπε βασιλευς ειμι των Ιουδαιων.</i> |
| Of the <i>year</i> of Christ's death ( <i>του ενιαυτου εκεινου</i> ) | xi. 49,<br>xviii. 13   |
| Also of <i>John Baptist</i>  | v. 35 (cf. i. 8)   |

Of <i>John the writer</i>	xix. 35
Of the <i>beloved apostle</i>	xiii. 25, xxi. 7 23
Of <i>Moses</i>	v. 46 47
Of the <i>disciple known to the High priest</i>	xviii. 15
Of <i>Peter the denier</i>	xviii. 17 25 (at xiii. 6 <b>NB</b> <i>b</i> <i>Orig Cyr omit εκεινος</i> )
Of the <i>disciples</i>	xi. 13
Of <i>Mary, sister of Martha</i>	xi. 29
Of <i>Mary Magdalene</i>	xx. 15 16
Of the <i>scribes and pharisees</i>	vii. 45
Of the <i>blind man</i>	ix. 9 11 25 36
Of the <i>sheep</i>	x. 16
Of the <i>false shepherd</i>	x. 1
Of another teacher coming in his own name	v. 43
Of <i>Judas</i>	xiii. 26 27 30
Of <i>Satan</i>	viii. 44
Of the <i>Jews</i>	x. 6 35 (add xix. 15 by BLX <sup>Nc</sup> )

Laura<sup>A 104</sup> Sod<sup>1110</sup> K<sup>i</sup> C *b e q Cyr W-H Sod txt* †)

It is even found in the *pericope de adult.* at viii. 10 *ανακυψας δε ο Ιησους και μηδενα θεασαμενος πλην της γυναικος ειπεν αυτη* “‘Η γυνη που εισιν εκεινοι οι κατηγοροι σου, ουδεις σε κατεκριεν;”

Add xx. 15 of him whom Mary supposed to be the gardener (testimony of 28 and *syr sin*), and iv. 11 of the woman of Samaria (testimony of **N**).

### *Traces of Syriac (continued).*

John

- vi. 71. *εις των δωδεκα* (—ων) BC\*DL 230 Sod<sup>337 351 551</sup> *d aeth* [against *sah boh*] and *syr* only W-H [*non Sod txt*] (*δὲν pro ὧν* 604).
- vii. 34. +με See under “Improvement.”
- viii. 39. *εστε . . . ποιειτε* B ff vg (*Orig*) *pro ητε . . . εποιειτε. W-H txt* [*Sod εστε . . . εποιειτε αν*] ‡ (*Cf. syr sin*).
- xi. 2. *μαριαμ* B 33 *syr W-H* (*Copt latin* and the rest *μαρια*)
- § 19. *μαριαμ* again BCDLΔ *syr W-H*, here, in another case “*προς Μαρθαν και Μαριαμ*” instead of *Μαριαν* as **N** and most.

† *Soden* should not include 33 for this.

‡ *Soden*’s notes are so constructed here as to be very obscure. The reading of B *ποιειτε* being relegated to the third series of notes with 133 (my 604) which latter however has *αν* which is missing in B, and has *ητε* against *εστε*. The connection between these matters is lost in *Soden*’s apparatus as often elsewhere.

§ *Soden* quotes “*lat*” for this accusative but neglects to speak of *syr* here, or above, or below.



John

- ( xi. 20. But here only 33 138 Paris<sup>97</sup> *Sod*<sup>050</sup> and 2<sup>pe</sup> ? are recorded for  
Μαριαμ.)

The above should be noted as to a kind of indirect *Syriac* influence on B, for at:—

21. B (possibly C) and *syr sin* ALONE omit *κυριε* of all known MSS and versions except *Evst* 54, not quoted by *Tisch* or *Horner* or *Soden*; and the omission in *Sod* edition, relegated to his bottom notes as if of no importance! Has *Soden* not read *Merx* on this (p. 273 of the *Schlussband*) ?
- ( 28. B holds *μαριαμ* here but with D and ACKLΔΠ *Sod*<sup>050</sup> 33 138 157 Paris<sup>97</sup>, while *Σ* maintains *μαριαν*; the same applies to xi. 31. )
32. *μαριαμ*, nominative, BC\*E\*L 33 157 Paris<sup>97</sup> *syr* (*μαρια* *Σ* *rell*)
- xii. 3. *μαριαμ* „ B 1 [*non fam*] 33 Paris<sup>97</sup> *Sod*<sup>N 31</sup> *syr* (*μαρια* *Σ* *rell*)

See below at xx. 16.

46. — *πας* B alone with *syr sin*. Perhaps an error or deliberate harmonising with verse 44. Relegated to *Soden*'s bottom notes, where he omits *syr sin* (cf. *Merx*, p. 335).
- ( xiii. 22. *εβλεπον* *sine copula* BC 16 245 *Sod*<sup>1349</sup> *e arm pers* (*Orig*) *sah*<sup>unus</sup>  
*et* *Σ*<sup>c</sup> *W-H*.

I venture to place this here, although the syriacs have a copula, since *pers* and *arm* are agreed to support BC, and possibly the old syriac underlying *pers* and *arm* was without it, and BC may represent the base here. The more so as in verse 25 *ουν* or *δε* omitted by BC 138 *e Orig* only, is also wanting in *syr sin*. *Soden* quotes Ψ for omission, but *Lake* does not record it.)

- xiv. 5. See under “Coptic and Latin.”

26/27. This is a place of some importance, although involving the addition merely of the little personal pronoun *εγω*. *Tischendorf* says: “*υμιν...Praeterea* BL 127 *add* *εγω* (*sive ad υμιν sive ad seqq trahitur*,” by which he means that we can read either at the end of verse 26 *παντα α ειπον υμιν εγω*, or *παντα α ειπον υμιν*, and place the *εγω* at the head of verse 27: “*εγω ειρηνην αφιημι υμιν*.”

As a matter of fact *Evan* 127, correctly reported by *Birch*, is misreported by *Scholz* and *Tischendorf*, for 127 reads in verse 26 *παντα α εγω ειπον υμιν* as X 33 *Sod*<sup>K</sup> and not *παντα α ειπον υμιν εγω* as BL 314 (= *Sod*<sup>C13</sup>), so that while 127 definitely places *εγω* in verse 26, BL are indeterminate as to adding it at end of verse 26 or at beginning of verse 27. No other Greeks or Latins add in either place! *Hort* however crams it in after *υμιν* verse 26 *fin* [*R.V.* does not, again opposing *Hort*]. Neither of the coptic versions has *εγω* in

either verse, but the first word in *sahidic* of verse 27 is **†κω** (= *αφημι*) which might mislead the eye. In *aeth* however *εγω* is present in the same position as in BL. The situation in *syriac* is as follows:

*Syr*<sup>pesh</sup> says 26/27 *παντα α ειπον εγω υμιν ειρηνην αφημι εγω υμιν*. *Syr*<sup>hier</sup> (lesson 150) has *εγω* in verse 27 but not in verse 26. *Syr*<sup>sin</sup> has *εγω* verse 26 *fin* without *υμιν* (as *Cyr* only but *a b c e ff l m r aur* omit *υμιν*), and *syr*<sup>cu</sup> apparently has *υμιν* without *εγω* (separately) but *εγω* separately verse 27 after *αφημι* (Lewis ed. p. 254 note "Dissimilia" line 4, and photograph opp. 1st col. line 4). At any rate the *εγω* of BL seems clearly due to the influence of a *version*. Tischendorf says nothing of the *Syriac*.

[W<sup>gr</sup> is wanting from xiv. 25 to xvi. 7 and 892 ceases on parchment at xiv. 23.]

- xix. 10. Matter of order and quite important. As to Pilate's speech to our Lord. Instead of *ουκ οιδας οτι εξουσιαν εχω σταυρωσαι σε και εξ. εχω απολυσαι σε*, the order is reversed to:

*απολυσαι σε...σταυρωσαι σε* by **NBAE\*N** *Sod*<sup>c</sup> 60 *e* and *syr pesh* [*hiat sin*] only, but with *pers* (doubtless representing the missing *syr sin* [*Tisch* forgets *pers*]) and *arab W-H* [against both *coptics*].

WΨ all *minn.* including Paris<sup>97</sup> give us the usual order which *Soden* follows.

11. In this connection observe the order *δεδομενον σοι* here of **NBD**<sup>sup</sup>LY and W *Sod*<sup>1121</sup> κ<sup>i</sup> with *syr* and *it*<sup>pl</sup> *Cypr Iren*<sup>int</sup> *Orig*<sup>int</sup> 1/2 *W-H Sod txt*, against *σοι δεδομενον* of most and *Cyr*. The order in the previous clause *κατ εμου ουδεμιαν* of **NBD**<sup>sup</sup>KLXWΨ 1 33 124 [*non fam*] 138 157 2<sup>pe</sup> Paris<sup>97</sup> Laura<sup>A</sup> 104 *W-H Sod txt* is also *Latin* order. Observe also the *ο παραδους* in this verse of **NBEΔΛ** *Sod*<sup>050 1089</sup> *min*<sup>aliqu</sup> *et W-H* [*non Sod txt*] (for *ο παραδιδους*) = *it vg syr*: qui tradidit.

- † xx. 16. *μαριαμ* (*pro μαρια*) B with **NLN**Π and W 1 33 71<sup>marg</sup> W<sup>scr</sup> *Sod*<sup>1121 1222</sup> *sah boh syr Greg Nyss Sev* (*Nonn*) *Tisch*<sup>txt</sup> *W-H*<sup>txt</sup> [*non Sod*].

(See above at xi. 2, 19, 28, 32, xii. 3).

This is quite noteworthy. It occurs in our Lord's single-worded address to the woman—(and is the correct lingual antithesis as it were to the answer "*ραββουνι!*" introduced in **NB** and the majority by *εβραιστι* but not by all);—whereas

† Paris<sup>97</sup> breaks off at xx. 15, the last leaves having apparently perished, as have the last leaves of the Apoc. in some mss, and as those or that of St. Mark where that Gospel came last.



John

*sah boh* do not use *μαριαμ* but *μαρια* earlier in the chapter, as do the rest. **Σ** however has *μαριαμ* throughout.

xx. 18. *μαριαμ* again BNL 1 33 2<sup>ve</sup> [*Sod teste*] *sah* [*non boh*] *syr*  
Nonn

23. *τινος bis pro τωνων bis* B (*sol inter gr*) *a e f r syr Cypr*  
*Orig<sup>int</sup> Eus.*

## “Form.”

John

i. 12. *ελαβαν* B [*non W-H*]  
{ v. 39. *εραυνατε* **ΣBN** *Sod*<sup>C60</sup> (*pro ερευνατε*) } *et W-H*  
{ vii. 52. *εραυνησον* **ΣB\*T** [*non N*] (*pro ερευνησον*) }

The word occurs nowhere else in the Gospels. But at 1 Pet. i. 10 *εξηραυνησαν* by **ΣAB\*** while in the very next verse 11 *εραυνωντες* follows by **ΣB\*** but not by A.

At 1 Cor. ii. 10 *εραυνα* by **ΣAB\*** and C, but at Rom. viii. 27 only **Σ** has *εραυνων* against B and the rest *ερευνων*. Finally at Apoc. ii. 23 *εραυνων* is found in AC (*hiat B*) but *ερευνων* here by **Σ** and the rest.

vi. 22. *περα (pro περαν)* B<sup>\*sol</sup> Cf *Liddell and Scott* [*non W-H*]

*Soden* does not care to record this in his foot-notes, so B remains alone. But it is an indubitable “improvement.”

42. *ουχι ουτος (pro ουχ ουτος)* BT *et W-H*

43. *μετα αλληλων (pro μετ' αλλ.)* B 157 *sol* [*non W-H*]

*Soden* did not recollate St. John in 157 so does not record it; but he adds *Sod*<sup>550</sup> *Sod*<sup>371</sup> (presumably ε 371 = *Eran* 4 at Paris) and Ψ although not reported by Lake.

viii. 12. *μοι (pro εμοι)* BT *Orig* (Until BT were carefully collated *Orig* was always cited alone for this. No others seem to join, nor 892 nor Paris<sup>97</sup> more recently collated). *W-H* place *μοι* in text and do not consider *εμοι* at all. *Soden* retains *εμοι* and has no new evidence for *μοι*.

† 55. *καν (pro και εαν)* **ΣBDW** *Sod*<sup>541</sup> *sol* *et W-H* (cf. viii. 14 *ubi καν habent* MSS<sup>omn</sup> *et sah boh*, *sed Orig* c<sup>scr</sup> *και*, cf. viii. 16 *καν Σ solus*)

57. *εορακες* B\* *et W* *Sod*<sup>550</sup> (*pro εωρακας*) [*non W-H*]

x. 24. *εκυκλευσαν* B

xi. 24. *εν τη αναστησει* B (*pro εν τη αναστασει*) [*negl. Sod*]

28. *ειπασα (pro ειπουσα secund.)* B C

† By using *καν* for *και εαν* at viii. 16 **Σ** (alone) shows that this is a “preference.” The others do not have it there. Are they right at viii. 55? Observe that *Clem*<sup>alec</sup> uses *καν* elsewhere.

Actually in *W-H* text because C supports. No marginal alternative. The Oxford text of 1910 restores *ειπουσα*. I presume *ειπασα* is a "form" and not a change of tense, but unless B intended a subtle variation between the first and second *ειπουσα* in the verse, it is difficult to see why he writes thus. Compare the versions. *Latin* and *sah* make the first *ειπουσα* = a past participle, and the second a present participle. (*ειπων* *sec. loco* by the critical codex 213 (= *Sod*<sup>129</sup>) so often in the B group elsewhere.) *Boh*, according to Horner, conveys a past participle in the second place.

In order to avoid burdening the apparatus in Part II. with a lot of minor differences in form or spelling,† I have not chronicled a host of places where **Σ** or B write *ειπαν* for *ειπον*.‡ I wish I had done so however, as this case arises which might seem at first sight to require delicate treatment. But it will be seen, as neither **Σ** nor B are constant in the use of *ειπαν*, that it is merely a matter of occasional preference with either of them (indeed D writes *ελεγον* and *ελεγαν* in the same verse, John ix. 16) and that *ειπασα* *secund.* in xi. 28 is not to be regarded seriously. Some cursive MSS place a stop after *αυτης* and before *λαθρα ειπουσα*, but I do not think B was finessing here. Hort ('Notes on Orthography,' vol. ii., p. 164, col. ii. top) says: "The participles *ειπας*, *ειπασα* are rare: the forms in *-αντος*, *-αντες*, *-αντα* have no sufficient authority anywhere." It is regrettable that he did not refer to this place at John xi. 28 where *ειποῦσα* is first used and then *ειπασα*, by himself and BC only. He admits that *ειπαντος* and cases other than the nominative are not recognisable in the N. T. Then why admit *ειπασα* in xi. 28? Why not have used *ειπας* at ix. 6 where the discourse had preceded the act of healing? Cf. some MSS in note below at xi. 38.

John

- |   |  |
|---|--|
| xi. 37. <i>ανυξας</i>                     | B*D [ <i>non W-H</i> ]   |
| § 38. <i>ενβρειμωμενος</i>                | B*D (Cf. xv. 18 <i>μεμεισηκεν</i> BIX)   |
| xii. 15. <i>Σειων</i> ( <i>pro Σιων</i> ) | B*A [ <i>non W-H</i> ]   |
| 32. <i>αν</i> ( <i>pro εαν</i> )          | B 13 [ <i>non fam</i> ] <i>W-H</i> . Here 157  |
|   | <i>Sod</i> <sup>δ 371</sup> <i>Orig Ath Bas Chr Caes</i> have <i>σαν</i> .             |
| (xiv. 13. <i>αιτητε pro αιτησητε</i>      | BQ only and <i>W-H</i> <sup>mg</sup> . It may be                                       |
|   | ellipsis or "Change of Tense." See thereunder and also as                              |
|   | to the same form at xv. 16 by BLΨ. There <i>Sod</i> does not                           |
|   | even record <i>αιτητε</i> although he did at xiv. 13. <i>Sod</i> <sup>1385</sup> alone |
|   | improvises <i>αιτησησθε</i> at xiv. 13. )  |

† Thus sometimes B spells *παρησια* with one ρ, sometimes it is **Σ** who does this.

‡ Thus taking for example John ix. we find ix. 22 26 *ειπαν* by **Σ** alone, ix. 28 40 *ειπαν* **ΣD**, ix. 20 *ειπαν* **NBL** [not D], ix. 12 23 24 34 *ειπαν* **NBD**.

§ *εμβριμουμενος* **ΣAU** *al. aliq*; *εμβριμωμενος* *plur*; *sed ενβριμων* *W*; *εμβριμωσαμενος* *C\*X 213 Sod*<sup>1454 δ371</sup> *Andr*<sup>Cret</sup>; (*εμβριμωσαμενος* *t<sup>scr</sup>*, *εμβριμωαμενος* *K*).



John

(xiv. 19. *ζησετε pro ζησεσθε* BLX 213 only, but adopted by *Tisch* on the ground that at v. 25, vi. 51 57 58 *ζησει* and *ζησουσιν* are found and not *ζησεται* and *ζησονται*, but, as he points out, *ζησεται* is found, without variation, at xi. 25. I place the matter here as it hardly seems right to put it under changes in verbal voices; yet a delicate shade of meaning seems to underlie one or other of these forms in the particular connection involved, and which one the writer of the Gospel used we shall never know. *W-H* follow BLX with *ζησετε*. *Soden* adds 213 (*Sod*<sup>129</sup>) but does not follow it, yet 213 is a regular adherent to and confirmer of the B transmission.)

xv. 4. (*μενη pro μεινη* **NBL** 33\* [*Sod*] 213 Paris<sup>97</sup> *W-H Sod txt.* "Form" or change of tense. But *Origen* *εμμεινη* and *Eus Cyr μεινη ut vid.*)

*ibid.* (*μενητε pro μεινητε* **NABL** *Sod*<sup>050\*</sup> Paris<sup>97</sup> *W-H Sod txt.* The same applies here. Above *a* writes *maneant* but *manseritis* here, while *d* above has *manserit* (with most) but *maneatis* here.)

{ 5. *ουδε εν (pro ουδεν)* B. Cf. CW *Sod*<sup>541</sup> *ad xxi. 3 [non B]*  
13. *ουδε εις (pro ουδεις)* B

(6. *μενη (pro μεινη)* **N\*ABD** Paris<sup>97</sup> *Sod*<sup>1222</sup> *W-H Sod txt.* Yet another Greek combination for this. *d* here has *maneant* but not *a* nor the rest.)

7. *ο αν θελητε* B 209 } *Rell ο εαν θελητε et W-H & Sod*<sup>lxv</sup>  
*οσα εαν θελητε* **N**

(8. *γενησθε pro γενησεσθε* BDLMXA *min pauc Amphil Chr W-H [non Sod]*. Ellipsis or intentional change? *γινεσθε* Paris<sup>97</sup>.)

22. *ειχσαν (pro ειχον)* **NBN\*LIH**<sup>2</sup> 1[*non fam*] 19 mg 33 j<sup>cr</sup> (*negl Tisch Sod*) *Sod*<sup>183</sup> [*non Ψ Paris*<sup>97</sup>] *Orig*<sup>codd non ubique</sup> *Cyr*<sup>ter</sup> *W-H Sod txt (ειχαν D\*)*.

24. *ειχσαν (pro ειχον)* **NBL\*** (*hiat N*) **II**<sup>2</sup> 1[*non fam*] 19 mg 33 *Sod*<sup>050\*</sup> 2<sup>pe</sup> *W-H Sod txt* against the rest and against *Cyr* here (*ειχαν D\**).

xvi. 32. *καμε (pro και εμε)* **NBC\*LNΨ** 1[*non fam exc. Sod*<sup>183</sup>] 138 *Sod*<sup>K</sup> *Cyr W-H Sod txt* against the rest and *Const Did.*

xvii. 6. *καμοι (pro και εμοι)* BY *Sod*<sup>52</sup> 1[*non fam*] 33 138 *W-H [non Sod]* against **N** the rest and *Orig Eus Did Chr Cyr*.

*ibid fin.* *τετηρηκαν (pro τετηρηκασιν)* BDLW *Sod*<sup>52</sup> *solī vid et W-H [non Sod]*.

We have had imperfects (*ελεγαν*) and aorists (*ειπαν*) frequently. This is the first instance to be noticed of the perfect in this form. **NN** 33 substitute *ετηρησαν*. To the testimony of BDLW however we should add *e ff*





John

οψεσθε with 1 22 33 Paris<sup>97</sup> it may well be fundamental as regards *Egypt*, but not necessarily as regards fundamental *neutrality*. [See Abbott for particulars as to Johannine diction in this respect.]

- iv. 51. *υπηνητησαν* (*pro απηνητησαν*) See in St. Matthew's Gospel as to this pp. 24/26.
- vi. 2. *εθεωρουν* BDLNX<sup>b</sup>Ψ(A) 69 185 397 Paris<sup>97</sup> Sod<sup>190 1443</sup> K<sup>i</sup> Cyr W-H Sod *txt* for *εωρων* (*θεωρουντες pro οτι εωρων* W, *εθεωρει* Laura<sup>A 104</sup>, *εωρακεν* Sod<sup>1091</sup>) involves a discussion of the synonyms for seeing and beholding *etc.* in this Gospel (see Abbott, 'Johannine Synonyms,' § 1598) and would not be profitable enough to discuss at length here, so that it need not detain us. I will only remark that in this same chapter at verse 19 *θεωρουσιν* occurs, at verse 40 *ο θεωρων*, and at verse 62 *θεωρητε* (or *θεωρειτε*), without variation among mss, so that a change has been wilfully made here in verse 2 by one party or the other. Which is the most likely to have altered the word? (At vi. 36 *εωρακατε* occurs, and at vi. 46 *εωρακεν*, in both places unchanged except for *Evan.* 28 in the latter place, which MS merely adds *επιγινωσκει η* before *εωρακεν* (*sic*) *pr. loco.*)
- [vii. 49. *επαρατοι* (*pro επικαταρατοι*) NBTW Sod<sup>050</sup> 1[*non fam*] 33 2<sup>pe</sup> Sod<sup>K<sup>i</sup></sup> [*non al. vid*] Orig Cyr W-H Sod *txt.* This may be ellipsis, or it may indicate a preference, or it *may* be basic, for *επικαταρατοι* is the expression throughout the LXX from Genesis to Jeremiah and therefore may have replaced *επαρατοι*.]
- viii. 16. *αληθινη* (*pro αληθης*) See under "Improvement."
- x. 3. *φωνει* (*pro καλει*) NABDLXWΨ *fam* 1 33 157 213 249 397 2<sup>pe</sup> Paris<sup>97</sup> Sod<sup>541 1110 1114</sup> K<sup>i</sup> N<sup>40</sup> Cyr W-H Sod *txt.* It does not follow that the rest are wrong with *καλει*. The change may have been made by "scholars" for alliterative purposes following *φωνης αυτου ακουει* in the verse.
- xii. 3. *επλησθη* (*pro επληρωθη*) in the phrase "*η δε οικια επλη. εκ της οσμης του μυρου.*" This reading is found in B only, and is put aside by Hort and R.V. as not worthy of notice. The viciousness of their "note" system is shown here, for neither Hort nor Souter give the reading in their notes, and the ordinary minor student, who is compelled to use these tomes, thinks of course that B agrees with the text *επληρωθη* as printed. But B deliberately used a word which is practically *non Johannine* (*Soden* does not add one single new witness for *επλησθη*), for the *πλησαντες* of many at John xix. 29 [the only place in which a form of *πληθω* or *πιμπλημι* is found in the fourth Gospel] does not find any room in NBLX who

John

use a different sentence (σπογγον ουν μεστον οξους pro οι δε πλησαντες σπογγον οξους και) whereas πληρωω is fully Johannine, occurring at :

- iii. 29. αυτη ουν η χαρα η εμη πεπληρωται
- vii. 8. οτι ο εμος καιρος (vel ο καιρ. ο εμος) ουπω πεπληρωται
- xii. 38. ινα ο λογος Ησαιου του προφ. πληρωθη
- xiii. 18. αλλ ινα η γραφη πληρωθη
- xv. 25. αλλ ινα πληρωθη ο λογος
- xvi. 6. αλλ οτι ταυτα λελαληκα υμιν, η λυπη πεπληρωκεν υμων την καρδιαν
- 24. ινα η χαρα υμων η̃ πεπληρωμενη (Cf. I Jo. i. 4, II Jo. 12)
- xvii. 12. ινα η γραφη πληρωθη
- 13. ινα εχωσιν την χαραν την εμην πεπληρωμενην εν εαυτοις
- xviii. 9. ινα πληρωθη ο λογος ον ειπεν
- 32. ινα ο λογος του Ισηου πληρωθη
- xix. 24. } ινα η γραφη πληρωθη
- 36. }

besides πληρωμα in John i. 16 (a word not used by St. Luke, who on the other hand uses forms of πληθω freely).

Further, πληρωω is found in St. John's epistles :

- I John i. 4. ινα η χαρα υμων η̃ πεπληρωμενη (Cf. Jo. xvi. 24)
  - II John ver. 12. ινα η χαρα υμων πεπληρωμενη η̃ (S) B vg. (Rell η̃ πεπληρ.)
- in the same phrase as in the Gospel at xvi. 24.

Yet, if the critics could rake up from the Libraries a few Greek cursives with επλησθη in John xii. 3, upon their own foundations and rules they would be bound to insert the reading of B there. Such unscientific reasoning cannot affect Scripture harmfully here, since we are merely dealing with a synonym at this place. But the example is, or should be, a warning and a danger signal as to B's methods *elsewhere*. If B is "neutral" when he writes Ιησους for ὁ Ιησους, even when alone, as *Hort* insists by repeatedly placing the article in square brackets on those occasions, why in the name of common logic is B not right when he gives us such a fine "neutral" form as επλησθη, equally not found in other documents?

I insist, and I think the public will say with reason, instead of repeating to us *ad nauseam* what a fine man Hort was, and how much study underlay his text, that his followers should offer us some explanation of *why* they abandon B occasionally when that MS is affected by a bad "sunstroke," and not that they should cover up B's solecisms by a conspiracy and a mantle of silence (which I charge to be unfair). This remark applies with even greater force to the next place of this kind to be considered, viz. John xii. 28, where B and Evan 5 alone are guilty of something very serious. See under "Hopelessness of considering B neutral." Both *Hort* and *Souter's* Oxford edition abandon B, but cover up the matter by another conspiracy of silence.



John

- xiv. 7. In view of the foregoing, the next case may be referred with some confidence to an internal species of harmonistic effort (throwing some light on the other question of *εμεινεν* or *διετριβεν* at xi. 54. See under "Indeterminate.") I refer to the substitution of :

*αν ηδειτε* by BCQΨ 1[*non fam*] 33 *Ps-Ath Bas Cyr W-H*<sup>txt</sup> [*nil in mg*] *Sod*<sup>ms</sup> [*non txt*], or *αν ειδητε* L 2<sup>pe</sup>, or *ειδητε αν* X, or *ηδειτε αν* 22 213 314 *Sod*<sup>178</sup>, for *εγνωκειτε αν*, which as Tischendorf carefully explains may be a reflection of John viii. 19. *NDW* Paris<sup>97</sup> substitute *γνωσεσθε* which Tischendorf receives into his text. *αν ηδειτε* seems very likely an importation from viii. 19.

### *Homoioteleuton.*

- iii. 25. *εκ των μαθητων των Ιωαννου* B<sup>sol</sup> (but see under *Syriac*)  
 ix. 7. *απηλθεν βλεπων* (— *ουν και ενιψατο και ηλθεν inter απηλθεν et βλεπων*) B<sup>sol</sup>

*Syr sin* however differs : "and when he washed his face his eyes were opened," leaving out any question of *ηλθεν* which caused trouble in B.

The *arm* is rather graphic here : "He went, washed, came and saw."

- x. 18. *ταυτην εντολην* (*pro ταυτην την εντολην*) B<sup>sol</sup>. This must be an error and cannot certainly be referred to any Latin influence yet *Sod*<sup>050</sup>, a thoroughly bilingual codex, alone now comes to join B at this place ! Note the only *Greek* witness in xix. 26 for *αυτου post την μητερα* to join the Latins *a c n* is *Sod*<sup>050</sup> with Ω.

See beyond under the caption "Historic Present." It is *in the same verse* that *NB* alone substitute *ηρεν* for *αιρει*. I have directed attention to the *tullit* of *gat* at that place. Is it possible that Latin (*tulit* and *hoc mandatum*) is responsible for both *ηρεν* and *ταυτην εντολην* (— *την*) ?

### *Homoioteleuton with Indeterminate Results.*

- xii. 35. *περιπατειτεως το φως εχετε*. Depending on how carefully the original was made and copied must depend the correctness of the double variety *περιπατειτε ως* or *περιπατειτε εως*. B favours the former. In verse 36 *ως* stands plainly by *▮ABDLWΠΨ Did Ath*.  
 xiv. 22. *ΚΕΚΑΙΤΙΓΕΓΟΝΕΝ*. *και* has been inserted or dropped here owing to the proximity of *κε*. *▮* and most have it. *BADELX* 33

397 Laura<sup>A 104</sup> Sod<sup>337 1246 8371 K<sup>1</sup> N</sup> Cyr latt copt syr arm aeth goth  
drop it as do *W-H* [*nil in mg*] but not *Soden* (I wonder why).

*Homoioteleuton and Homoioarcton.*

John

- xiv. 4. We can hardly attribute to homoioteleuton the shortened clause here. It would be charitable to do so, but it is evidently to remove an apparent (and not a real) pleonasm that **NBC<sup>\*</sup>LQXW** 33 157 213 (*Sod*<sup>178</sup>) *boh pers aeth<sup>aliq</sup>* and only *a r* of the Latins give us *και οπου (εγω) υπαγω οιδατε την οδον* with *W-H* and *Sod*, instead of *και οπου (εγω) υπαγω οιδατε, και την οδον οιδατε* of *D* and all the other fourteen uncials, all the cursives, *syriacs* (including *sin*), *sah*, *latt*, the other versions, and *Cyril*. Neither *Ψ* nor 892 follows the **NB** group here, and *Paris*<sup>97</sup> has *και οπου εγω υπαγω ουκ οιδατε την οδον*. (Observe that it is *boh* which supports **NB** etc., and not *sah*. Further remove "*al. pauc*" and "*al*" in *Tisch Horner* and *Scholz* after 33 157. It is doubtful whether any other cursives so far collated have the short form. Only the famous *Sod*<sup>129</sup> (= 213) appears as a new witness. Correct *Wetstein* also who cites *goth* for it.) *c<sup>cr</sup>*, not cited by *Tisch*, has *και οπου υπαγω εγω οιδατε* (— *και την οδον οιδατε*).
- xviii. 5. Where *D b e r* (*hiat d*) and *Origen* omit *ιησους* in the sentence : *λεγει αυτοις (Ιησους) εγω ειμι · ειστηκει δε και Ιουδας*, *B* alone with *a* changes the order thus : *λεγει αυτοις εγω ειμι IC ICTHKEI* placing *Ιησους* after *εγω ειμι* and changing the form of the address. This *IC* crept in from the margin into the wrong place, or is an error of homoioarcton from *ICTHKEI* following.
- Hort cut the difficulty by omitting *Ιησους* from his text (with *D* 435 *minn*<sup>5</sup> [*et Sod*<sup>541 1054</sup>] *b e r Orig*) but indicates it in his margin as an alternative reading to place it where *B* does. But *r* (closely related to *a*) by omitting shows that in *a* "Jesus" came in, as in *B*, from the margin. Why should we follow *B a* then and insert it in the wrong place? *a* shows up the whole thing by writing "*Jesus autem stabat et Judas...*"

*Compound for Simple Verb.*

John

- iv. 15. For *μηδε ερχομαι* (or *ερχομαι*) *ενθαδε αντλειν* of all others and *Orig* 1/5, **N<sup>\*</sup>B** and *Orig* 4/5 (and these alone) write *μηδε διερχ...* (*διερχομαι B, διερχομαι N Orig ενθαδε αντλειν*).

As to this, *Tischendorf* at last makes a remark which we eagerly avail ourselves of. He says : "(:: *ερχ- si scriptum fuisset, quis tandem διερχ- maluisset?*)."



After going through St. Matthew, St. Mark, and St. Luke, and the first three and a half chapters of St. John, that is the best way he can put it. "If *ερχομαι* or *ερχωμαι* be original who would have thought of changing to *διερχ-*"! But, on the contrary, in the previous hundreds of pages in this volume we have seen *SB* and *Orig* constantly improving or trying to improve. The answer to Tischendorf and Westcott and Hort (for of course *διερχ-* is found in the latter's text, "*διερχωμαι*" with *S*, rather than B's *διερχομαι*, and no marginal comment) is that B often substitutes a simple for a compound verb, so that in these other cases an "Antioch" revision presupposes a change from simple to compound which "Antioch" would favor. Why then not here retain the compound if original? Further, the context shows that *εPX* following *ΔΕ* in *ΜΗΔΕ* (*ΜΗΔΕΕΡΧΟΜΑΙ*) could easily give rise to *διερχομαι*.

The middle-Egyptian fragment (published by Crum-Kenyon in *J.T.S.* vol. I does *not* have *διερχ*. (p. 428).

Dr. Souter in his latest pronunciamento on B ('Text and Canon,' 1913, p. 22) after referring to confections in B at Luke xii. 47, xix. 37, says: "But such features are like spots in the sun."† So carried away with B—(without real fundamental acquaintance with its *pervading* lack of neutrality, and indebtedness *throughout* to the "Version tradition")—was Hort, but Souter is absolutely inexcusable to write in this vein. For justification of our remark the reader need only read the previous and the subsequent pages in this volume. But on p. 103 Souter fairly eclipses anything so far said as to the wonderful labours of Westcott and Hort.

Now Dr. Souter is a capable and very well read man. Whence this fascination for an edition without fixed principles, or rather with an invented standard, and whose sponsors withheld (if they knew them) ‡ the rules which should govern in *identifying* readings? It is a strange situation. For fear that any student might be independent enough to think for himself once in a while, Dr. Souter delivers himself of this (p. 117): "In deciding as to which of one or more readings is the correct one, the final judgment lies with the trained common sense of the scholar. If it be replied that scholars differ, then the answer must be that for the untrained man *the opinion held by most scholars, or by those whose judgment is most highly esteemed by the body of scholars themselves, is that which will be most safely followed.*"

This is immediately succeeded by the following :

"There can be little question that of all texts now in existence that

† How about John iv. 46, Dr. Souter? Here B writes *ηλθεν ουν παλιν εν κανα* for *ηλ. ουν παλ. εις την κανα*. Is this a sunspot or a sunstroke? [B is followed by *NX*<sup>b</sup> (= *Sod*<sup>A4</sup> tremendously *Latin*) *Sod*<sup>1043 1443</sup>].

‡ Hort's 'Introduction' has no adequate foundation for his text in the matter of examples. It is throughout "assumption" backed by wordy and pleonastic iteration, not by examples.

which commands the highest degree of assent *among those best qualified to judge* is that of Westcott and Hort."

Now the first part *sounds* logical enough, but it certainly is illogical to follow it up with the subsequent renewal of idolatrous admiration for Westcott and Hort, because Dr. Souter himself consented to allow his name to appear on the title-page of the Oxford edition, from which many of Hort's readings are ejected, whether Souter approved or not.

We return to John iv. 15 where the Oxford edition is satisfied to leave *διερχομαι* of **SB** Tisch and W-H in the text. The Revision thus shares Tischendorf's and Hort's ideas that it would be folly to suppose that anyone finding *ερχομαι* should have revised to *διερχομαι*.

Very well. That presupposes that every other Greek MS (including mind you, DLWΨ Sod<sup>50</sup> 1 13 22 28 33 127 157 213 604 892 Paris<sup>97</sup> all extant here, besides hosts of other important witnesses including Soden's sympathetic codices from Sinai and Jerusalem) *have been revised* FROM A COMMON ORIGINAL, which we happen to know is not the case, because most of these MSS have a partial base conforming to **S** and B. [Soden cannot produce a single new witness agreeing with **S** or B.]

It presupposes that every latin base has been revised (for none read the equivalent of *διερχομαι*) although in countless places in the neighbourhood some and often many Latins are found with **S** or B.

It presupposes that D has also been tampered with, and W.

Why this elaborate and terrific difficulty, instead of recognizing that our good old friend, the precursor of **SB** and contemporary of Origen, calmly made use of his little "improvements" or suffered one of his "lapses" from homoioteleuton.

The *sah* and *slav* versions have "and I should not come out," while *aeth* expresses "et non veniam huc iterum." *vg<sup>R</sup>* adds *amplius*. Otherwise nothing lends its countenance to *διερχ.* which is opposed by Origen<sup>4.220</sup> himself, and by *Cyr* two hundred years later, which is a poor commentary on the "watchfulness of Alexandrian scholars" (Hort) if *διερχ.* had been correct.

As a matter of fact, but for *διερχεσθαι* in this same chapter (Jo. iv. 4), *διερχομαι* is foreign to St. John's diction, while being exceedingly common to that of St. Luke.† A glance at the concordance will show the situation.

I think therefore that it is not a question of Tischendorf's "quis tandem *διερχ.* maluisset," but that *διερχ.* is an *error* from the **MHΔΕ** preceding.

Dr. Hort (vol. ii. p. 226) explains his decision thus :

"*Διέρχομαι* is here used in its idiomatic sense 'come all the way,' which expresses the woman's sense of her often repeated toil."

Exactly. Thus **SB** "improved" the record.

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† Twenty times in Acts, ten times in St. Luke's Gospel.



Hort continues: "Being commonly used in other senses, the word was easily misunderstood and assumed to be inappropriate; and the change would be helped by the facility with which one of two similar consecutive syllables drops out."

We are face to face here with Dr. Hort's whole mental attitude in these matters and with our own. His studies led him to presuppose innocent copying on the part of B (p. 237), and a very pure archetype from which B was copying. Our investigations reveal a surprising degree of the contrary elements pervading B, of which we are giving examples at full length. Having established that the B text is full of "improvements," we can only rank *διερχομαι* as another in the same class. Dr. Hort sees here the foundation text, abandoned by all copies, scribes, and versions, because the true sense (which he alone appreciates) was "easily misunderstood." But the copyists and translators of antiquity did not act thus, and there is no trace of this left elsewhere, except in the *aethiopic* version (as recorded above) which once more reduces Hort's mental attitude, and that of **Σ** and B and their progenitors, to Egyptian soil. Hort says *διερχ.* means "'come all the way,' which expresses the woman's sense of her *often repeated* toil." Exactly thus INTERPRETS *aeth* alone, retaining *ερχομαι* but adding *iterum*! And so INTERPRETS *Ephr* (against *syr* and *diatess*)!

John

iv. 16. Immediately following this, we find *σου του ανδρα* by B and seven cursives which is the coptic method (for *του ανδρα σου*) and where *Orig* 3/6 3/6 is on both sides.

What happened to **Σ** here? And W? What science is there in establishing *διερχ.* as "neutral" and basic in iv. 15 if in the very next verse we cannot tell what is and what is not neutral? Of course Hort knew, for he had support for B from a mixed lot of cursives: 69 [*contra fam*] 71 74 248 254 *Evst* 32 and 60 [*contra Evan* 157 its sister], (*Soden* only adds <sup>190</sup> N<sup>11</sup>) so he placed the B reading in his text. But he is only following a "version tradition," one "version tradition," and that of Egypt, in so doing. Naturally, when you establish an *arbitrary* "neutral" text and make it a standard you can be free to act as you wish. This utterly unscientific stand (*διερχομαι* in verse 15) is now found to be adopted by the *R.V.* as exhibited in the Oxford edition of 1910 after thirty years' and more experience since Hort's text was published. I can only say that the "majority of scholars" cited by Souter *may* be right, but I prefer to remain with the late Dr. Salmon, Canon Cook, Adalbert Merx and others in the minority. "Facts are stubborn things," as Adalbert Merx quotes on the first page of his first volume. I will *not* accept all B's strange readings and aberrations because I am told to do so. Souter's apostle Burkitt (see the unstinted praise on p. 129 of Souter's 'Text and Canon') himself is on my side with Turner and others against this idolatry and even *von Soden* abandons **ΣB** and *Orig* 3/4 here.

## VERB FORM CHANGES.

*Change of Voice.*

John	v. 25. ακουσουσιν	B 22 138 357? (257 Tisch) Sod <sup>541</sup> Chr <sup>bis</sup> Cyr <sup>bis</sup> Hipp (Soden) et W-H txt.
	ακουσωσιν	ⲬLT <sup>i</sup> 1[non fam] 33 69[non fam] 157 185 213 314 2 <sup>pe</sup> et WΨ Paris <sup>97</sup> Sod <sup>190</sup> 469 K <sup>i</sup> et Sod txt.
	(audiunt	c f vg <sup>M</sup> )
	but ακουσονται	DAΓΔΛΠ unc <sup>8</sup> minn pl et Hipp <sup>bis</sup> (Lagarde)
ibid.	ζησουσιν	ⲬBDL et T <sup>i</sup> W 1[non fam] 22 33 357 2 <sup>pe</sup> z <sup>cr</sup>
	† Laura <sup>A 104</sup>	[Soden non Lake] Paris <sup>97</sup> [non 346 teste Ferrar] Sod <sup>1266</sup> W-H Sod txt.
	but ζησονται	ΑΓΔΛΠ unc <sup>8</sup> al <sup>pl</sup> Hipp <sup>bis</sup> Chr <sup>bis</sup> Cyr.

As to the more recently recovered witnesses, W and Paris<sup>97</sup> join ⲬB in *both* places, but Ψ has ακουσωσιν and leaves ζησονται alone, thus agreeing with Chr and Cyr, and 892 makes no change from the textus receptus; the new witness T<sup>i</sup>, of course wholly 'Egyptian,' agrees as would be expected with W.

The suspicious thing here is the position observed in Cyr and Chr, which is reversed in D, while the 1 and 13 families are divided. Would it not be better to follow Hippolytus rather than strain at the more or less imaginary "neutral" text here? Hipp is absent in the following but Chr and Cyr are on both sides.

John	v. 28. ακουσουσιν	BT <sup>i</sup> [negl. Sod] 157 Sod <sup>351</sup> Chr 1/2 Cyr <sup>txt</sup> W-H txt.
	ακουσωσιν	ⲬLNA (Sod <sup>050</sup> ) 33 213 397 Paris <sup>97</sup> et W Laura <sup>A 104</sup> Sod <sup>1266</sup> K <sup>i</sup> Sod txt [non 2 <sup>pe</sup> ]
	but ακουσονται	DAΓΛΠ unc rell minn Chr 1/2 Cyr <sup>com</sup> Bas

Here W again agrees, and T<sup>i</sup> with B, but not Ψ, and 892 is again noticeable by absence from agreement with Ⲭ or B. Observe that 1 and 69 do not repeat their change here and Sod<sup>050</sup> has ακουσουσονται sic. Paris<sup>97</sup> (with Orig) adds και οι ακουσαντες ζησουσιν repeating and confirming ζησουσιν of verse 25, and thus is more consistent than Ψ which abstains from change here.

John  
x. 14. See under "Coptic and Latin."

† Soden does not give Laura<sup>A 104</sup> at verse 28 below (his <sup>1279</sup>). Has he copied wrongly from Lake?



- John  
 (xiv. 19. *ζησετε pro ζησεσθε* See under "Form.")  
 xiv. 23. *ποιησομεθα (pro ποιησομεν)* See under "Improvement" and  
 note very specially.

*Change of Mood.*

- xiii. 2. *παραδοι (pro παραδω)* **ΣBD** [*non T<sup>1</sup>W rel*]  
 (Cf. xiii. 29 *να τι δοι* D)

As to whether *οι* really represents a change of mood or not in **ΣBD** here and elsewhere, it is worth noting that the new MS W has *εγνοι* for *εγνω* in xvi. 19, so that *οι* for *ω* may merely be itacismic in **ΣBD**.

But see Matt. xviii. 30 *αποδη* **Σ** (*vult<sup>rob</sup> αποδοιη*) *pro αποδω* [not cited by *Tisch* or *Sod*], noticed by us in Postscript to Part II.

I have neglected all changes of mood following *να*. They seem of no value in the premises.

- John  
 xiv. 15. *τηρησετε (pro τηρησατε)* BL<sup>Ψ</sup> [*Sod non Lake*] 54 73 Laura<sup>A 104</sup>  
*Sod*<sup>190 351 1091 1110 1349 K<sup>1</sup></sup> W-H [*non Sod txt*] only and *sah boh arm*  
 future against imperative of the rest and the other versions  
 (**Σ** 33 Paris<sup>97</sup> *Sod*<sup>13</sup> and a few *τηρησητε*).

*Change of Tense.*

- iv. 21. *πιστευε (pro πιστευσον)* **ΣBC\*DLW** 1 22\* 138 *fam* 13 [*non*  
 124] 2<sup>pe</sup> Laura<sup>A 104</sup> *Sod*<sup>190 1110 K<sup>1</sup></sup> [*male vid Sod*<sup>350</sup> = *i<sup>scr</sup>*] *sah Orig*  
*Ath Cyr W-H<sup>txt</sup> Sod<sup>mg</sup>* [*non<sup>txt</sup>*]

- vi. 12. We may include under this head *τα περισσευοντα* by B only  
 and 40 63 64 71 *al*<sup>5</sup> *Sod*<sup>1094 fam C</sup> [not indulged in by the real  
 sympathising cursives] for *τα περισσευσαντα* of all the rest  
 and *Cyr* (*περισσευματα* **Δ** *aliqu.*). Neither W-H nor *Soden*  
 follow B here.

(A change of number occurs in the very next verse.)

- vii. 19. *εδωκεν* BDHP<sup>2</sup> 240 244 359 *hi soli inter omn et W-H<sup>txt</sup>*  
 (*pro δεδωκεν* **Σ** *rell*)

In these connections we must consider St. John's manner. He employs the perfect almost habitually.

39. *οι πιστευσαντες (pro οι πιστευοντες)* BLT (*πιστευσοντες*) W  
*Evst* 18 *sy sin* (cf. *sah*) *Chrys*<sup>cod A</sup> and W-H *txt* [*nil in mg*],  
 but apparently no others. *Soden* gives no new witnesses.

- viii. 23. *ελεγεν (pro ειπεν)* **ΣBDLNTXW** *fam* 13 [*non* 124]  
 Laura<sup>A 104</sup> [*negl Sod*] *Sod*<sup>541 1114 fam C</sup> *it<sup>pl</sup> vg Orig Cyr W-H Sod*  
*txt*.

This looks like a strong combination, but it is opposed by all the sympathising cursives and 1 33 892 Paris<sup>97</sup> and **Ψ**. Why? Because *ειπεν* is right. The small band above changed merely in order to conform to *ελεγον* above in verse 22. Again a question of "pairs." Ver 22 *ελεγον ουν οι*

John

Ιουδαιοι..., then why not, said they, *και ελεγεν αυτοις* in *ver* 23. There would be no reason to change to *ειπεν* if *ελεγεν* were basic.

viii. 39. See under "Improvement."

The number of cases of change of tense in the Gospels can be doubled if we consider the readings of **Σ** as well as those of B or **ΣB** together.

x. 18. *ηρεν* (*pro αιπει*) **ΣB** *solī cum W-H*. See p. 354.

21. *ανοιξαι* **ΣBLXX<sup>b</sup>W** *Sod*<sup>050</sup> *fam* 1 *fam* 13 22\*\* 33 157 213 249\* 2<sup>pe</sup> Paris<sup>97</sup> *Sod*<sup>178 541 1110</sup> *fam* **CN** *Orig Chr W-H Sod txt*, against *ανοιγειν* by the great mass including D. This *ανοιξαι* must be an "improvement" to fit the remark to chapter ix. where the record is so complete of a cure of the blind. I cannot conceive of a "revision" under all the circumstances changing *ανοιξαι* to *ανοιγειν*.

25. *ουκ επιστευσατε* (*pro ου πιστευετε*) B 4 52 63 71 157 248 259 *Sod*<sup>1094</sup> *Chr*<sup>codd 2/7</sup> (+ *μοι*) (33? 251 *ουκ επιστευετε*) *f* [*non* Paris<sup>97</sup> *rell*].

Only the above-mentioned change, against all the rest and against the Versions. It is quite clear that it is an "improvement" (following *ειπον υμιν*) and not basic, and even Hort abandons B and does not record anything in his margin! The amusing thing is that King James' translators (although the previous editions and Tynedale had the present) have "and ye believed not," and Hort and the Revision actually set them straight here as against B and company, and of course the margin of the Revision is silent, whereas they could have mentioned B and ten other "ancient authorities" for the past tense.

The point to observe is that the transition from "I TOLD you...to...and ye BELIEVE not" offended B, and Hort by not accepting B's "I TOLD you...and ye BELIEVED not" reproves B for an unnecessary nicety. Is not our case abundantly proved by this? If B is wrong here, he must be wrong in many of the other places which we have discussed. Fancy accepting *ηρεν* of **ΣB** in x. 18 (*vide paullo post*) and rejecting this harmless reading of B *min*<sup>s</sup> in x. 25!

xi. 27. *πιστευω* (*pro πεπιστευκα*) B\* *c*<sup>scr</sup> (= *Sod*<sup>1386</sup>) *t*<sup>scr</sup> [*negl. Sod*] *sah boh* (and *syraeth etc.*). Also A.V.<sup>1611</sup> again. Not adopted by Hort.

See under "Coptic."

29. *εκεινη ως ηκουσεν, εγειρεται ταχυ και ερχεται προς αυτον*. So *Tischendorf* (against his own group)† with the *textus*

† "Tischendorf's text is, in my own opinion, right in many places where the text of Hort is wrong." C. H. Turner (J. T. S. vol. xi. p. 183).



John

receptus and most, but against Hort's and Soden's: *εκεινη δε ως ηκουσεν ηγερθη ταχυ και ηρχετο προς αυτον* with **Σ**BC(D)LXW 33 213 249 397 Paris<sup>97</sup> *Sod*<sup>1110 1114 tam N</sup> [*d* has *surrexit* and *venit*, D<sup>gr</sup> *ηγερθη και ερχεται*, clearly a *Latin* influence on his Greek].

I suggest that this small but important group is perpetrating another "improvement," objecting to the transition from the past tense *ηκουσεν* to the graphic historic presents *εγχειται* and *ερχεται*. So at least thought Tischendorf, no mean judge of such matters, and he condemns his beloved **Σ** by absolutely neglecting its testimony, down to the suppression of the connecting *δε* at the head of the verse.†

xii. 13. *εκρανγασαν* (*pro εκρανγαζον* **Σ**B<sup>3</sup>DLQW *et εκραζον unc rell*)  
B<sup>sol\*</sup> *inter gr cum sah et goth.*

49. An exception to the rule of "pairs" is made here, and instead of *ελαλησα...εδωκεν*, we are treated to *ελαλησα...δεδωκεν* by **Σ**BAMX and WΨ *al. pauc. Did Cyr W-H Sod txt*, while the rest favour *εδωκεν*. Now *δεδωκεν* may have been introduced by **Σ**B *etc.* to conform to St. John's more usual use of the perfect, or the other side may have revised to *εδωκεν* (but observe that DΔ, the graeco-latins, have the aorist) for the sake of the "pair." We will not insist. For at xiii. 3 **Σ**BKLT<sup>W</sup> 138 Paris<sup>97</sup> *Sod*<sup>K<sup>c</sup></sup> have *εδωκεν*.

xiii. 19. *πιστευητε* (*pro πιστευσητε*) BC *Orig 1/2 et W-H txt* [*nil in mg*]

37. *ακολουθειν* (*pro ακολουθησαι*) B and C only. This is a most glaring *change*, yet Hort follows in his text without marginal alternative. And this amounts to following B *alone*, because he prints *ακολουθειν αρτι*, whereas C (the only other authority for the present infinitive) has *νυν ακολουθειν*. Moreover the fact of wilful change is shown by C, who alone with *Evan* 96 and *Cyr* also changes *νυν ακολουθησαι* in *verse* 36 to *νυν ακολουθειν*. The Oxford edition of 1910 representing the Revisers acknowledges that BC and Hort are wrong, for it restores *ακολουθησαι* without marginal comment. Upon what principle then do Souter and the critics so earnestly commend Hort's "foundations"? Once more they are shown to be imbedded in sand, and to represent the perishing piles of B. For the present infinitive is clearly introduced because of the propinquity of *νυν* and *αρτι* both in *verses* 36 and 37. (Some few mss, viz. 157 with 47 435 and the Latinisers 56 58 61, remove *αρτι* altogether in this *verse* 37. **Σ**XW vary the order

† See my remarks as to this in Part II. under "Versions."

Johu

of the following clause to *υπερ σου την ψυχην μου θησω*, and some would couple *αρτι* with this sentence.)

- xiv. 10. *οὐ πιστευσεις* (*pro οὐ πιστευεις*) B<sup>\*sol</sup>. This is a very pretty place, and will appeal to Coptic scholars, if not to my less well-informed critics. I know of no other authority for this except the *bohairic* version (all codices) which very definitely has the second person singular of the future tense: **ⲭⲏⲁⲗⲧⲁⲛ** against the transliterated **ⲛⲉⲡⲓⲥⲧⲉⲧⲉ ⲁⲛ** of *sah*. Could anything be more definite as to the situation as between B and the *bohairic*?

13. *αιτητε* (*pro αιτησητε*) B(*αιτηται*) Q only, is presumably the present conjunctive, unless merely a matter of "form," but both coptics have definitely the future. [In verse 14 B reads *αιτησητε* with the rest]. See below at xv. 16.

17. See under "Improvement."

- |   |     |                        |                  |   |  |
|---|-----|------------------------|------------------|---|--|
| { | xv. | 4. <i>bis in versu</i> | See under "Form" | } | In verse 7 <i>μεινητε</i> and <i>μεινη</i> are retained by those who change in verses 4 and 6. |
|   |     | 6.                     |                  |   |  |

16. *αιτητε* (*pro αιτησητε*) BLΨ [*non* Paris<sup>97</sup> *non al. vid*]. B is the only one to have this *both here and at* xiv. 13 (see above). It may be a version influence, but it occurs here in B at the end of a line. It can also be referred here to a continuation of the tense in the verse of *να υμεις υπαγητε...φερητε...μεινη...αιτητε*. This would bear out the general preference for "pairs" as explained elsewhere. On the other hand, in the actual sentence *αιτητε* would not square with *δω* following (of B *etc.*). We would have the *pres. subj.* followed by the *aurist subj.* in this last clause *να οτι αν αιτητε του πρα εν τω ονοματι μου δω υμιν*, whereas we might expect *διδω*. Ⲭ, some cursives and *Cyr* force the future *δωσει* † on us to square with *αιτησητε*. Any way we look at it there has been forced tinkering with the passage, for others read *δωη*. As none read *διδω* we may look with suspicion on *αιτητε* of BLΨ, which *Hort* merely places in his margin.

- xvi. 22. *αρει* (*pro αιρει*) BD\*Γ (*επει* N) *sah boh arm aeth W-H<sup>txt</sup> Sod<sup>mg</sup>*. Cf. *Hil et tollet c d δ gat aur Aug vg<sup>15</sup>*, *auferet a ff r Cypr* (*αφερει* W), *aufert e f q*; *tollit b vg<sup>10</sup>*. See under "Improvement."

- xvii. 7. *εδωκες* B, *εδωκας* A 1[*non fam*] 118\*\* a<sup>scr</sup> Paris<sup>97</sup> Sod<sup>52</sup> W-H<sup>txt</sup> (*pro δεδωκας rell*)

8. *εδωκες* B, *εδωκας* ACDΠ\*W *minn pauc W-H<sup>txt</sup>* (*pro δεδωκας longe plur et Cyr*).

21. *πιστευη* (*pro πιστευση*) Ⲭ\*BC\*W *Clem Eus W-H* [*non Sod*],

† And *fam* 13 have *τουτο ποιησω etc.*



John

but against the rest and *Orig Ath Cyr*. Probably to conform in a measure to πιστευοντων in verse 20, for πιστευοντων is the correct reading there.

xix. 12. εκραυγασαν BD<sup>sup</sup>Ψ min<sup>aliq</sup> a W-H txt [nil mg]. See under "Change without Improvement." (ελεγον pro εκρ. λεγοντες N; cf. NW in xix. 15.)

15. πιστευητε (pro πιστευσητε) N\*BΨ (verse number wrong in Lake) *Orig W-H* [nil mg] (Latins *credatis*) against all the rest (*Soden* adds no new witnesses although printing in his text πιστευ[σ]ητε) including W Paris<sup>97</sup> and *Cyr* [*e* and *vg*<sup>F</sup> omit the verse, but not the *Diat*<sup>arab</sup> nor any other authorities (*syr sin* still missing until xix. 41, but *pers* has it)].

xx. 31. πιστευητε (pro πιστευσητε) N\*B Sod<sup>050</sup> W-H txt [nil mg] (Latins *credatis*) against all the rest including W the new fragment T<sup>o</sup> (*Amélineau* p. 47) and the *Evst.* in same publication (p. 63) and *Cyr* again [*Origen* is absent]. Will *Soden* please explain why at xix. 35 he prints πιστευ[σ]ητε and gives H<sup>δ1-2\*</sup> 86 Ωρ in his upper margin, while here at xx. 31 he prints πιστευσητε (against *Hort*) and places πιστευητε H<sup>δ1-2\*</sup> I<sup>050</sup> in his second column of notes, although he adds I<sup>050</sup>?

xxi. 6. ισχυον (pro ισχυσαν) NBCDLNΔΠΨ [non W] 1 [non fam] 4 15 27? 29? 33 124 [non fam] 262 270 aopw<sup>scr</sup> Laura<sup>A</sup> 104 Sod<sup>351 1089 1110</sup> *Cyr W-H Sod txt et valebant c g δ gat foss aur dim vgg<sup>omn</sup> vid*, poterant a b d f r [hiat ff, non e q].

†25. χωρησειν (pro χωρησαι) BC\* et N<sup>a</sup> et Sod<sup>1121 sol</sup> *Orig* 1/4 (1/4 χωρειν, bis χωρησαι). The fluctuation of *Origen* probably indicates revision and preference by B, for BC\*N<sup>a</sup> are not even joined by W or Ψ nor by a single minuscule except Sod<sup>1121</sup> = Sinai<sup>182</sup> (only c<sup>scr</sup> χωραισεν sic). But *Hort's* and *Souter's* editions both adopt χωρησειν. *Soden* does not.

### (Historic Present.)

As against the frequent change by NB in the other Gospels in favour of present or imperfect‡ over the past tense, there is but little to note in St. John's Gospel. In fact at:

† *Om. verse* N\*.

‡ Obs. 892 but not N or B at ix. 40 ηκουον for ηκουσαν and obs. N alone at xi. 43 εκραυγαζεν (of the Lord's command to Lazarus) for εκραυγασεν. Only two vulgates<sup>OT</sup> have clamabit sic, simply an error for clamavit.

Note also at xi. 3 εφιλεις for φιλεις by L *Evst* 29 Sod<sup>3017</sup> arm. Observe N at xvii. 12 εφυλασσον for εφυλαξα. There is a gross error here in *Soden's* notes. He adds d r to N for εφυλασσον. They do not read thus. Both custodiui. He has confused their reading of custodiebam for servabam as an interpretation of ετηρουν earlier in the verse. Perhaps the eye of N was similarly misled!

John

- x. 18. **SB** and they alone curiously enough substitute *ηρεν* for *αιρει* in the clause *ουδεις αιρει αυτην απ εμου* (of *την ψυχην* verse 17) *αλλ εγω τιθημι αυτην απ εμαυτου*, where **SB** must be wrong. They are opposed by **S<sup>c</sup>** and the rest *Origen<sup>quater</sup> et Orig<sup>int</sup> Eus<sup>quinquies</sup> Did<sup>pluries</sup> et al.*, and it is scarcely credible, but *Westcott-Hort*, acting on their rule that **SB** in combination cannot be wrong, actually insert *ηρεν* into their *text*, which has overflowed ("some ancient authorities read") into the margin of the English Revision of 1881. The Greek *R.V.* naturally restores *αιρει* to the text, but could not resist putting *ηρεν* in the margin. The versions and every other Greek document are clear for the present tense *αιρει*.

Instead of *tollit* of most Latins I find *gat* has *tullit*. Is it possible that this *ηρεν* crept into **SB** from a graeco-latin with *tullit* or *tulit*?†

*Soden* cannot find a single new witness for this absurd reading. Observe that it is in this same verse that B (alone with *Sod*<sup>050</sup>) has *ταυτην εντολην*, "*hoc mandatum*" or "*hoc praeceptum*" for *ταυτην την εντολην* of all the rest.

40. *εμενεν* (*pro εμεινεν*) is found in B [apparently alone of Greeks with 21 (*Sod*<sup>286</sup>)] with *a b c e ff l* of Latins [*non d f r δ*]. *Syr sin* apparently alone with *pers* and *Chr*<sup>codd 5/6</sup> omits *και εμεινεν εκει*, or rather may agree with *pers* alone, and suppressing *εμεινεν* transfer *και εκει* to the head of the following verse. (*Syr pesh* has *ην* or *fuit* for *εμεινεν*.) *W-H*<sup>txt</sup> prints *εμενεν* alone with B, and now 21.
- xii. 23. Here occurs a real Historic present: *αποκρινεται* (*pro απεκρινατο* of nearly all and *απεκριθη* of the few) by **SBLXW** 33 *Sod*<sup>050</sup> and Paris<sup>97</sup> *W-H* [*non Sod*] and by them alone. All clearly representing one influence and one stem. And absolutely deliberate and eclectic as will be shown immediately, because two verses below at:
25. we find *απολλυει* substituted for *απολεσει*, but only by **SBLW** 33 *Sod*<sup>541</sup> *ff*. Here X and Paris<sup>97</sup> abandon the group. They have been "revised" if you will, it matters not whether they have been revised or hold the true base exhibited by all others. The reason **SBLW** 33 adopt *απολλυει* is apparently because it follows so close to *φερει* at the end of the previous verse: *εαν δε αποθανη πολυν καρπον φερει . ο φιλων την ψυχην αυτου απολλυει αυτην*. Thus it not only bears on the previous *φερει* but has reference to the harmonising of *φιλων* with *απολλυει*,

† For *ηρεν* at John v. 9 *e q* have *tulit*, and not *sustulit*; at John xi. 41 for *ηραν* all Latins (except *p r*) have *tulerunt*, and not *sustulerunt*.



John

and thus constitutes another affair of "pairs." There can be no question about it. They do not however change *φυλαξει* in the next clause, which only shows how imperfect, or rather personal, was this Alexandrian revision. I speak with some confidence—as I draw towards the close of this essay—for if "Antioch" had been the censor here, besides changing *απολλυει* to *απολεσει*, why did they leave *φέρει* alone and not change that to a future *οἶσει*?

As a matter of fact *Origen* and *Nonnus* exhibit to us the attitude of the ancient minds at this place for they *do* write *φυλασσει* for *φυλαξει*, and *ff* with its Egyptian affinity writes *perdit...odit...custodit* (*b c f l* custodit).

Will *Soden* explain why he rejects *αποκρινεται* of **NBLXW** 33 Paris<sup>97</sup> in verse 23 and adopts *απολλυει* of **NBLW** 33 *Sod*<sup>541</sup> *ff* in verse 25?

- xiii. 38. Again here, as at xii. 23, we find *αποκρινεται* substituted for *απεκριθη* by a somewhat larger group involving **NABCLXW** *Sod*<sup>050</sup> *fam* 1 *fam* 13 22 33 138 157 213 254 2<sup>pe</sup> Paris<sup>97</sup> *Sod*<sup>190 351</sup> *W-H* *Sod* *txt.* *Tisch* says of the *minn* "al<sup>10</sup>," but observe that only *fam* 1 *fam* 13 22 138 157 213 and 254 of the same family tendencies swell the chorus of 33 Paris<sup>97</sup> sung in the former place. *Syr* is *λεγει*, but all *latt* respondit as at xii. 23. *αποκρινεται* seems clearly an "improvement" by the few. Observe their record in the other Gospels as to Historic presents. So far in St. John they had successfully resisted the temptation to change. If really basic how is it that *fam* 1 *fam* 13 22 138 157 213 and 254 did not follow in xii. 23 as well as in xiii. 38?

### Change of Number.

- vi. 13. *επερισσευσαν* (controlled by *â*) **BDE<sup>g</sup>W** 67 *Sod*<sup>190</sup> *Evst* 60 (*P<sup>scr</sup>*) *copt lat W-H* [*non Sod*] against the singular *επερισσευσεν* by the rest and *Amélineau's* new Egyptian *Evst*, see his page 64, and (*απερ επερισσευσεν* *Cyr*). The plural is more or less Egyptian (Coptic) and the Latins use it. When *W* joins in these places with *D* it is a pretty clear intimation of "version" tradition and influence. In the next verse we get an intimation of *which* version, for, while the Latins hold the singular *σημειον* with **N** and majority Greeks and versions, **BDE<sup>g</sup>X<sup>b</sup>** only, with *a arm syr hier* and **BOH** only, have the plural *σημεια*.†

† There is great danger of **Δ** (*Sod*<sup>δ 30</sup> being quoted here instead of *Eg*), for *Soden's* symbols read in verse 13 *H*<sup>δ 1 01430</sup> and in verse 14 *H*<sup>δ 130</sup>. By 30 *ε* 30 is meant (*Eg*) whereas *δ* 30 is **Δ**.

John

vi. 22. *ειδον* BA *minn perpauc a d f l q* (following *turbæ*) *sah boh aeth syr W-H Sod txt* (*ιδον* LNW) [*pro ιδων* ΓΔ<sup>gr</sup>Λ unc<sup>9</sup>, *et ειδεν* ΣD<sup>gr</sup>X<sup>b</sup> *b c ff g δ vg* (following *turba*) *σκοπιαζεν Nonn*]. This is again rather Egyptian. (*ιδοντες* 67 213, *ειδως* Sod<sup>1110</sup> Laura<sup>A 104</sup>.)

but x. 12. *εστιν τα προβατα* ΣABLXW Sod<sup>050</sup> *min<sup>aliq</sup> Const Eus Cyr W-H Sod txt* (for *εισιν τα προβατα*) but this is exceptional.

16. *γενησονται* (*pro γενησεται*) BDLXWΨ 1[*non fam*] 33 213 2<sup>pe</sup> Sod<sup>183</sup> *d f vg<sup>J</sup> goth sah boh arm Clem* (Variant Chr *codd inter εσεται et εσονται. Cf. verss*).

27. *ακουουσιν* (*pro ακουει*) following *τα προβατα* ΣBLXW Sod<sup>050</sup> *fam 13 33 157 213 249 397 Sod<sup>1110</sup> fam<sup>N</sup> d et latt Hom<sup>Clem</sup>?* Orig 4/6 Bas 1/4 Cyr W-H Sod txt (*ακουσωσιν* Paris<sup>97</sup>) but against all the rest and D<sup>gr</sup> and Clem Orig 2/6 Eus Bas 3/4 Thdt.

As showing that this must have been changed originally from *ακουει* we note that Σ alone follows with *αποληται* for *απολωνται*.

xi. 45. *ὁ* (*pro ἃ*) See under "Improvement."

xvii. 7. *εισιν pro εστιν* (following *παντα οσα*) ΣBCLNXY *et WΨ* 33 157 213 314 Sod<sup>1110</sup> Paris<sup>97</sup> W-H Sod txt latt copt et d δ [*contra* D<sup>gr</sup> Δ<sup>gr</sup>]. Cyril has *εστιν* against the Egyptian group.

xx. 23. *τινος bis* (*pro τωνων bis*) B (*sol inter gr*) *a e f syr Cypr Eus* Orig<sup>int</sup> Aug Pacian Auct<sup>prom</sup> W-H<sup>mg</sup>.

### Change of Case.

viii. 55. This is quite an important place. *εσομαι ομοιος υμιν ψευστης* by BADW *fam 1 52 138 157 254 2<sup>pe</sup>* only of Greeks, and latt: *ero similis vobis mendax* (against *Tertullian's* genitive *ero similis VESTRI mendax*), instead of *εσομαι ομοιος υμων ψευστης*. Soden only adds 138 (*B & G add<sup>050</sup>*) to the Greek witnesses hitherto known and does not follow in his text, abandoning Hort's *υμιν*. The dative after *ομοιος* is as legitimate in Greek as the genitive, and throughout the N.T. is generally used. Therefore in opposing Σ and the mass here (including Ψ 892 and Paris<sup>97</sup>) B must be seeking for something. What was he doing? Who is right? Which is the harder reading? Was B influenced by the Latin, or did the Latins have *υμιν* and not *υμων* before them? Well *υμων* being the harder reading is I think distinctly to be preferred, and *υμιν* to be relegated to the large scrap-heap of attempted "improvements." St. John himself near by (ix. 9) says *ομοιος αυτω* and in 1 John iii. 2 we find *ομοιοι αυτω*. But if St. John uses the *genitive υμων* in the fourth Gospel at viii. 55 why not let it stand?



John

Our Lord was saying to the Jewish crowd : "And ye have not known Him, but I know Him, and if I should say that I do not know Him, I should be *like a liar among you*," or, *like a liar of your sort*, rather than "like to you a liar." In other words the genitive seems to convey that sarcasm† which not

† Dr. Burkitt ('The Gospel History') has this to say about the fourth Gospel : "There is an argumentativeness, a tendency to mystification, about the utterances of the Johannine Christ which, taken as the report of actual words spoken, *is positively repellent*" (p. 227). And again : "For we have not done with the Fourth Gospel when we have made up our minds that neither the narrative nor the discourses are to be regarded as history, as matters of the past fact" (p. 229). And again : "Especially am I sure that we shall never do justice to this Gospel, so long as we treat it as a narrative of events that were seen and heard of men. It is not a competitor of the Synoptic Gospels. But, you will say, what becomes of the truth of the Gospel?" (p. 235/6). And once more : "Then again, as I have already observed, the actual words which the Evangelist ascribes to our Lord when the Jews 'persecute' Him for healing on the Sabbath were calculated rather to exasperate than either to appease or instruct them" (p. 238). And lastly : "Now, if we look at the form and manner of these words, *it is, I am convinced, impossible for one moment to imagine that they can represent an accurate account* of any man's defence of himself after outraging the religious susceptibilities of powerful adversaries. It is not in the least the kind of thing which a phonograph would have reported" (p. 238/9).

But surely the other Gospellists have something of the same kind to say of Christ's manner on certain occasions! And as to deep sarcasm how about *Luke* xvi. 9 "And I say unto you Make to yourselves friends (out) of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations"? No satisfactory interpretation of these words has ever been made, save that they convey a biting satire.

In the above quotations from Dr. Burkitt's book (chapter on the Fourth Gospel) I do not wish to do him any injustice by quotations perforce divorced from their context. He has said, rather unnecessarily, of me that I do not know the difference between a dilettante and a scholar. However that may be, I think I can detect the difference between an unbeliever and a believer! For in all Dr. Burkitt's writings he distinctly disavows his belief in our Lord's saying, recorded in the Fourth Gospel (xvi. 26) : "But the Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring to your remembrance (*lit.* remind you of) all the things which (*πάντα αὐ*) I said unto you." In the face of this Burkitt writes again and again such things as this : "It was necessary that the disciples should reverence and love their Master; far more necessary that they should remember His phrases. *But the conditions were not specially favourable for accurate reminiscence*" (*op. cit.* p. 145). "I imagine it to be one of the most delicate of the problems which confront the investigator of the Gospel History to determine how far the sayings of Jesus reported only in the Gospel according to Matthew are, in the narrower sense, historical; how far, that is, they are a literal translation into Greek of words which Jesus once spoke... It is not only a question whether this or that sentence or illustration comes really from a later time" (p. 191/2). "If the picture presented in S. Mark's Gospel be in all essentials true, it will give an essentially reasonable account of the ministry. I do not mean it will contain no stories of what are called 'miracles' or that we should at once be able without misgiving to accept every incident as having actually occurred in the way related" (p. 66). "I have said that our Evangelists altered freely the earlier sources which they used. They changed, added, omitted. This sounds, no doubt, very terrible and dangerous. Let us put the statement then in another form, a form quite as legitimate, but less shocking. Let us say that the Evangelists were historians and not chroniclers. *This does not assert that they were trustworthy or even truthful*" (p. 21).

unoften underlies our Lord's addresses to those who were baiting him and lying in wait to "catch him in a word." The original Aramaic of John viii. 55 we can only surmise, but the Syriac is plain, not "like you a liar," but "a liar like you" "*mendax sicut vos*." Malan says: "I am for myself a liar like you," and adds in a note: "the construction is

But for cold, calculated apostasy, note the following:

"That the Gospel according to Mark contained the story of the Resurrection of Jesus Christ is surely no reason for questioning its right to rank as an historical document. . . There is no doubt that the Church of the Apostles believed in the resurrection of their Lord. *They may have been mistaken*, but 'there is satisfactory evidence that many professing to be original witnesses'—I will not say, with Paley, 'of the Christian miracles': that claims too much, but certainly that Jesus had been raised from the dead—'passed their lives in labours. . .'" "Let us add, what Paley omitted, the abiding personal influence of Jesus in the memories of the first disciples, and let us concede that like all other men they may have been mistaken: with these amendments, Paley's famous allegation still stands. Yet no considerations of this kind explain the vitality of the Christian religion: *we do not know why it lived and lives, any more than we know why we ourselves are alive*" (p. 74/75).

Into this last sentence, in my opinion, is compressed a whole world of base denial of the great foundation of the Christian religion, and of its founder, whom the writer calls "our Lord." The Christian religion lives because, apart from cold historicity, the Spirit of God still moves upon the waters of men's hearts and convinces (the original reads the future ἐλέγξει) them "of sin, of righteousness, and of judgment," as the Founder promised when He said it was necessary for Him to go away from them, but that He would send the Paraclete to replace Him (John xvi. 7/14).

Dr. Burkitt, with many others, does not believe in the xi<sup>th</sup> chapter of St. John although it is attested by all documents, and in no uncertain manner, for textual differences there (quite unlike those of the pericope de adult.), are exceedingly small in number and very moderate in scope. "For all its dramatic setting it is, I am persuaded, impossible to regard the story of the raising of Lazarus as a narrative of historical events" (p. 223). This, because "there is no room" for it (p. 222) in St. Mark's narrative. But upon the same grounds of criticism, both "lower" and "higher," we must excise the long and most detailed ix<sup>th</sup> chapter concerning the definite healing of the man born blind about whom there was such a stir. And these excisions must logically be followed by the suppression of the xi<sup>th</sup> chapter to the Hebrews concerning *Faith*. The result will be "shipwreck," as St. Paul graphically foretold in the first chapter (ver 19) of the 1st Epistle to Timothy, following it up in the 2nd Epistle (ch. iii. 1/5) by his warning as to the character of the "heady" leaders of the last times (προπετεῖς, "headlong, rash"), "wrapped in smoke and mist of conceit and folly" (τετυφωμένοι), "having a form of godliness, but having denied (so R.V.; Gr. ἡρνημένοι) the power thereof."

I said to such an one recently in Germany: "But, my dear sir, the trouble with these people is that if the good God himself came down and told them that the xi<sup>th</sup> chapter of St. John were absolutely true, they would not believe Him." His answer was "*Neither would I*"!

Does not this justify St. Paul's prophetic "*προπετεῖς, τετυφωμένοι. . . , ἔχοντες μὀρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι*"!

As regards the lower criticism I would like to add that in the xi<sup>th</sup> chapter of St. John there are few textual alterations, far fewer than in the succeeding chapters, and if on lower grounds the xi<sup>th</sup> chapter should have to be ejected, then the whole Gospel would have to go.



John

remarkable." The German version is very explicit: "So würde ich ein Lügner gleichwie Ihr seid." *Tertullian* seems here to be a star-witness against the Latinism of B.

B and the few are therefore accused here with Hort of following Latin, or of making a false grammatical improvement to the basic text. The Oxford edition of 1910 (without footnote) changes Hort's *υμιν* back to *υμων*, avoiding B's "sunstroke." I call it a "sunstroke," for observe that besides the opposition of **Σ** and the rest, the new Egyptian MS T<sup>1</sup> (so friendly otherwise) also has *υμων* against B.

- xvii. 11. *πατηρ αγιε sic* (*pro πατερ αγιε*) BN *solī vid*  
 21. *συ πατηρ* (*pro συ πατερ*) BDNW against the rest and against *Clem.* (*πατερ συ Sod*<sup>1222</sup>, — *πατερ diatess, illeg. syr sin.*)  
 24. *πατηρ* (*pro πατερ*) BAN only here  
 25. *πατηρ δικαιε sic* BAN (*δικαιαι*) only here } against *Clem.*  
 xviii. 16. We now come to rather a peculiar case:

*εξηλθεν ουν ο μαθητης ο αλλος ο γνωστος του αρχιερεως* BC\*L 213 (and no others except X Paris<sup>97</sup> *ος ην γνωστος του αρχιερεως*) instead of ... *ος ην γνωστος τω αρχιερει* of all others and **Σ**W. [**N** exceptionally *εξηλθεν ουν ο μαθ. εκινος· ος ην γνωριμος τω αρχιερει.*] The genitive does not seem to be a version influence, and yet, if correct, implies a change by *all other authorities!* (*Boh* can be read either way.)

Besides occurring here (and in verse 15 just before: *ην γνωστος τω αρχιερει*, where the dative is constant in all MSS) *γνωστος* does not occur elsewhere in St. John nor in the other Gospels, except at *Luke* ii. 44 (*και τοις γνωστοις*), xxiii. 49 (*παντες οι γνωστοι*) both times in the plural, but it occurs ten times in *Acts* and everywhere with the dative, except at iv. 16 where it is used purely as an adjective (*γνωστον σημειον γεγνε δι' αυτων*) and at ix. 42 where no case follows (*γνωστον δε εγενετο καθ ολης της Ιοππης*), so that St. Luke does not use the genitive. We have to turn to the single other remaining occurrence of the word in the N.T. to find the genitive. I refer to St. Paul's use of the word at *Rom.* i. 19: *διοτι το γνωστον του θεου φανερον εστιν εν αυτοις.* Cf. Moulton's *Winer*, p. 295.

In the case we are discussing in St. John BCL seem to stand absolutely alone with *Westcott and Hort* (no alternative in the margin) and *Soden* (adding 213 = his<sup>129</sup>) although *Cyril* definitely opposes them with the mass. Why should *Cyril* tell us what to read, or rather what to omit at *Luke* xxiii. 34, and be denied a hearing here? In the very next verse *W-H* accept *Cyril's* testimony when backing the same MSS BCLX for the unusual order *λεγει ουν τω Πετρω η παιδισκη η θυρωρος.*

John

The science in such matters is evidently incomplete, for the Revisers disagree with Hort in both places! They agree with Cyril for the dative after γνωστος and disallow the above order.

†xix. 31. ἡν γαρ μεγάλη ἡ ἡμερα ἐκεινη του σαββατου (pro . . . ἐκεινου του σαββατου) B\*H 33 69‡ [non fam sed diserte του σαββατου ἐκεινη] 138 157 247 317 6<sup>pe</sup> p<sup>scr</sup> i<sup>scr</sup> z<sup>scr</sup> al. aliq Sod<sup>aliq</sup> et Elz<sup>ed</sup> c f g gat vgg (instante > illa dies vg<sup>D</sup>) pers arab Cyr.

The versions and it<sup>pl</sup> favour ἐκεινου, but pers and arab go with B\* for ἐκεινη and syr pesh (sin still missing) has a forceful repetition “Dies enim erat magnus dies Sabbathi illius” as rendered by Schaaf and Gwilliam, but Malan prefers to render “For it was a great day that day of Sabbath” (ⲁⲟⲓ comes last in the sentence). Hort only places ἐκεινη in his margin, but Cyril proves that B\* was the correct Alexandrian reading. While pers (in the absence of syr sin) reads more simply than syr pesh, for pers = “for that day was great” (Malan<sup>int</sup>), “et ille dies magnus esset” (Walt<sup>int</sup>), and I think may represent syr sin.

### Change of Person.

xx. 18. οτι εωρακα (pro οτι εωρακεν) ⲚⲐⲚⲚⲚ Laura<sup>A 104</sup> a g gat aur vg sah boh aeth syr sin (εωρακαμεν S 33 [cf. Luc xxiv. 11], but all others and syrr rell Cyr οτι εωρακεν).

εωρακα with οτι is strange and of course the more difficult reading. Hort spaces: μαθηταῖς ὅτι Ἐώρακα τὸν κύριον. καὶ ταῦτα, but does not intimate a various reading in his margin. There is no particular objection to the receiving of this rather strange lection. I would only remark that whereas in coptic ⲭⲉ ⲁⲓⲛⲁⲩ is legitimate, the οτι in Greek and Latin is rather illegitimate [b c d e ff§ have quod vidit, f q r: quia vidisset, only a g vg: quia vidi] and in view of our other coptic sympathies [see under that heading] ⲚⲐⲚⲚⲚ very likely imbibed the coptic and do not represent a “neutral” base at all! Even syr sin is not free from the reflex action of the coptic versions. Soden brings forward Laura<sup>A 104</sup> as the only new witness, but does not adopt εωρακα in his text. I notice that Amélineau’s *Evst* (p. 62) has εωρακαμῆ (with S 33).

† In Tischendorf’s apparatus B is not properly quoted. Gregory rectifies the matter in his *Emendanda*. B\* reads ἐκεινη. B<sup>2</sup> or B<sup>3</sup> ἐκεινου.

‡ του σαββατου ἐκεινου D<sup>sup</sup> LN<sup>Ψ</sup> 73 t<sup>scr</sup> Paris<sup>97</sup> Sod<sup>8 362</sup>.

§ ff is misrepresented by Tisch and Horner for vidi.



*Change of Possessive Pronoun.*

John

- xii. 28. μου (*pro σου*) See under "Hopelessness of considering B neutral."

*Genitive Absolute.*

As in St. Luke's Gospel so in St. John's there is a marked absence of any dative absolute. In fact there is no trace of it if we except xx. 19 where *τη ημερα εκεινη τη μια (των) σαββατων* (interposed between two genitive absolutes) might be considered as one, with *ουση* understood.

The genitive absolute itself is quite rare, other expressions replacing it on countless occasions. Thus, whereas at xx. 19 we find *ουσης ουν οψιας, τη ημερα εκεινη τη μια (των) σαββατων, και των θυρων κεκλεισμενων* . . ., if we turn to vi. 16 we read *ως δε οψια εγενετο*, and at vii. 10 *ως δε ανεβησαν οι αδελφοι αυτου*. Or ii. 23 *ως δε ην εν (τοις) Ιεροσολυμοις εν τω πασχα*, or iv. 28 *αφηκεν ουν την υδριαν αυτης η γυνη, και απηλθεν* . . ., where we might expect to find genitive absolutes. The same applies to ix. 11, xi. 43, xii. 3 14, xiii. 4, xvii. 1, xviii. 1 18 38, xix. 1 and other places. Real genitive absolutes are observed and appear to be limited to the following places :

John

- iv. 9. *ουσης γυναικος Σαμαρειτιδος* (or > *γυν. Σαμ. ουσης*)  
 51. *ηδη δε αυτου καταβαινοντος*  
 vi. 23. *ευχαριστησαντος του Κυριου*  
 vii. 14. *ηδη δε της εορτης μεσουσης*  
 viii. 30. *ταυτα αυτου λαλουντος* †  
 xii. 37. *τοσαυτα δε αυτου σημεια πεποιηκοτος εμπροσθεν αυτων*  
 xiii. 2. *και δειπνου γενομενου*  
*ibid.* *του διαβολου ηδη βεβληκοτος* . . .  
 but not in xiii. 4 as might be expected.

Then none until :

- xviii. 22. *ταυτα δε αυτου ειποντος*  
 xx. 1. *σκοτιας ετι ουσης*  
 19. *ουσης ουν οψιας*  
*ibid.* *και των θυρων κεκλεισμενων*  
 again :  
 xx. 26. *των θυρων κεκλεισμενων*  
 xxi. 4. *πρωιας δε ηδη γενομενης*  
 11. *και τοσουτων οντων* ‡

† Instead of as at xi. 43, etc., *και ταυτα ειπων*.

‡ Add vi. 23. For *ἄλλα ἤλθον πλοιαρία*, **Ν** reads *επελθοντων ουν των πλοιων* and D (cf. *b r syr cu*) *ἀλλων πλοιαρειων ἐλθοντων* [but *d aliae naviculae venerunt*].





John

xx. 25. > μου τον δακτυλον **NDLW** 33 *Evst*<sup>Amélineau p. 62</sup> *copt* (om. μου *d*)

*ibid.* > μου την χειρα **SL** 33 *Evst*<sup>Amél.</sup> } *copt* { against την χειρα  
 > μου την χειραν **BW** } μου *rell et Cyr*  
 > μου τας χειρας **D** (om. μου *d*) } (- μου 1 *a*)

N.B.—*Soden* adopts μου την χειρα with **SL** 33 *Evst*<sup>Amélineau</sup> (**BW**) *copt*, but rejects μου τον δακτυλον of **NDLW** 33 *Evst*<sup>Amélineau</sup> *copt*! (Paris<sup>97</sup> ceases at xx. 15 and is not available here.)

xxi. 24. > αυτου η μαρτυρια εστιν **BCW**  
 > εστιν αυτου η μαρτυρια **D** *Evst* 48 *d aur Cyr*  
 > αυτου εστιν η μαρτυρια 33 ?  
 but **N** and the rest > εστιν η μαρτυρια αυτου as *latt* [*praeter d aur*].

### Matters of Order.

ii. 17. See under “Solecisms.”

iv. 9. αιτεις > γυναικος Σαμαριτιδος ουσης **NABC\*LNT<sup>b</sup>** et **WΨ**  
*frag gr-copt Crum-Ken et 33 Cyr.*

against αιτεις ουσης γυναικος Σαμ. the rest and cursives and Paris<sup>97</sup>.  
 (D *d arm* omit ουσης.)

This is either an Egyptian improvement, for there would be no good reason to set ουσης back in any “Antiochian” revision, or the basic text like that of D *d arm* lacked this ουσης, which found its way into the text in differing positions. The versions—*copt syr lat*—express it in the position opposed to the Greek of **NAB** etc.

21. > πιστ. μοι γυναι **NBC\*L** et **WΨ** 71 213 253 259 892 [*non* Paris<sup>97</sup>] 6<sup>pe</sup> 7<sup>pe</sup> 8<sup>pe</sup> 11<sup>pe</sup> *vid Sod*<sup>193 1094</sup> *b l q sah aeth syr hier Orig Ath Cyr W-H et Sod txt.* (- γυναι **F** 124<sup>txt</sup> *Sod*<sup>1266</sup>.)

against γυναι πιστ. μοι **D** the rest, *d* and other Latins, *boh, syr rell et cu sin, arm Thdt.*

Here, the coptics being divided, we do not place it under the heading of “Coptic.”

vi. 17. > προς αυτους εληλυθει ο ιησους **BNΨ** 435 Paris<sup>97</sup> *soli vid.*,  
 against εληλυθει (+ ο **D**) ιησους προς αυτους **ND** 80 *a d aeth syr hier*,  
 and εληλυθει προς αυτους ο ιησους most and *boh syr (sah ιησους ηλθεν πρ. αυτους).*

*Soden* gives one new witness agreeing with **BNΨ** 435 Paris<sup>97</sup>, viz., *Sod*<sup>541</sup>, a ms at Patmos, but adopts the ordinary reading in his text. Curiously enough *W-H* refuse the **BNΨ** reading in both text and margin, their text agreeing with the majority of witnesses, and their margin agreeing with **ND**.

49. > εφαγον εν τη ερημω το μαννα **BC(D)TW** *b c d e ff gat vgg<sup>tere</sup> omn Eus Chr Aug W-H Sod txt* (*Orig* and *aur\** εν τη

John

ερημῷ ἐφαγον το μαννα) against **Σ** the rest coptics and *Cyr Thdt* for ἐφαγον το μαννα εν τη ερημῳ.

[vi. 49/50. τον ουρανιον αρτον φαγοντες απεθανον *Clem*<sup>Theodot</sup>]

- vii. 12. **Σ** reads: και γογγυσμος πολυς ην περι αυτου, while BLTXW a few cursives and *W-H* read: και γογγυσμος περι αυτου ην πολυς, bringing πολυς last. As far as I can see both *Tischendorf* and *Soden* make a composition of these readings and print: και γογγυσμος ην περι αυτου πολυς which I do not think has any MS authority whatever except that of 33 and *Chrysostom* (codd. μ. ε. 7. 4. λ. θ. of Matthaei), the majority reading: και γογγυσμος πολυς περι αυτου ην, and 127 exceptionally: και γογγυσμος ην πολυς περι αυτου, while **Δ** and *goth* omit περι αυτου, and the "neutral" text probably lurks in *D a c d e ff l aur arm?* which omit πολυς altogether! The fact is that πολυς is probably an addition, injected into the text in differing positions. *Syr* and *pers* place it early with the majority, against the small Egyptian coterie of Greek MSS (+ *b q*) followed by *Hort*.

33. >χρονον μικρον **Σ**BLTWX *Sod*<sup>1050</sup> *fam* 13 *e ff q aur W-H Sod txt* (for μικρον χρονον *D* and the rest and *sah boh Cyr*) is possibly due to basic omission of χρονον which occurs in *syr sin*.

42. >οπου ην Δαυειδ ερχεται ο Χριστος BLTWΨ 33 *Laura*<sup>A 104</sup> [*non* 892 *non Paris*<sup>97</sup>] *c vg syr Cyr W-H Sod txt*. This instead of οπου ην Δαυειδ, ο Χριστος ερχεται, evidently to avoid the two nominatives coming together. In *sah* the verse is practically inverted, bringing ο Χριστος ερχεται (but maintaining this order) very early in the sentence. Compare carefully all authorities here and a lesson may be learned. *Itala* is against BLTWΨ.

52. >οτι εκ της γαλιλαιας προφητης BLNTXΨ **Δ** 892 *al. pauc. Orig Chr Cyr W-H Sod txt*, but against **Σ**DW and the great mass.

- viii. 14. >η μαρτυρια μου αληθης εστιν BW **Δ** 157 235 314 *Sod*<sup>1385</sup> *fam φα Evst* 60 *b sah arm Orig 1/3 Epiph Did W-H*<sup>mg</sup> while *D*<sup>gr</sup> has αληθεινη μου εστιν η μαρτυρεια (*d verum est testimonium meum*)

and the rest of the Greeks with *Orig* 2/3 *Cyr* followed by *Sod* and *W-H*<sup>txt</sup>: αληθης εστιν η μαρτυρια μου as *d* and the Latins.

We should refer *B*'s reading probably to *sahidic* influence [*boh* is opposed]. The fact that *W* joins is somewhat significant of this and not necessarily of any "neutral" form, while as 157 is joined by the sister MS *Evst* 60 it is evidently real and basic with them. 314 is *Soden*<sup>C 13</sup> a commentary MS.

- 19 *fin.* και τον πατερα μου >αν ηδειτε (*pro . . . >ηδειτε αν*)



John

BLNTXWΨ 1 33 213 249 397 892 [*non* Paris<sup>97</sup>] Laura<sup>A 104</sup> Sod<sup>541 1110 1266</sup> Evst 49 *c r aur* Orig<sup>quinq</sup>, Cyr<sup>ter</sup> [*sed alibi contra*] W-H Sod *txt*, but against **Σ** and all the rest (D r<sup>scr</sup> *d b e ff om. av*). This appears to be a distinct effort to avoid ending the verse with *av*. Why should all the rest force the hiatus in *ηδείτε av*? (D omits *av*.)

- viii. 23. *υμεις εκ του κοσμου τουτου εστε, εγω ουκ ειμι εκ του κοσμου τουτου* So **Σ** and nearly all, but BT (*fam* 13 Sod<sup>190</sup>) latt Orig 1/3 Cyr<sup>txt</sup> wish to vary the "pair" of expressions, so they write: *υμεις εκ τουτου του κοσμου, εγω ουκ ειμι εκ του κοσμου τουτου*.

The only other authority to make a change† is the notable MS W with its well known coptic affinity (it has rested for 1500 years in Egypt), which places the demonstrative *before* *κοσμου* in BOTH places as does *sahidic* (and *boh* **πικοςμω**‡... **παικοςμω**). The *lat* and *vg* object also to such an abject "pair" and so reverse the process thus: "de mundo hoc... de hoc mundo."

- ix. 17. >τι συ (*pro συ τι*) **Σ**BLXΨ [*teste* Sod, *non* Lake] *solī et boh* [*non sah*] Cyr followed by W-H and Soden, against all the rest including T<sup>1</sup>W. (*Syr*: συ τι λεγ. συ, τι λεγεις συ Sod<sup>541</sup>). *Om.* συ Sod<sup>551</sup> *ff*.

18. >οτι ην τυφλος και ανεβλεψεν (*pro οτι τυφλος ην και ανεβλεψεν*) **Σ**BLNT<sup>1</sup>W Sod<sup>050</sup> 157 Paris<sup>97</sup> Laura<sup>A 104</sup> Sod<sup>1110 1114 1266</sup> W-H and Sod *txt* (b) *r boh* (**χε ηαχοι μβελλε πε**, whereas *sah* **χε ηετδλλε πε**). This is more important than it seems, for D *d l* omit the clause altogether, showing something out of the common, which 28 emphasises by substituting *εγεννηθη* for *ην* and eliding *και ανεβλεψεν* with *b* and *syr sin* alone, thus: "οτι τυφλος εγεννηθη." *b* has "qui fuerat caecus" without *et videbat*; and *r* has "quoniam fuerat caecus et videbat." *e* varies the missing *και ανεβλεψεν* by writing "et recepit lumen."§ No Latins apparently use *εγεννηθη*, but *aeth* always prompt to show us that these readings of 28 or others are *old*, conflates with: "quia caecus NATUS fuisset et vidisset."

Amid these variations possibly D *d l* are correct with total omission.

The *εγεννηθη* of 28 *aeth* may of course have crept in from verses 1, 2, 19, 32, 34.

† 69 has *εκ τουτου του κοσμου secundo loco* (*teste* Scriv) as 33 and latt.

‡ -τουτου *prim* as Evst 50 and a few.

§ Cf. the Georgian and Slavonic versions.

*(Interesting Passage as regards Diatess and Latins.)*

John

ix. 21. Concerning what the parents of the blind man actually said.

Ordinary Greek: *αυτος ηλικιαν εχει · αυτον ερωτησατε · αυτος περι αυτου**(vel εαυτου) λαλησει* ANΓΔΛ *unc<sup>s</sup> l q δ goth slav**pers syr<sup>sch</sup> pesh diatess Ps-Ath**αυτον ερωτησατε · ηλικιαν εχει · αυτος (+ τα Ψ 157 min<sup>allq</sup>) περι**αυτου (vel εαυτου) λαλησει* *ℵ<sup>c</sup>BD(επερωτησατε**cum Sod<sup>1110</sup>) LXX 1 22 33 157 213 397 Sod<sup>541</sup> 1110**Paris<sup>97</sup> IT [except. b (vide infra) l q δ] vg boh aeth**arm georg syr<sup>hcr</sup> Cyr et F<sup>lat</sup> diatess W-H et Sod txt.*but *ℵ<sup>\*</sup>WT<sup>i</sup> Sod<sup>1083</sup> 1250 b sah (syr sin) Chr<sup>vid</sup> OMIT αυτον**ερωτησατε, and sah further omits ηλικιαν εχει.**Syr sin really merges αυτον ερωτησατε · αυτος περι αυτου**λαλησει* by saying: "from him ye can know." In reality

the omission should be considered to be of the final clause

*αυτος περι αυτου λαλησει* (with *l*), which gives us<sup>l</sup> thevariation: *ιδου ηλικιαν εχει · απ αυτου δυνατε μαθειν syr**sin (l).*

We have the *itala* opposing the *diatess*. Here it may well be that *diatess* is conformed to *syr pesh*, for *syr sin* (*hiat syr cu*) opposes both with a different turn of phrase. But thus it precedes *diatess* for *ℵ<sup>\*</sup>* and *b*, that interesting conjunction, omits one of the two clauses whose order is *sub judice*. *ℵ<sup>\*</sup>T<sup>i</sup>W* and *b* omit "ask him."

"He is of age" therefore stands in *all* except *sah* (12 mss!) which practically omits both *ηλικιαν εχει* and *αυτον ερωτησατε*, saying "...He also, he was fit for to speak about himself," retaining the *αυτος* which *ℵ<sup>c</sup>BDLX 1 33 it aeth* omit, and perhaps covering in intent *ηλικιαν εχει*.

"Ask him," therefore, is the point around which it all turns. The inversion of order shows that something was wrong in an old common parent. This may account for omission in *ℵ<sup>\*</sup>T<sup>i</sup>W b syr sin sah Chr<sup>vid</sup>*, or it may be basic. The fact however that all other Latins have it militates against it. On the whole it looks like the old question of an exemplar which had been (properly) corrected in the margin, and led to confusion in the minds of the copyists.

There is no trace of trouble left in *F<sup>lat</sup> diatess* which agrees with the *it* and *ℵ<sup>c</sup>BDLXΨ* in the order *αυτον επ. ηλικιαν εχει etc.*, but thus opposes *diatess arab*.

John

ix. 24. See under "Coptic" and "Latin."

31. *οιδαμεν οτι > ο θεος αμαρτωλων < ουκ ακουει* BDT<sup>i</sup>ΛΨ [*negl.**Ψ Sod] a d e goth Cypr Conc<sup>Carth</sup> a d e W-H txt (nil mg)*



John

[*sah boh* θεος ουκ ακουει αμαρτωλων (*αμαρτωλου sah*†); *syr pesh* θεος φωνην αμαρτωλων ουκ ακουει (*mut syr sin*); cf. *aeth*]. This instead of *οιδαμεν οτι > αμαρτωλων ο θεος < ουκ ακουει* which **SW** with the rest as well as 892 Paris<sup>97</sup> and most Latins give us, as also *Cyr Orig*<sup>int</sup> and *Hil* and *Sod*<sup>txt</sup>. (*Chr* is on both sides.) The change of order seems to be a clear "improvement" by **BDAΨ**. The harder order (supported as it is by the mass of Latins) is undoubtedly right. The combination **BDT**<sup>i</sup> is of no weight in such places, given their record otherwise, when **SW** and the mass oppose. (*N aeth gat* = *οιδαμεν δε οτι > αμαρτωλων ουκ ακουει ο θεος*.)

x. 16, 17. See under "Latin."

28. „ „ "Coptic."

32. „ „ "Solecisms" in the first place, and "Latin" in the second place.

42. „ „ "Latin and Coptic."

xi. 47. > οτι ουτος ο ανθρωπος πολλα ποιει σημεια **ΣABLMWXΨ**  
*Sod*<sup>1050 1089</sup> Paris<sup>97</sup> *sah Orig Ath W-H et Sod txt.*

οτι ο ανθρωπος ουτος πολλα ποιει σημεια 33 et Ψ [*Sod, non Lake*]

οτι ο ανθρωπος ουτος πολλα σημεια ποιει **Λ** *Sod*<sup>190 1054 1094 8371</sup>

οτι ουτος ο ανθρωπος πολλα σημεια ποιει *Unc*<sup>10</sup> *al. pl etc. Chr*

οτι ο ανθρωπος ουτος σημεια πολλα ποιει *Cyr (Sod*<sup>1250</sup>)

ουτος ο ανθρωπος τοιαυτα σημεια ποιει *D b c d e ff*

πολλα τα σημεια α ουτος ο ανθρ. ποιει *boh*

οτι ουτος ο ανθρωπος ποιει πολλα σημεια *sah*

xii. 18. δια τουτο και υπηνητησεν αυτω ο οχλος οτι... So write most authorities. (Some omit *και*.) But **B** writes *alone*

> δια τουτο υπηνητησεν αυτω και ο οχλος, οτι... Now observe

*sah*: ΕΤΕΡΕ ΠΑΙ ΟΝ Α ΠΩΗΗΥΕ ΕΙ ΕΒΟΛ ΖΗΤΕΪ ΧΕ.

*Sah* does not therefore omit *και* as Tischendorf says, but places it ("ΟΝ") before *ο οχλος*, as does **B**, merely displacing *υπηνητησεν* and giving it after *ο οχλος*. Surely a sight of *sah* here influenced **B** so to write, unless he added *και* in the wrong place, from his margin. But see *boh* omitting the prior *και*. Hort does not record **B** here in his margin. Why not?

xiii. 9. See under "Solecisms."

10. „ „ "Latin."

19. > ινα πιστευσητε (*πιστευητε* **BC Orig 3/5 W-H txt** [*nil mg*])  
*οταν* (*εαν* Paris<sup>97</sup>) *γενηται οτι εγω ειμι* **ΣBIL 213 Paris**<sup>97</sup> some  
latins *sah Orig 3/5 W-H Sod txt.*

This instead of *ινα οταν γενηται πιστ. οτι εγω ειμι* of the rest and *Orig 2/5*. It is a very difficult matter to judge who is

† Some cursives and **EUXΓ** have *αμαρτωλον*, as *Cypr peccatorem*.

John

right, and *Origen* insists upon being upon both sides as so often. I only mention it for this reason and to show how impossible it is to reconstruct an "*Origen*" text seeing that he not only gives both *orders*, but writes *επαν* [observe Paris<sup>97</sup> *εαν*] for *οταν* once,† and *πιστευητε* thrice against *πιστευσητε* twice.

- xiii. 21. > *υμιν λεγω* B<sup>sol</sup> *cum pers (ut solet)*. See the same order at x. 1 and 7, noticed under "Solecisms," but not thus elsewhere.

36. See under "Latin."

- xiv. 16. *ινα μεθ υμων εις τον αιωνα η̃* B<sup>sr</sup> and *b* latin only and *W-H*<sup>mg</sup>. This among three varieties of order, and the exchange of *η* for *μενη*. Old Latin is for *η̃*, but the Vulgates all for *μενη*, and as they drew from a text similar to **SB** such as Paris<sup>97</sup> it is probable that *η̃* is an amendment, for Paris<sup>97</sup> has *μενη*. The differing order between B, **S**, D, and LQX is suspicious.

20. > *υμεις γνωσεσθε* BLM\*QX 33 213 Sod<sup>1110 1443 C 60</sup> *f vg Cyr 1/6 W-H [non Sod]* against *γνωσεσθε υμεις* **NDW** *rell minn omn vid et* Paris<sup>97</sup>. I would point out that as A Sod<sup>050</sup> 249 Sod<sup>N 31</sup> Evst 150<sup>sem</sup> *b dim em gat vg<sup>v</sup> syr pers aeth Chr Cyr 5/6 Victorin* omit *υμεις* altogether, the differing order between the large **SD** group, and the small B group may well have its source in an addition to the basic text from the margin. *υμεις* appears superfluous here.

- xv. 2. > *καρπον πλειονα* See under "Latin" and note specially in connection with xiv. 31.

9. > *υμας ηγαπησα* See under "Latin."

10. > *του πατρος τας εντολας (- μου)* B *a b c ff q aur Novat Chr<sup>pl</sup> W-H<sup>txt</sup>*.

xvi. 12. > *υμιν λεγειν* See under "Latin."

23. > *δωσει υμιν εν τω ονομ. μου* See under "Coptic."

- xviii. 2. > *οτι πολλακις συνηχθη ιησους μετα των μαθητων εκει* B<sup>sol</sup>.

This is rather interesting, because B clearly accuses himself of being non-neutral here in placing *εκει* right at the end, as an afterthought (incorporated from the margin? Sod<sup>178</sup>, with *syr pesh<sup>uno</sup>*, omits), and this is admitted by Hort, who places the B reading in his margin, and has in his text:

*οτι πολλακις συνηχθη Ιησους εκει μετα των μαθητων αυτου* as **S** and most, but D *d it<sup>mult</sup>* and some versions place *εκει* before (ο) *Ιησους*. The Latins vary a good deal, and Hort nearly always adopts B when there are several varieties of readings or of order. Here he recognises B as absolutely *non-neutral* in its unique order.

† Just as at xiii. 27 for *τοτε* *Orig* uses *ετα* four times, and omits (with **NDL**) thrice elsewhere.



John

*Soden* now adduces *Sod*<sup>178</sup> for omission of *εκει*, and supports B for *εκει* at the end with *Sod*<sup>337</sup>. [*εκει* is placed after *συνηχθη* by D Paris<sup>97</sup> *a r (vg)* and *syr.*]

Note that in the following verse, where **Σ** alone omits *εκει*, *syr sin* follows B's example in verse 2, and in verse 3 alone places *εκει* right at the end of the verse!

- xviii. 5. Another matter of order (unique, by B) promptly supervenes, and again *non-neutral*, and once more relegated to Hort's margin. It stands exactly on the same plane as the matter just noticed under xviii. 2 and is due to addition from the margin of B's parent. Here the *textus receptus* after "*τινα ζητετε*" says: *απεκριθησαν αυτω, Ιησουν τον Ναζωραιον. Λεγει αυτοις ο Ιησους εγω ειμι.* **Σ** retains this, merely suppressing the article before *Ιησους*, but ACLX and the rest of the Greeks confirm the *text. recept.* *Sah* and *boh* say >*Ιησους αυτοις* but neither **Σ** nor B are following them. D 435 and five minuscules plus *Sod*<sup>541 1054</sup> with *b e r [hiat d] gat syr sin* and *Orig* [*Sod* omits *Orig*] OMIT *Ιησους* altogether. When B comes to the place he acts thus:

>*λεγει αυτοις εγω ειμι Ιησους* incorporating *Jesus* last, and changing the method of the address. No trace of this lingers in others except in the Vercelli Codex *a*, which has: *Dixit illis : Ego sum. Iesus autem stabat et Judas...*, thus preserving the order of B and incorporating *Jesus* in the next sentence. Consult the original page of B. We find *ΕΓΩ ΕΙΜΙ ΤΕΙΟΤΗΚΕΙ, ΙΩ* coming before *ιστηκει*. The combination D [*habet d<sup>up</sup>*] *minn<sup>7</sup> b e r syr sin Orig* is strong for the simple omission of *Jesus*, which is in fact what Hort adopts. Some of his principles here go to the winds in favour of others involving the "shorter text," but the fact remains that B is discredited as a "neutral" by adding *in the wrong place*. The combination D *b e r (hiat d) syr sin* is the true Latin base. The Oxford edition of 1910 goes back to the *textus receptus*! This is rather amusing, seeing that *syr sin*, discovered since Hort's day, lends its voice to the omission of the Latins which Hort followed here, and which justifies him. Poor B is left alone, all alone out in the cold. This is a sad "sunspot."

15. >*γνωστος ην (pro ην γνωστος)* BW 4 Paris<sup>97</sup> *Sod*<sup>8 469</sup> *a c f ff q r gat aur W-H<sup>mg</sup>*. Cf. *syr et boh*.  
 17. >*λεγει ουν τω Πετρω η παιδισκη η θυρωρος* BC\*LX 33 213 397 [*non al. gr*] *b c f g r gat vg Cyr W-H & Sod txt [Hiant d e]*.

See as to BCLX just previously under "Change of Case" where they oppose *Cyril*.

John

xviii. 18. BCLX remain together here for another change of order with (*Cyr*) but have the additional support of **NW** and a few cursives with *a*.

22. >εἰς παρεστηκως των υπηρετων (*pro* εἰς των υπηρ. παρεστηκως A plur) **N<sup>\*</sup>BW** Sod<sup>541</sup> *a ff g gat vg Cyr W-H & Sod txt*, while **N<sup>c</sup>C<sup>\*</sup>LXYΨ** 33 213 604 Laura<sup>A 104</sup> Sod<sup>1110</sup> *b c f r* vary in a third manner with εἰς των παρεστηκοτων (*vel* παρεστωτων) υπηρετων and Paris<sup>97</sup> εἰς των παρεστηκοτων των υπηρετων.

34. >η αλλοι ειπον σοι **BC<sup>\*</sup>D<sup>sup</sup>LW** [*non* Sod<sup>050</sup>] *sah boh syr Cyr vg<sup>edd</sup> W-H* [*non* Sod].

This against the usual *η αλλοι σοι ειπον* of **N** and most as Sod<sup>txt</sup>, or *η αλλος σοι ειπεν* of (M)NSΠ and a few, and *η αλλοι σοι περι εμου ειπον* **Δ** Sod<sup>1454</sup>.

38. See under "Latin."

xix. 4. >ουδεμιαν αιτιαν ευρισκω εν αυτω **B 1 33 73** Sod<sup>1349 1443 & 469</sup> *aeth vg<sup>G</sup> Cyr et W-H & Sod txt* (*cf.* largely differing orders in others.† *Sah* and *boh* grouped by *Tisch* here do not agree exactly).

11. Large variety of order here.

10, 11. Important. See under "*Syriac*."

12. Great variety. See under "*Coptic and Latin*."

20. See under "*Coptic and Latin*."

21. >βασιλευς των Ιουδαιων ειμι **BLXΨ** 33 314 Sod<sup>1110</sup> (*aeth*) [*non* W *non* Paris<sup>97</sup> *non* *al. vid.*] *W-H* [*non* Sod].

*ειμι* is omitted by *syr* and *vg<sup>B</sup>*. Possibly it was missing from the B<sup>sr</sup> exemplar and carried in from the margin.

28. See under "Latin."

33. >ηδη αυτον τεθνηκοτα (*pro* αυτον ηδη τεθν.) **BLW Orig** *W-H* [*non* Sod]. (*Tisch* "∴ qui ordo corrigendus videbatur.")

The mass with *Cyr* have *αυτον ηδη τεθνηκοτα*, but *c ff q r vg<sup>T</sup> arm aeth georg (sax) Auct<sup>prom</sup>* do not express *ηδη*. This may possibly be basic, owing to the differing order as between **BLW Orig** alone and all the rest (including all Soden's new witnesses) with *Cyril*. In St. John *r* of the Latins is quite important with a very old text. It is notable that the "Egyptian" Latins *c* and *ff* also omit, while *vg<sup>T</sup>* is as old as any of them in base. Is it the *Latins* who once again preserve the base?

xx. 17. >μη απτου μου (*pro* μη μου απτου) **B<sup>sol</sup>** with *Tert<sup>trax</sup>* ("ne, inquit, contigeris me") and some versions as‡ *syr arm aeth copt*, but against every other Greek including the new Egyptian

† For further particulars see the 'Morgan Gospels,' pp. 332/333.

‡ But some exchange "touch me not" for "draw not near me."



John

Lectionary, Amélineau p. 63 [*Evst* 47 only omits *μου†*] against the Latins expressly *noli me tangere*, and against the host of Fathers *Iren*<sup>int</sup> *Resp*<sup>orthod</sup> *Orig*<sup>sexies</sup> *Orig*<sup>int</sup> *Eus*<sup>octies</sup> *Eustath* *Epiph*<sup>bis</sup> *Chr* *Cyr* *Thdt* *Sever* *al.*

B does not even substitute *μου* (*Pindar*) for *μου*. Hort carries *μη απτου μου* religiously into his margin, but no one else considers it seriously and the Oxford edition of 1910 rejects it. Another "sunspot" I suppose. There are many recorded in these pages.

xxi. 17. > *παντα συ* (*pro συ παντα*) *ⲚBC*<sup>\*</sup> *DNW* *Sod*<sup>050</sup> 33 [*non al. minn Sod*] *a d e ff m aur vg*<sup>4</sup> *syr W-H Sod txt.*

‡ 18. > *ζωσ. σε* (*pro σε ζωσ.*) *ⲚBC*<sup>2</sup> *Cyr* [*non al. Sod*], *cf. copt (syr) [non lat] W-H Sod txt.*

22, 23. See under "Latin."

24. See "Genitive before the Noun."

*Hopelessness of considering B neutral, when he can never understand Christ's character.*

xii. 28. We have here to indict B on a frightful count. We indict him for mutilating scripture without the shadow of excuse, and this in a most important place. His changes of tense, or suppression of the article, or niceties of expressions by "pairs" are nothing to this. In the short expletive prayer of our Lord, introduced in verse 27 by the words *νυν η ψυχη μου τεταρακται και τι ειπω*; our Lord continues: *πατερ σωσον με εκ της ωρας ταυτης · αλλα δια τουτο ηλθον εις την ωραν ταυτην. Πατερ δοξασον του το ονομα.*

The reply is reported swiftly in the words following: *ηλθεν ουν φωνη εκ του ουρανου · και εδοξασα και παλιν δοξασω* without mentioning any "object." Therefore B was free to alter the record in the prayer itself, and he does so.

† *d*<sup>scr</sup> is wrongly quoted by *Tisch* for omission. It omits the second, not the first *μου*. *Soden* commits a bad blunder here, citing *Ⲛ* and *D*, *W* and 348, "af" and *Orig* for the omission of this first *μου*. They all omit the second only (*post πατερα prim.*) with the possible exception of 348 (*Sod*<sup>121</sup>) whose actual readings *Soden* is the first to report fully. *Soden* does not mention *d*<sup>scr</sup> here (his<sup>130</sup>) and so does not repeat *Tischendorf*'s error, but places it with the others for — *μου post πατερα prim.* He neglects however the only ms which *does* omit outright, viz. *Evst* 47, as he makes a practice of avoiding the testimony of Lectionaries nearly everywhere. (*Evst* 47 is a most important document in every way and will bear the closest watching. Its absence from *von Soden*'s apparatus is most regrettable. It is often alone with very ancient and important witnesses, e.g. at John ii. 19 with *Ignatius* alone.) *Matthaei* refers to *Origen*<sup>4,139</sup> where he would seem to exclude *μου* with *Evst* 47.

‡ But B has *και αλλος ζωσει σε* alone, as *sah boh*, while *ⲚC*<sup>2</sup> have *και αλλοι ζωσουσιν σε*, and *syr* add to gird: 'thy loins.' Therefore B remains alone with certain versions (against the Latin).

John

B writes: Πατερ δοξασον μου το ονομα. He has the support of one minuscule (of which we rarely hear), viz. *Evan* 5 [neglected by *Soden*]. *Hort* and the *R.V.* do not exhibit a trace of this in their texts. In *Hort*'s margin is found "*Ap.*" In the Appendix is found "xii. 28 τὸ ὄνομα] τὸν υἱόν," nothing more. So we turn to vol. ii. 'Notes on Select Readings,' p. 89, col. 1. Here we find the variation *τον υιον* for *το ονομα* described as *Alexandrian*, but—would it be believed?—not having the grace or the face to refer to the B reading at all! Now whether we read with L[*negl. Sod.*]XX<sup>b</sup> and *Athanasius* πατερ δοξασον σου τον υιον, or with B πατερ δοξασον μου το ονομα [instead of πατερ δοξασον σου το ονομα] the result is the same, and we find this most Alexandrian reading in B (which we were told was absolutely free from such things). *Hort*'s silence is not dignified. It is worse. For he has said that he could find no trace of any Alexandrian reading in B in any book of the New Testament. Therefore it is specious here to hide behind the view that *μου* for *σου* is a mere error. *Cyril* has said εἴτε δοξασον σου τον υιον ἔχει η γραφη, εἴτε δοξασον σου το ονομα, τουτον εστιν τη των θεωρηματων ακριβεια (xii. 28, xvii. 1), so that he brings together both readings. After the correct reading here: δοξασον σου το ονομα D adds *εν τη δοξη η ειχον παρα σοι προ του τον κοσμον γενεσθαι* which is a phrase erroneously brought back from John xvii. 5. D would therefore really like to read with B or Alexandria, for in xvii. 5 the previous clause reads *και νυν δοξασον με συ, πατερ*, (continuing) *παρα σεαυτω τη δοξη η ειχον προ του τον κοσμον ειναι παρα σοι*. [At xvii. 5 D has *γενεσθαι τον κοσμον* for *τον κοσμον ειναι*.]

We have here then a clear case of Alexandrian editing by B. Foolish editing too. Because, when our Lord quickly adds "But for this came I to the selfsame hour," he debars any thought of "Glorify *me*" or "Glorify *my* name" or "Glorify Thy Son," and the editors have properly accepted the wording of the prayer to be "Glorify *Thy* name," *in Him* if you will (*as Tert* once: glorifica nomen tuum in quo erat filius).

*μου* is not a mistake or a slip made by B. It is most deliberate. If it is wrong why did not *Hort* own up and say so? And as his silence says it *is* wrong how can such a text be "neutral"?

#### Harmonistic.

xiii. 26. +λαμβανει και (*ante* διδωσιν) BCLMX *et* <sup>ca</sup> 33 213 892  
*Sod*<sup>183 351 1110</sup> *aeth Orig*<sup>ter</sup> *W-H* & *Sod txt* against <sup>ca</sup> *NDWΨ*



John

Paris<sup>97</sup> and the rest and the versions and *Cyr.* The opposition is so strong that this may have come from the λαβων in all three of the synoptics (Matt. xxvi. 26, Mark xiv. 22, Luke xxii. 19). In 1 Cor. xi. 23 it is ελαβεν.

- xix. 41. ην τεθειμενος (*pro* ετεθη) **SBW** Paris<sup>97</sup> Laura<sup>A 104</sup> *Cyr* but these only, miserable band of Alexandria contradicted by *Origen*. Cf. *positus erat latt* here, and cf. *Luc* xxiii. 53 ην ουδεις ουδεπω κειμενος. In fact Tischendorf says "*ex Luc* 23, 53" and refuses to displace ετεθη from his text. Bolder (and stupider) is Hort, who places ην τεθειμενος in his text *without marginal alternative*. The *R.V.* more wisely follows in Tischendorf's footsteps and retains ετεθη (but the Oxford edition of 1910 has no note on the evidence). Soden's text follows Hort and **SBW** Paris<sup>97</sup>. He adds Laura<sup>A 104</sup> to the small group.

*Example of Conflation exhibited only in this "Neutral" text of B.*

- vii. 39. ουπω γαρ ην πνευμα without addition by **SKTHΨ** Sod<sup>150</sup> 42 91 280 w<sup>scr</sup> (*boh sah*) *arm Orig*<sup>quater</sup> *Dion*<sup>alex</sup> *Cyr*<sup>quater</sup> *Hesych* *Orig*<sup>int</sup> 1/3 *Rebapt Tisch & W-H txt.*

**LNxW** unc<sup>9</sup> δ vg<sup>sex</sup> *Did Ath Chr Thdt Orig*<sup>int</sup> 1/3 *Txt. rec. & Sod txt* add. αγιον.

*Eus* and *a b c ff g l r aur gat vg*<sup>pl</sup> *syr pesh cu sin* add δεδομενον.

*D d f goth (aeth)* add αγιον επ (in *d f*) αυτοις.

But it is left for *B e† q syr hier Orig*<sup>int</sup> 1/3 to conflate by adding αγιον δεδομενον. *B* has no Greek support ‡ but 254 = αγιον δοθεν, which is distinctly a critical codex, its corrections being only used by the critics when they favour **Σ** or *B*.

Now the situation is quite clear here, and Hort recognised it by following **Σ** and the Fathers against *B*. What becomes of his "neutral" text in *B* then? This is worse than a "sunspot" or "sunstroke" as regards *B* [see Souter], for it is deliberate tampering with the deposit. Nor does Hort himself conduct his enquiry into this matter better than *B*. In the margin of his text opposite πνευμα (*tantum*) is found "*Ap.*" and we therefore turn to the Appendix (p. 574). But there we find no word about the misconduct of *B*. Instead we find this, and only this:

"vii. 39] πνεῦμα] + δεδομένον; also + ἅγιον: also + ἅγιον ἐπ' αὐτοῖς: also + ἅγιον δεδομένον."

† What does *von Soden* mean by citing *e* (before "*it*<sup>exc</sup> q f") for omission of αγιον? True, *Hans von Soden's* "African" text lacks it, but *e* reads: "*nondum autem sps erat sanctus datus.*"

‡ *Soden* adds A<sup>4</sup> (= X<sup>b</sup>).

John

That is absolutely all. Not a word as to the culprit B who perpetrated the addition referred to lastly. In vol. i. p. 82 ('Notes on Select Readings') he goes into the matter a little more fully, but as usual cannot recognise what the readings mean. Under +*αγιον* he has "Pre-Syrian (? Alexandrian) and Syrian," under +*αγιον δεδομενον* he has no remarks. Well, of what family is it? I have said before that Dr. Hort could not recognise his own children when he saw them. I repeat the accusation here. And if he could not, how can his followers?

This is his illuminating remark on the subject:

"The singular distribution of documents is probably due in part to the facility with which either *ἅγιον* or *δεδομένον* or both might be introduced in different quarters independently. "Text" [*i.e.* '*πνευμα*'] "explains all the other readings, and "could not have been derived from any one of them." Thus he utterly condemns B here.

Well then B's usefulness is destroyed? Not a bit of it. Hort seizes the first opportunity to follow B again in the next verse +[*στι*] where B with only D (against the rest and *Orig Cyr*) inserts this in the *coptic* method.

### General Improvement.

- i. 13. (omission). B and one cursive (17) omit the second clause *ουδε εκ θεληματος ανδρος*. This is either because of homoioteleuton,† or more likely because there seems something of tautology in "*ουδε εκ θεληματος σαρκος ουδε εκ θεληματος ανδρος*." But for B's bad record previously we would not select this against him. The omission is opposed by all else, by W 892 and Paris<sup>97</sup>, by all versions,‡ and by Tertullian and other Fathers, except *Athanasius* and *Eusebius*, who omit with B, and *Ath* appears deliberate. This is another *Alexandrian* reading as witnessed to by *Ath*, which is shared by B, and the existence of which Hort denied.
- ii. 15. *τα κερματα (pro το κερμα)* BLT<sup>b</sup>XW *Oxyr*<sup>847</sup> 33 213 314 Paris<sup>97</sup> *b q copt arm Orig*<sup>octies</sup> *Eus W-H txt* [*nil in mg*] *Sod*<sup>ms</sup> against all others and *Nonnus*. This seems to be an effort at (mistaken) improvement, and has support of *Oxyr*<sup>847</sup> W

† E\* and a very few omit the first clause *ουδε εκ θελ. σαρκος*.

‡ *Sah* has it, but alone changes the beginning, writing "These were not out of the wish of blood and flesh, nor out of the wish of man," for *οι ουκ εξ αιματων ουδε εκ θεληματος σαρκος ουδε εκ θεληματος ανδρος*. If *sah* considered the matter we may be sure that B did, although B adopts a different plan.



John

and *copt* as well as *Origen* fully. Hence it is certainly Egyptian. As to the neighbouring places in the same verse, observe following, where **Σ** 157 and *Epiph*, almost alone, have *κατεστρεψεν*, and most Greeks with *Origen* (over 1/2) *ανεστρεψεν*, BWXII<sup>2</sup> 61 108 234 247 251 252 435 q<sup>scr</sup> r<sup>scr</sup> (*Sod* only quotes 251) *Sod*<sup>1222</sup> N<sup>11 16</sup> go with *Cyr* and *Oxyl*<sup>847</sup> *W-H txt* for *ανεστρεψεν*. The Old Syriac only begins again at ii. 16, so we do not know if it employed singular or plural for *το κερμα* or for *εκ σχοιניων*, but we may note that 33 and 71 *Sod*<sup>1349 1443</sup> ff and q use *εκ σχοινιου* alone here.

iii. 34. —ο θεος *sec*. **Σ**BC\*LT<sup>b</sup>W 1 33 213 2<sup>1e</sup> Paris<sup>97</sup> b e f l *Cyr* (*syr cu*) *W-H & Sod txt*, against all the rest and *syr copt aeth Orig et Orig*<sup>int</sup> *Chr Did Cyr*<sup>hier</sup> *Ang*<sup>ioh</sup>. This seems to be an endeavour to remove redundancy.

iv. 51. (Indirect for dramatic direct oration). *λεγοντες οτι ο παις αυτου ζη* by **Σ**ABC and W 185 *Sod*<sup>541</sup> c d f ff g l r gat aur vg arm *W-H & Sod txt* and the inevitable textual muddler *Origen* in the proportion of 1/3.

This is opposed by D<sup>sr</sup> ΛΓΔΠΠ *unc*<sup>9</sup> *minn omn rell* (et N *οτι ο υιος σου ζη*) a b e q *syr cu sin pesh hier sah boh aeth Chr Cyr* with direct oration, employing σου for αυτου. It is confirmed by *Orig*<sup>4.273</sup> (on the next page following the quotation αυτου<sup>4.272</sup>) plus *Origen* (*ex Heracl.*<sup>4.275</sup>).

*Tisch* misquotes 13 for σου. In Ferrar's edition 13 reads: ο παις σου ο υιος αυτου (but the rest of the family σου with all other minuscules).

In a question of this kind when the Semitic versions are so strong for direct oration, the minuscules should be decisive. What is their verdict? *None uphold αυτου*.† Not even 892 nor Paris<sup>97</sup> nor 33 (the old "queen of cursives" before discovery of 892 and Paris<sup>97</sup>) nor 28 which here opposes and neutralises the testimony of W.

May I ask, if it is a question of revision, who would revise back to direct oration? The thing is unimaginable. If αυτου were original, the whole series of "Antioch" revisers (and they are represented by other Egyptian mss) could never have put back σου so successfully.

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iv. 52. *ειπον ουν* BCLNWΨ 1 33 50 213 291 2<sup>1e</sup> *Sod*<sup>6 469</sup> Paris<sup>97</sup> *W-H Sod txt* but no versions except arm. The others and *Cyril* have και *ειπον* with **Σ**, but T<sup>n</sup> *Sod*<sup>1222</sup> e foss with sah boh and the middle-Egyptian version, and the *syr* omit the copula. The "neutral" text is therefore with *copt syr*, and the ουν of BCL is a sheer improvement.

53. Similarly *εκεινη τη ωρα εν η* by **Σ**BCT<sup>n</sup> 1 *minn aliq*<sup>Sod</sup>

† *Soden* now adduces two critical codices for it, his<sup>541</sup> at Patmos, and his<sup>410</sup> = 185 at Florence.

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*W-H & Sod txt* for *εν εκεινη τη ωρα εν η* should be compared to Latin, but it avoids a double *εν*.

- v. 29. A little "nicety" of B alone:

*οι τα αγαθα ποιησαντες εις αναστασιν ζωης οι (-δε) τα φανλα πραξαντες εις αναστασιν κρισεως.*

This is another of those "pairs" which B always gives his (Alexandrian?) attention to. No other Greeks support the omission of *δε*. *Soden* does not add one single witness to B. Not even the faithful 213 (*Sod*<sup>129</sup>). Nor do Ψ 892 or Paris<sup>97</sup> add their voice for omission. W indeed writes *και οι* alone of Greeks with *m boh<sup>pl</sup> syr arm Iren<sup>int</sup>*. The support for B's reading (which *W-H* adopt) † is Latin, viz. *Tert Aug a e ff* and *sahidic*.‡ I add this therefore also under the heading "Latin-Coptic."

- vi. 9. — *εν* (*post παιδαριον*) **ΝΒΔ**[*contra Sod*<sup>050</sup>]**LNΠ\*WΨ 1 157 al<sup>15</sup>** *Sod*<sup>dec<sup>m</sup></sup> *a b d e l syr cu aeth Orig Chr Cyr et W-H & Sod txt*. Apparently to remove a superfluous word. Why should any add? (Coptic emphasises with the indefinite article *οϣϣηρε sah*, *οϣαλοϣ boh*, eliminating the *έν* following).

42. Yet another case of "pairs." The second *ουτος* is removed from the verse by **BCDLTW** *Sod*<sup>050</sup> *min. pauc. W-H & Sod txt a d ff q sah boh syr cu sin arm aeth Chr Cyr*, but against all others. Why should it have been added? It is pleonastic in Greek, but not so semitically speaking.

- vii. 4. See under "Latin."

6. Another question of "pairs." For: "*ο καιρος ο εμος ουπω παρεστιν ο δε καιρος ο υμετερος παντοτε εστιν ετοιμος*" B substitutes *in secundo loco παρεστιν* for *εστιν* to make the antithesis euphonious or perfect. It appears to be in very questionable taste, and presupposes that every other MS changed the second *παρεστιν* to *εστιν* for opposite reasons. Not a single other Greek does this, nor 892 nor Paris<sup>97</sup> nor any of *Soden's* otherwise sympathetic cursives. Some vulgates (**ΕΚΜΤQVX<sup>c</sup>Z<sup>2</sup>**), but no *vett*, have *adest* for *est* here, but all *vett* carefully distinguish, having *venit* or *advenit* or *adest* (e) in the first place, and *est* uniformly in the second place. *Sah* and *boh* both differentiate and so do *syr*. *W-H* keep a discreet silence, printing *εστιν*.

† Really in all these matters Hort surpasses himself. The evident reincarnation of an Alexandrian critic of the third or fourth century, he has managed to mislead modern "scholars" into thinking that all these little "niceties" were basic, and that a "revision" forsooth *excluded them all*!

‡ *Boh* strongly opposes, some *boh* having pleonastically **οϣοϣ ηη λε**.



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- vii. 8. Although B has large support here for *οὐπω ἀναβαίνω*, the consensus of opinion of antiquity (*Porph Epiph Chr Cyr Ephr Aug Auct quaest*) is with **SDKMII** † *it*<sup>pl</sup> *vg boh* (*diserte*) *arm aeth syr cu sin georg slav pers* for *οὐκ ἀναβαίνω*, which Hort only places in his margin, retaining *οὐπω ἀναβ.* in his text. Can anyone suppose that if B had been on the other side it would not have turned the scale? Yet here, although supported by *sah* and W, it is manifestly an ancient "improvement" which D and the good Latins, *syr boh* and the bulk of the versions, will have none of. I regret that the Oxford edition of 1910 follows Hort with *οὐπω* in text and *οὐκ* in margin, instead of reversing it.‡ In this connection I would like to remind Dr. Souter of his own words quite recently expressed ('Text and Canon,' p. 129): "The readers of the present work would do well to ponder every word he writes on the subject of New Testament textual criticism, for no authority of our time surpasses him in learning and judgment." This sentence refers to Professor F. C. Burkitt, and this is what he has to say of situations exactly such as the evidence indicates in St. John vii. 8: "*The question at issue is what right we have to reject the oldest Syriac and the oldest Latin when they agree*" (F. C. B. 'Introduction' to Barnard's *Clem*<sup>alex</sup>), because, as he says elsewhere (*op. cit.*): "*With Clement's evidence before us we must recognise that the EARLIEST texts of the Gospels are fundamentally 'Western' in every country of which we have knowledge, even in Egypt.*" I have already used these remarks of Dr. Burkitt elsewhere, as headings to my study of the books of *Dimma* and *Moling*, and Dr. Souter will please to recognise that I "ponder every word" of Dr. Burkitt on the subject. Perhaps more than he (Dr. Souter) does, for if Dr. Souter (*op. cit.*, p. 138) approves the addition of the words *καὶ τῆς νύμφης* at Matt. xxv. 1 which "has now received the support of the Old Syriac version and is therefore proved to be 'Western' in the widest, and not merely in the geographical sense," he must apply the same canon of criticism to *other* places, irrespective of B and **Σ**. As a matter of fact this addition of *καὶ τῆς νύμφης* stands upon another footing, and I am not at all clear that we should receive it. The valuable cursive 892 reads alone *τῶν νυμφίων* for *τοῦ νυμφίου καὶ τῆς νύμφης*, revealing a situation which calls for very detailed examination.§ This

† Add 17\*\* 389 p<sup>scr</sup> w<sup>scr</sup> P<sup>scr</sup> Laura<sup>A</sup> 104 Sod<sup>410</sup> 1091 1246 δ 371 δ 469.

‡ Soden does reverse it against Sod<sup>705</sup>, having *οὐκ ἀναβαίνω* in text and *οὐπω* in margin.

§ *τω νυμφιω* C 157 *solī, ut latt sponso*.

reading of 892 I have not seen referred to anywhere, and Dr. Souter himself has not used Dr. Rendel Harris' very interesting collation of this valuable British Museum codex. But the proposition holds good, *viz.* if we are to believe  $\text{DX}\Sigma\text{7}^{\text{vid}}$  *latt syr arm Orig*<sup>int</sup> *Tichon Arnob Op*<sup>imp</sup> *Hil* for +  $\kappa\alpha\iota$   $\tau\eta\varsigma$   $\nu\upsilon\mu\phi\eta\varsigma$  in *Matt.* xxv. 1 against *Aug* and the rest, how much more are we to believe *D latt syr* strengthened by  $\Sigma\text{KM}\Pi$  *arm aeth georg slav pers boh Porph Epiph Chr Cyr Ephr Aug Quaest* at *John* vii. 8.

In such connections we can profitably study matters of order, such as vii. 12 33 (see under "Order"), where perhaps the basic text omitted the word subsequently added in different positions.

- vii. 34. Another question of "pairs." To: " $\zeta\eta\tau\eta\sigma\epsilon\tau\epsilon$   $\mu\epsilon$   $\kappa\alpha\iota$   $\sigma\upsilon\chi$   $\epsilon\upsilon\rho\eta\sigma\epsilon\tau\epsilon$ " *BNTX* [*non fam* 1 *teste Lake*] 213 258 2<sup>pe</sup>  $\text{W}^{\text{scr}}$  *Sod*<sup>183 193</sup> *sah boh syr aeth W-H* [*non Sod*] would add  $\mu\epsilon$  to complete the "pair." It is difficult to suppose that all others including *DW Sod*<sup>050</sup> 892 *Paris*<sup>97</sup> removed the second  $\mu\epsilon$ . Rather is it a "version" influence on *BTX*.

*ibid.* Observe in the same verse *fin.* that *B* alone (*cf. georg arm*) adds  $\epsilon\kappa\epsilon\iota$ , which can be traced to the unique addition by the *sahidic* and *bohairic* here of  $\epsilon\pi\omicron\varsigma$  ("to it").

36. *B* [*non N*] *TX sah boh syr aeth*, with *G* 1 [*non fam*], 892 2<sup>pe</sup> *W-H* this time, again add a second  $\mu\epsilon$  in the same phrase as in vii. 34.

In the latter case *G* 1 892 join, and *N* 213 ? 258  $\text{W}^{\text{scr}}$  *Sod*<sup>190</sup> ? abandon *BTX* and the four versions which remain constant in the error with *Westcott* and *Hort*.

39.  $\delta$  (*pro*  $\sigma\upsilon$ ) *B* and *EKMSUVA*  $\Delta$  *min*<sup>30</sup> and 604 [*non* 892 (*Harris ed.*) *non Paris*<sup>97</sup>] but against  $\Sigma\text{DGHLNTWXI}\Delta\Pi$  *al. pl* and *Cyr*<sup>hier</sup> *Chr Thdor*<sup>Heracl</sup> *Cyr (Nonn) Thdt*; in other words, *B* has no Patristic support. It is rather a difficult construction, and *B* with *LTW Evst* 18 proceeds to change the tense of  $\pi\iota\sigma\tau\epsilon\upsilon\omicron\nu\tau\epsilon\varsigma$  following, to  $\pi\iota\sigma\tau\epsilon\upsilon\sigma\alpha\nu\tau\epsilon\varsigma$ , and then conflates with  $\alpha\gamma\iota\omicron\nu$   $\delta\epsilon\delta\omicron\mu\epsilon\nu\omicron\nu$  as against omission of both words by  $\Sigma\text{KTI}\Pi$  *Orig Cyr*, while some add  $\alpha\gamma\iota\omicron\nu$  and some add  $\delta\epsilon\delta\omicron\mu\epsilon\nu\omicron\nu$ . It will be observed that *B*'s supporters *LT* and *W* are in varying positions in this verse in the three changes under review. [See *ante* as to addition by *B*.]

41. In the "pair" of expressions  $\alpha\lambda\lambda\omicron\iota\ldots\alpha\lambda\lambda\omicron\iota$  it is to be noticed that some and 1 33 248 *al. a c f ff vg sah boh arm (aeth) Orig Cyr* add  $\delta\epsilon$  after the second  $\alpha\lambda\lambda\omicron\iota$ , which is found also in *textus receptus* and in *sah* against its usual method; (*BLNTXW Sod*<sup>050</sup> substitute  $\omicron\iota$   $\delta\epsilon$ ).

Now *St. John*'s method seems to be against this, for at



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ix. 9 *αλλοι ελεγον...αλλοι ελεγον* remains without copula and only **Σ** and a few add *δε*, while B and the great majority abstain. I mention it because there are other places involved, all in the same class, as, in the same chapter vii. above at verse 12: *οι μεν ελεγον...αλλοι ελεγον*, where BTXW *Sod*<sup>050</sup> *sah boh Cyr* and a number of Old Latins (with *textus receptus* again) add *δε*. I had not intended to mention this place, supported as it is by *c f ff g l vg* (although observe that *b d e q† r δ foss* oppose),<sup>†</sup> but when comparing vii. 41 and ix. 9 it became evident that the +*δε* on behalf of all those who add is probably anti-neutral and in the nature of revision.

vii. 46. Following a variety of changes of order in the phrase *ουδεποτε ελαλησεν ουτως ανθρωπος* (order of BLNTX *Orig Cyr*), it is to be observed that BLTW 225 229\* *boh* and *Cyr Orig* drop the clause following (against **Σ** and the rest) of “*ως ουτος (λαλει) ο ανθρωπος.*” The semitic doublet was objected to. Tischendorf remarks “*offendebat scripturae prolixitas, hinc additamentum vel in brevius contraxerunt vel totum omiserunt.*”

viii. 16. *η κρισις η εμη αληθινη εστιν* BDLTXW 33 213 892 *Sod*<sup>C</sup> *Orig* 1/2 *W-H & Sod txt*, against the use of *αληθης* by the others. *d* and the latins use *verum*. Only *gat vg*<sup>E</sup> vary with *justum* as *δικαια c<sup>scr</sup> Sod*<sup>337 541 1250</sup> *Evst* 60 [*Evan* 157 does not join *Evst* 60] *Cyr Chr* 2/3. It does appear as if *αληθινη* were more in the nature of an “improvement” than otherwise. Why should the rest abandon it? It would have been a welcome variation from the use of *αληθης* above, if correct, and certainly not tampered with by *all* the rest including **Ψ** and Paris<sup>97</sup>. (D has *αληθεινη* alone at viii. 14.)

19. See under “Order.”

38. *και υμεις ουν α ηκουσατε παρα του πατρος.* This (instead of ...*εωρακατε*... of the rest), by BCKLX and **Σ**<sup>c</sup>W 1 (131) [*non* 118–209] 4 5 *fam* 13 [*non* 124] 15 33 42 68 91 116 122\*\* 145 213 229\*\* 249 299 *dpiw<sup>scr</sup>* and 892 *Sod*<sup>050 al. pc. f goth boh aeth<sup>alii</sup> arm Orig<sup>pluries diserte</sup> Cyr [*non Σ rell, non Ψ, non Paris*<sup>97</sup>, not even Laura<sup>A 104</sup>]. This is of course to avoid the difficulty, hence against the canon of the “harder” reading to be preferred. Hort swallows *ηκουσατε* and his margin is silent. *Soden* acts similarly. *Clem*<sup>alex</sup> is silent, but **Σ**DT**Ψ** Paris<sup>97</sup> and eleven other uncials are not, nor the *Latins* nor *sah* nor *syr sin* nor *Tert*, who all witness to *εωρακατε* and *vidistis*§ as Tischendorf</sup>

† *Tisch* misquotes *q* on the other side.

‡ *a* = *et alii*, for which *Soden* also quotes *r*, but *r* in *Abbott's* edition has plainly ...*st* (for *est*) *alii dicebant*. *Soden's* collator seems to have misread *et* for ...*st*.

§ *f* only of Latins with *goth* join B in improving.

diligently explained by quoting *Apollin*<sup>cat 280</sup> in full “*εωρακεναι και παρα τω πατρι λεγων ουκ οφθαλμων τινα ορασιν εδηλωσεν αλλα γνωσιν φυσικην, επει και εκεινος φασκων εωρακεναι παρα τω πατρι αυτων ουκ οψει δηπουθεν εωρακεναι λεγει αλλα τη ενοικουση πονηρια...*” Yet we persist in receiving Origen’s third century “improvement” against this fourth century witness *diserte* and *Tertullian* earlier. The Oxford edition of 1910 follows Hort here to its discredit. Will the critics not kindly apply Burkitt’s canon at this place also, and see in the consentient voice of *syr sin* and *syr pesh pers arab* (*cu* is wanting) with the *diatessaron* (quoting Jno viii. 12/60 in full sequence) and all the Latins [but *f*] with *sah georg slav* and *Apollin* and *Tert* a full rebuttal of the “improving” voice of *Orig* and his minions, even with *syr hier* added to them?

Here is Hort’s weak note, in ‘Notes on Select Readings,’ p. 88:

“viii. 38. *ἃ ἐγὼ...πατὴρ* δὲ *ἐγὼ ἃ ἐώρακα παρὰ τῷ πατρί μου [ταῦτα] λαλῶ καὶ ὑμεῖς οὖν ἃ ἐώρακατε παρὰ τῷ πατρί ὑμῶν* Western and, with *ῃ* twice substituted for *ἃ*, and *ταῦτα* omitted, Syrian (Gr. Lat. Syr. Aeth.): but aeth omits *μου* and *ὑμῶν*.” For later and better information [*von Soden* to the contrary notwithstanding] cf. *Merx* pp. 208/212 in the *Johannes* volume, and note (on p. 209) his expression: “*und es ist Willkür zu sagen, B hat überall hier das Richtige.*”

- viii. 39. Another very important question of “pairs” or more than “pairs.” *ει τεκνα του Αβρααμ εστε τα εργα του Αβρααμ ποιειτε*. So B\* and the *vg* alone followed by *W-H txt*. Origen is on both sides, quoting very often. Now most authorities, with *Eus Epiph Cyr*<sup>Hier</sup> *Did Bas Cyr*<sup>Alex</sup> have *ητε* and *εποιειτε*, while those who join B for *εστε*, viz. **NDLT** *Evst* 60, still follow with *εποιειτε*, and some have *εποιειτε αν*. The cursives are practically all for *ητε* and *εποιειτε* or *εποιειτε αν*. True 604 has *ποιειτε*, but retains *αν*. Paris<sup>97</sup> has *ητε* and *εποιειτε αν*. The Coptics and the Versions oppose B; *syr sin* appears to support. I hardly think B has preserved the “neutral” text. If so, why do *sah* and *boh* not follow? It looks rather as if B and Origen here were playing a part, for Origen knows and gives both readings. The Old Latins, with the exception of *ff*, are against B, while *b* and *Orig*<sup>int</sup> add *utique*.

The matter has no importance in one sense, and yet in another it has a very great importance. The record of B as exhibited in these pages is not sufficiently good to trust him without better support. D and the supporters having *εστε* follow with *εποιειτε*. The transition from *εστε* to *εποιειτε*



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offends apparently, yet they retain. While *εστε* may therefore be basic, *ποιειτε* seems to be the reverse; *ητε* may indeed be a revision, but *εποιειτε* rather than *ποιειτε* appears basic.

*Note.*—In case it should be thought that I had gone crazy over questions of “pairs,” I would like to exhibit another place in St. John quite in the heart of these changes by B, where **Σ** indulges in this, in order to show that the changes were either premeditated on the part of both MSS or were influenced by a version. Observe then that at John vii. 22 in the clause: *ουχ οτι εκ του μωυσεως εστιν αλλ εκ των πατερων*, an additional *οτι* is supplied by **Σ** after *αλλ*. This is shared by *syr cu sin*, but NOT by *sah boh*, as might have been expected, nor by the other versions, and is found in no other Greek or Latin witness. My point therefore appears to be well taken that the changes were made to “improve.” It is extremely unlikely that such complementary expressions should have been *removed* by any revisor. Why, for instance, should **Ψ** or 892 or Paris<sup>97</sup> or Laura<sup>A 104</sup>, all derived from a similar MS to the parent of **Σ** and B, cut out this second *οτι*? Why also should they all have *εν σαββατω* while B with *b e r* quite alone omit *εν* in this same verse? *Do they not preserve the true text as against B and Σ respectively in BOTH places?*

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viii. 51/52. We now come to one of the grossest disfigurements of the text in the whole of the narrative perpetrated by B. The facts are so clear that Westcott and Hort abandon his testimony completely and do not even give the reading a place in their margin, although B has the support of *Evst* 32 and *e*, to which now add Paris<sup>97</sup>. It is not discussed in Hort's ‘Notes on Select Readings,’ for it would have been exceedingly distressing to him to discuss it. But was it *honest* to pass it by in silence? Let the facts speak for themselves.† Burgon omitted to comment on this because Hort and the Revision mercifully left the record alone. But in an arraignment of codex B it is my duty to record the shameful mutilation of scripture here, justifying all I have previously said of B as to “pairs” of expressions.

In John viii. verse 51 the Saviour says: “*Αμην αμην λεγω υμιν εαν τις τον εμον λογον (οι τον λογον τον εμον οι τον λογον μου) τηρηση, θανατον ου μη θεωρηση εις τον αιωνα.*”

In verse 52 the Jews reply: “*νυν εγνωκαμεν οτι δαιμονιον εχεις. Αβρααμ απεθανεν και οι προφηται, και συ λεγεις· εαν τις τον λογον μου (οι μου τις τον λογον, οι τις μου τον λογον, οι [33 Orig] τις τον εμον λογον) τηρηση, ου μη γευσηται θανατου (εις τον αιωνα om. D b c d ff l syr sin).*”

† Souter also ignores it in his notes to the Oxford edition of the N.T. 1910.

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In verse 52, however, B calmly substitutes *θανατον ου μη θεωρηση* for *ου μη γενηται θανατον*, repeating the form of verse 51 in order to make no difference in the wording of the Jews' reply to the actual words spoken by our Lord. *Evst* 32 does the same, so does *e* latin, and so does Paris<sup>97</sup> unknown to Hort, and a new witness 213 (<sup>129</sup>) adduced by *Soden*. But this last support only justifies all I have said as to such particular cursive testimony not *helping* B but re-accusing his text of an ancient error. *No other authority changes*, for the simple reason (as Hort and the Revisionists admit) that the record is perfectly plain that the Jews in their excitement repeated the phrase of verse 51 in slightly different language. *Origen* is a witness to this effect, which Hort here dared not put aside. Neither *Tisch* nor *Tregelles* nor *Hort* nor the *Revision* nor *Souter* nor *Soden* then follow B, although it had both Greek and Latin support. If we look into the matter still more closely we shall find that *syr sin*, some mss of *pesh* (but not *diatess*) and *aeth*, while holding "shall not *taste* of death" in verse 52, put *taste* back into verse 51, replacing *θεωρηση* there by *γενηται*, exactly for the same purpose of harmonising the records in verses 51 and 52. What a clear picture of these critical authorities dealing with scripture.†

Now such absolutely unpardonable handling of the record by B here, raises afresh the whole question of the readings of this ms elsewhere, which Hort asks us to accept in so many other places, as does Dr. Souter. The latter in his 'Text and Canon' (p. 103 *seq*) has this to say of Westcott and Hort: "Their work is held in the highest esteem in all civilised countries, and on the foundation they have laid *the future will do well to build*." But if the foundations are insecure, as I claim to have shown in this volume, is it not an unfortunate myopia from which Dr. Souter and others are suffering? Do they really know B? I cannot believe it possible, or Dr. Souter would not write on p. 22 (*op. cit.*) after citing two of the "secondary traces here and there in its text": "But such features are like spots in the sun." The features to which I have drawn attention, of this constant striving for "consistency," for running the narrative in "pairs," for general linguistic or grammatical "niceties" or "improvements," with occasional "conflations" or bold

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† The omission of *εις τον αιωνα* at the end of verse 52 by D d b c ff l and *syr sin* is not perhaps on the same footing.



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"harmonies,"† culminating in this passage in John viii. 51/52, proves something quite different, and it is evident that textual theories and a text built upon B are liable to be swept away owing to the foundations being quite insecure. As to "spots in the sun" they may not perceptibly dim the brightness of the luminary to eyes some millions of miles away, but studied *a little more closely* they are indications of grave danger. These spots on the sun of B have had as disastrous an effect on our N.T. studies as have had real sunspots on our agricultural situation on many occasions.

Souter's simile is unfortunate. Perhaps it is prophetic! This matter of harmonising by B in viii. 51/52 is followed so closely by another peculiar matter (viii. 55), see under "Change of Case," that it should be consulted by the student at once. There Hort and the *R.V.* will be found in disagreement, Hort following BADW *Sod*<sup>50</sup> *minn*<sup>6</sup> *contra*<sup>rell omn</sup>, while the *R.V.* restores the usual genitive and tacitly accuses Hort's foundation of being wrong. [A somewhat similar case to that of John viii. 51/52 may be seen at xvi. 16/17, concerning which note Burgon's remarks in 'Causes of Corruption,' pp. 105/106.]

ix. 14. See under "Latin."

16. Another "pair." The verse begins *ελεγον ουν...* Later for *αλλοι ελεγον*, *ΣBDT<sup>i</sup>W* *fam* 1 *fam* 13 22 2<sup>pe</sup> *Sod*<sup>178</sup> *c d r<sub>2</sub> sah boh syr* [*non pers*] (*aeth και*), have *αλλοι δε ελεγον*, against the great majority without copula. *ff* (Buchanan) is against it, not for it, as Tischendorf says from an uncertain phrase of Sabatier. Tisch. also errs as to the vulgates by saying "*vg<sup>cle</sup> et<sup>cdd mu</sup>*" but only *vg<sup>EW</sup>* recorded by Wordsworth have a copula. Tischendorf claims ten cursives, but none of Matthaei's or Scrivener's cursives have it, and it seems to be limited to *fam* 1 *fam* 13 2<sup>pe</sup> and "Colb" (22, confirmed to me by Sanders). Others seem to lack it completely and it does not appear in 892 nor in Paris<sup>97</sup> and only in *Soden's* <sup>178</sup> of all his cursives, but he accepts it openly, although *Hort* only took it into his text in brackets.

20 *init.* *απεκριθησαν + ουν* *ΣB* 2<sup>pe</sup> [*teste Sod.*] *Evst* 15 *g q vg<sup>E</sup> dim Tisch<sup>txt</sup> W-H* [*nil mg*] only against *no* copula *DGLT<sup>i</sup>UWXII* 1 33 *al. latt<sup>pl</sup> sah boh arm Cyr*, and *+δε* the rest and *Sod txt*.

I would not call attention to this, but that the whole graphic narrative, abounding in repetitions, must be examined most closely (much more closely than I can do in these few notes on ch. ix.) and that in ix. 10, ix. 17, *Σ* or B or *ΣB* add an *ουν*

† See *ante* and *post* under all these heads.

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which probably does not belong to the text. See also ix. 26. The matter is settled as far as I am concerned by observing that in ix. 27 B *alone* with *aeth* and *georg* adds an *ουν* after *τι* (appearing in Hort's margin). Observe the variations as to *ουν*, *δε*, *και* (NB *sah*), and the absence of the copula here by the mass.

ix. 30. +το (*ante θαυμαστον*) NBLNT<sup>1</sup> 1 [*non fam*, although Soden quotes 118, which *Lake* specifically denies] 22? 33 397 Laura<sup>A 104</sup> Sod<sup>183 1110</sup> *sah Chr Cyr W-H & Sod txt* against omission by all others. *Why* should the others omit if *το* were basic? But this should doubtless be referred to coptic (*sah* **XE TAI PΩ TE TEΩΠΗΡΕ**, *boh* **XE ΘΔΙ ΡΩ TE ΤΩΦΗΡΙ**) reproduced by *arab* alone of later versions. *Syr* has "to wonder" or "mirandum" as a *r*, for "mirabile," and Paris<sup>97</sup> substitutes *εθαυμαζον* for *το θαυμαστον εστιν*, while all the others with WD and Ψ hold *θαυμαστον* "a wonderful thing."

31. See under "Order." In this the following verse, B again follows coptic (against N) apparently disliking the position of *αμαρτωλων* after *οτι*, which word would hardly have been found there if this order were not basic.

x. 25. Another "pair." See under "Change of Tense."

xi. 29. See under "Change of Tense."

30. "ουπω δε εληλυθει ο ιησους εις την κωμην αλλ ην εν τω τοπω οπου υπηνητησεν αυτω η Μαρθα." In this quiet and dignified sentence, witnessed to by ADLΓΔΛΠ *unc al<sup>7</sup> min permult* and *syriac*, NBCXX<sup>b</sup> 1 33 213 242 249 Sod<sup>aliqua</sup> some *Latins* and *boh* introduce *ετι* after *ην*, while F *a e* and *sah* add it before *ην*. The addition in different positions is suspicious in itself, but this has never influenced Hort apparently nor the school of Hort, for he and the Oxford edition and Soden diligently add it. Yet why should the other school have dropped it? It savours distinctly of officious "improvement." Observe that

*sah* has **ΑΛΛΑ ΕΤΙ ΠΕΡΙΖΩ ΠΑΔ** and

*boh* has **ΑΛΛΑ ΠΑΡΙΧΗ ΟΥΝ ΠΕ ΔΕΝ ΠΑΔ.**

44. Another question of "pairs" in the final clause:

"λυσατε αυτον και αφετε αυτον υπαγειν."

BCL Sod<sup>50</sup> 33 157 Paris<sup>97</sup> alone of Greeks, *copt Orig<sup>ter</sup>*. Where are the Latins and the Syriacs? All the Latins (except *ff* with its coptic affiliations) and the Syriacs (except *hier* and *diatess*) are with N and the mass *without* the second *αυτον* against Messrs. *Hort* and [*Soden*].

It is possible that this is a common error of base, however, between B and *copt*, for it is opposed by W as well as N *al*. It might have occurred from misreading ΥΠ in *υπαγειν* after



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αφεται (for αφετε). Thus in W you find ΑΦΕΤΑΙΥΠΑΓΕΙΝ. It is important as placing W *behind* the diatessaron.

- xi. 45. και θεασαμενοι ᾶ εποιησεν **N** and the great majority, with Origen six times (and ὅσα 314 d<sup>scr</sup>) W-H<sup>mg</sup> Sod<sup>mg</sup>, but ὁ BC\*DA<sup>2</sup> (also C<sup>2.3.</sup> ο επ. σημειον) 1 244 249 Sod<sup>190 fam CN</sup> e goth sah aeth W-H<sup>txt</sup> Sod<sup>txt</sup>. This seems to be an absolute "improvement" referring to the miracle of the raising of Lazarus. It occurs immediately after verse 44 which recounts the actual resurrection, and ὁ is so absolutely natural after θεασάμενοι that no one would have changed ὁ here to ᾶ, while there is every reason to change ᾶ to ὁ as do B and a few. W does *not* do it. Here observe Origen absolutely opposed to B's "easy" reading. Origen, **N**, and Tisch prefer the "harder" reading.

In verse 46 following ειπον αυτοις CD 249 397 with M Sod<sup>1114 fam N</sup> b e goth aeth repeat ὁ, but **NB** and most, this time keeping with Origen, have ᾶ. I have no doubt ᾶ is right in both places. The *bohairic* shows that *criticism* of these verses was in vogue, for it reverses the whole process, having in verse 45 θεασαμενοι ᾶ and in verse 46 ειπον αυτοις ὁ.

57. εντολας (pro εντολην) **NBIMW** fam 1 138 254 i<sup>cr</sup> Paris<sup>97</sup> 2<sup>pe</sup> [teste Sod] Sod<sup>1443</sup> Orig<sup>bis</sup>. A clear "improvement" adopted by Tisch W-H and Soden.† See *sub voce* "Indeterminate," after remarks on xi. 54.

- xii. 12. See under "Solecisms of B."

13. Apparently another question of "pairs": ευλογημενος ο ερχομενος εν ονοματι κυριου και ο βασιλευς του Ισραηλ. Only **NBLQ** boh aeth and Orig and the editors Tisch W-H and Soden† indulge in this second και ο or at any rate they alone add the και to make the two parts. Some and sah have ὁ before βασιλευς.

- xiii. 18. τινας (pro ούς) Undoubted correction, thinking to improve. It occurs in the phrase εγω (γαρ) οιδα ους εξελεξαμην, and τινας is only found in **NBCLM** 33 157 213 397 Sod<sup>1091 1098 1110 1443</sup> δ 470 Orig<sup>quater</sup> Cyr adopted by the editors Tisch W-H and Soden.† Indeed Orig seems to have a patent on this: "τινας εξελεξαμην, οπερ απλουστερον μεν τοιουτον εστι· τις εστιν εκαστος ων

† I mention the three critical editions specifically at these four places to emphasise what Burgon said long ago. The critical editors considered and Soden still considers that these minority mss are of paramount importance irrespective of the fact that the grouped mss represent hardly more than one tradition. To combat this view I am presenting these pages. Because Hort supports Tischendorf, and Soden supports Hort, it does not follow that they are right. The English Revisers oppose in xiii. 18 and Souter does not give the evidence for τινας in his notes! If Souter believed Hort was right it was his duty to his readers to give the evidence. Does Souter believe **NBCLM** 33 157 Orig Cyr and Hort to be wrong here?

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ἐξελεξαμην οἶδα." At first sight *τινας* being the "harder" reading might appear justifiable, but it is almost certainly editorial. It is contradicted by all others including WΨ and 892 Paris<sup>97</sup> so much in accord with the group elsewhere. It is also contradicted by all the versions. A trace would surely remain elsewhere if *τινας* were correct. As I plodded over document after document I was amazed to find no other trace of *τινας* until *Soden* produced two *Sinai* codices, two at *Jerusalem*, one at *Athos*.

xiii. 26. βαψας ουν (*pro kai εμβαψας*) NBCLX 33 213 892 *Sod*<sup>1110 fam C</sup> *a Orig* 2/4 and *Cyr* with the editors *Tisch W-H* and *Soden* against the rest.†

37. ακολουθειν αρτι (*pro ακολουθησαι αρτι*) B(C\*). A sheer "improvement." See under "Change of Tense." *Hort* follows B alone here.

xiv. 7. This is another question of "pairs," but different from most. Here, for (*kai*) *απαρτι γινωσκετε αυτον και εωρακατε αυτον* by the great mass supported by all the versions and *Tertullian*, BC\* and they alone with *W-H*<sup>txt</sup> [and they are often guilty of other tricks together; see many instances in St. John elsewhere in these pages and just previously] would suppress the second *αυτον*, reading *απαρτι γινωσκετε αυτον και εωρακατε*. It is a perfectly fair criticism that this is editing, even if here it be a question of the suppression of one of the "pair," because the place troubled some scribes and translators. Thus 33 68 250 d<sup>scr</sup> *Evst* 47<sup>sem</sup> 60 and some *arm*<sup>codd</sup> suppress *και εωρακατε αυτον* altogether,‡ while the *slav* version with X<sup>b</sup> (= *Sod* A<sup>4</sup>) suppresses the first *αυτον*, writing "Ye knew and ye saw him," as does the book of *Dimma*: "cognoscetis et vidistis eum." While *r* (not reported for *Tischendorf*) and *vg*<sup>D</sup> are to be added to the Greeks BC for the elision of the final *αυτον*. These authorities should be added in *Tischendorf*'s apparatus. *Horner* does not give *r*, citing only BC, because unfortunately he does not quote *r*, a very important witness, especially in St. Luke and St. John but *Soden* gives *r* here. (See beyond again on xiv. 17.)

10. Yet another matter of a "pair." Instead of *ὁ δε πατηρ ὁ ἐν ἐμοὶ μένων* of nearly all Greeks (and *a c d f g r foss* qui in me manet) BLΨ [*negl. Sod. Ψ*] *Sod*<sup>351 1110</sup> *Orig Aeth Did Cyr*<sup>txt et com</sup> elide the second *ὁ*, reading *ὁ δε πατηρ ἐν ἐμοὶ μένων* (= no doubt *vg* with *b e ff g* in me manens). That this was

† See footnote on page 385.

‡ Attributed by *von Soden* to homoioteleuton!



the *Alexandrian* way, the unusual consensus of *Orig Ath Cyr* with BLΨ most freely attests. No cursives appear to join (except the two new ones of *von Soden* mentioned above which are quite "of the family"), not even Paris<sup>97</sup>, and W goes with D and the rest against it. But whereas B prefers "pairs," here he seems to dislike the double *ὁ* on account of the *δε*—present in most copies, only absent from a few cursives. Had the *δε* been absent: "*ὁ πατηρ ὁ ἐν ἐμοὶ μένων*" would not have offended, but in *ὁ δε πατηρ ὁ* it seems to have appeared redundant. The other versions seem clearly to have read a second *ὁ*. It is not trifling to mention this matter, for B shows us *four* variations in this one verse: (a) *πιστευσεις* for *πιστευεις* with the *bohairic* alone [*boh* neglected by *Soden*], (b) —*λεγω* alone, (c) —*ὁ ante ἐν ἐμοὶ* with LΨ and Alexandria as above, and finally (d) *ποιει τα εργα αυτου* with *ND* as against *ποιει τα εργα αυτος* LX and W 33 213 *Sod*<sup>1110</sup> Paris<sup>97</sup> *Cyr*<sup>com</sup> and *αυτος ποιει τα εργα* A and the rest with *Orig Ath Ps-Ath Chr Cyr*<sup>txt</sup>, while *e* and *Tert* omit *αυτος* or *αυτου* altogether, and are perhaps basic.

Now B cannot be right in all four places. Hort neglects the first two (a and b) as errors, but accepts the other two (c and d), thus in the last case (d) *opposing* Alexandria, as represented by *Orig Ath Cyr*, while going with them in the third case (c). This is properly in accord with his principle that it is B which is "neutral," however rough the fourth case may seem. But what about the first case (a)? Why should we lose the *πιστευσεις* of B? It is supported by all the *bohairic*. Is it *not* neutral? But I can assure you that there is nothing "neutral" in B. Having written *αυτου* (= *εαυτου* no doubt) in this verse, he proposes to amend the next verse in accordance therewith. Therefore we find B and 229\* (*aeth*) only writing in verse 11 *δια τα εργα αυτου πιστευετε μοι* against *Ath* and *Cyr*, who with most have *δια τα εργα αυτα πιστευετε μοι*, whereas *Tert* 157 and some cursives omit *αυτα* and *αυτου* and have only *δια τα εργα πιστ.* which is very possibly basic and both the additions of later date, since *q r* and *syr arm pers diatess* and *boh* also omit *αυτα* and *αυτου*. Hort has *αυτα* in his text and accepts the *αυτου* of B in his margin; but neither I think are "neutral" or basic. True the *sahidic* says "Believe because of his works," but this does not agree with B, because *sah* destroys the *μοι* at the end of the sentence (as *NDL* 33 *etc.*) which B holds. B is left absolutely alone with 229\* and *aeth*: *ex opere ejus credite mihi*.

[Scrivener's *z (semel)* with Paris<sup>97</sup> has *ταυτα* for *αυτα*, while

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the new MS W goes with **NDL** *δια τα εργα αυτα πιστ. absque moi fin.*]

xiv. 17. The same thing as at xiv. 7 occurs here as to "pairs." For : *οτι ου θεωρει αυτο ουδε γνωσκει αυτο*, **NBW** Paris<sup>97</sup> and a *dim* *Lucif* *W-H*<sup>txt</sup> [*nil mg*] alone suppress the second *αυτο* against all others, all versions and *Did*<sup>pluries</sup>, and as showing how the matter affected others, *Evan* 287 *vg*<sup>M</sup> *Auct*<sup>quaest</sup> elide the first *αυτο* (*Soden* does not notice this) writing *quia non videt nec cognoscit eum*, exactly as the *slav* version with *X*<sup>b</sup> and the book of *Dimma* acted in verse 7!

*ibid.* This is followed by the elision of the copula *δε* between *υμεις* and *γνωσκετε αυτο* by **NBQW** 346 a<sup>scr</sup> Paris<sup>97</sup> *Sod*<sup>351</sup> a b sah boh<sup>aliq</sup> *Lucif* *Auct*<sup>quaest</sup> *W-H* & *Sod* *txt* only, after the coptic manner [*Sod* neglects the coptic witness and adds *Ψ* (against *Lake*)], again not only against the mass and the versions, but against *Did*<sup>bis</sup> *Cyr*<sup>Hier</sup> and *Cyr*<sup>Alex</sup>.

*ibid.* And again in this verse another "pair" of expressions is involved. Most mss have *μενει* and *εσται* (*οτι παρ υμιν μένει και εν υμιν εσται*). Some read *μενεί* = *g vg arm Nonn* (*μενέει*) and *sah* [*non boh*]. It is clear that B understood *μένει* [it is so accented in B to-day] for he follows it with *εστιν* for *εσται* alone of the uncials with *D*<sup>\*</sup> (corrected by *D*<sup>2</sup>) *W* and a few cursives (1 *Sod*<sup>183</sup> [*non fam*] 22 69 [*non fam*] 251 254 291 2<sup>pe</sup> *Sod*<sup>178 1443</sup>) and *it*<sup>pl</sup> *syr goth Lucif* *W-H*<sup>txt</sup> *Sod*<sup>mg</sup>, but in view of B's record which I think I have fairly exhibited in the previous pages, it is not absolutely certain that we can accept *εστιν* as original. *εσται* is difficult enough in all conscience following *υμεις γνωσκετε αυτο*, but if *μενεί* was intended, *εσται* would be in order. *Sah* actually reads "Ye, ye know him because he will remain with you and he will be in you." Paris<sup>97</sup> here reads *εσται* and does not go with B, but W does so.

23. Now comes a fitting and most lovely specimen of the manipulation of voices to obtain a perfect "pair," which is not only an illustration of what we have contended for, but operates as a climax to all that has gone before.

In the verse *απεκριθη (ο) ιησους και ειπεν αυτω ' εαν τις αγαπα με, τον λογον μου τηρησει και ο πατηρ μου αγαπησει αυτον, και προς αυτον ελευσομεθα και μονην παρ αυτω ποιησομεν*, nothing virtually is changed [except by *D*, *vide infra*] until we reach the last word. Here instead of *ποιησομεν* (or *ποιησωμεν*) we are offered *ποιησομεθα* by **NBLXW**<sup>2</sup> 1 *Sod*<sup>183</sup> [*non fam*] *fam* 13 [*non 124*] 33 213 249 254 2<sup>pe</sup> Paris<sup>97</sup> *Sod*<sup>1266 fam CN</sup>. This group is practically one, as our presentation of evidence elsewhere will show. They offer us then in the final clause the very alliterative sentence: "*και προς αυτον ελευσομεθα και μονην παρ αυτω*



ποιησομεθα." May I ask on what grounds any "revision" would have desired to displace the middle (given the sense) by the active voice here and so to *destroy* the alliterative assonance? If ποιησομεθα had been basic, who would have wished to *change* it to ποιησομεν?† On the other hand, our repeated exhibition of the views entertained as to "pairs" by this very group, headed by B, is most illuminating as to the practical certainty that the B group base changed ποιησομεν to ποιησομεθα. And the proof is not far to seek.

How do the Fathers stand? For they surely represent other codices long since perished which have not reached us but which are coeval with or anterior to the date of B. It is observed that *Origen* is on *both* sides, but with a large preponderance for ποιησομεθα. *Athanasius* is on both sides, *Didymus* is on both sides, *Epiphanius* is on both sides, while *Eusebius Marc<sup>Diad</sup>* and *Cyril*, the latter only quoting once, remain on the side of B. Hence ποιησομεθα in the fifth century was standardized in Alexandria on the evidence of *Cyril*, but in the third and fourth centuries the Patristic evidence wavers. What was the reason? The reason appears self-evident on its face. Consult *Tischendorf's* exhibit at this place, and one cannot help realizing that while codices used by *Origen*, *Athanasius* and *Didymus* surely exhibited ποιησομεν, in quoting either from memory or from other (manipulated) codices, these Fathers fell very naturally into the course of following ελευσομεθα by ποιησομεθα. Not that ποιησομεθα was basic, but that it was tuneful, assonant, and admirably fitted the sense "and we *ourselves* will make abode with him," and hence followed by all three critical editors, *Tischendorf* *Hort* and *von Soden*. I cannot conceive it possible that 'revision' changed ποιησομεθα to ποιησομεν. What does the jury say? And what is the secret then of the middle voice employed here?

In summing up for them I must not omit to draw their attention to the sahidic version: **ΑΥΩ ΠΑΕΙΩΤ ΠΑΜΕΡΙΤῸ̅ ΑΥΩ Τῆ̅Η̅Η̅Υ  
ϞΑΡΟϞ ἡ̅Τῆ̅ΤΑ̅ΜΙΟ ΠΑ̅Η̅ ἡ̅ΟΥ̅ΜΑ ἡ̅ΥΩΠΕ ΖΑΖΤΗϞ.**

Whether the sahidic **ΠΑ̅Η̅**—"us"—be the source or the reflection‡ of the B group base, it is most noteworthy. Horner translates:

*And my Father will love him, and we come unto him, and make FOR us an abiding place with him.* Therefore, although the future tense is not emphasised, the middle voice *is* emphasised, and we are to read as

† *Soden* adds only 213 *Sod*<sup>133 1266</sup> but also his commentary families K<sub>1</sub>C and N, and excerpts from his H family ΨΔ and δ<sup>371</sup>. This is interesting as bringing against each other 213 (his<sup>129</sup>) and his δ<sup>371</sup>, as above concerning *fam* 1 and *fam* 13, and in emphasising the commentary support. *Soden* adopts ποιησομεθα in his text, just as his critical predecessors had done, but that does not give us the "true text." *Sod*<sup>(5)</sup> has ποιησομεν.

‡ As to B and *sah* consider most carefully in this connection the passages under Coptic previously tabulated at iv. 16, vii. 3, xii. 16, all of the same character; also vii. 40, viii. 23, ix. 11 27, and especially vii. 34, x. 22, xi. 27.

from an original *ποιοῦμεν ἡμᾶς* or *ἡμῖν*, *sah* supplying **ηδᾱ** or equating *ποιοῦμεθα*. (Cf. John v. 18 *ἰσὺν ἑαυτὸν ποιοῦν τὸ θεῶν*. *Sah* renders **ⲉϣⲱⲱⲩ ⲙⲉⲙⲟϥ ⲙⲉⲛ ⲡⲏⲟⲩⲧⲉ**, *boh* **ⲉϣⲱⲣⲓ ⲙⲉⲙⲟϥ ⲡⲓⲅⲓⲥⲟⲥ ⲡⲉⲙⲙ ⲫⲧ**).

In Egypt then John xiv. 23 was read with emphasis on *ποιησομεθα* or *ποιοῦμεθα*, which does not imply that the real "neutral" base was this, but that in translation it assumed this force and possibly reacted on the Greek. It did not react sufficiently to change the Greek tense, and on the other hand the Greek did not act on *sah* sufficiently to force the retention of the future tense.

My good friend *Macarius* of Egypt comes once more to help us out here. He quotes four times. In *hom*<sup>xviii</sup> he has *ποιησομεν*. In *hom*<sup>xxviii</sup> he mixes 21/23: *καθὼς λέγει ὅτι ἐμφανίσω αὐτῷ ἑαυτὸν καὶ μονὴν παρ αὐτῷ ποιήσω* (just as D *ποιησομαι* with *e syr cu pers*), but *Macar*<sup>de caritat</sup> is very clear, separating 21/23, and quoting 23: *ἐγὼ καὶ ὁ πατήρ ἐλευσομεθα καὶ μονὴν παρ αὐτῷ ποιησομεν*. Again *Macar*<sup>de libertate mentis</sup> is just as positive although slightly varying the beginning. He writes thus there... *καὶ ὁ Κύριος: ἐλευσομεθα ἐγὼ τε καὶ ὁ πατήρ μου καὶ μονὴν παρ αὐτῷ ποιησομεν*.

This is brilliant side-testimony contemporary with the oldest codices which oppose with *ποιησομεθα*. And if *Macarius* was not influenced by the **ηδᾱ** of the Coptic, I think we may rest fully assured that *ποιησομεν* (and not *ποιησομεθα*) is the basic text, and was *changed* to *ποιησομεθα* by the family of codices under indictment.

My friends of the Opposition will find it hard to debate this question against *Macarius*. The jury will not lightly put aside his triple sworn testimony. If then the jury is satisfied with my new witness (whom Tischendorf did not bring into Court) I see no outlet but for a favourable decision at their hands on this and on the similar and cognate counts which are *sub judicibus*.

Notwithstanding *Macarius*' testimony and that of the mass, and notwithstanding all I have said above, I have no doubt that critical editors will retain *ποιησομεθα* till the end of time *because it is such a "GOOD" reading!* And that tells the usual tale of preferences versus scientific principles.

The usual intimate relations of the latin ms *c* to the Coptic are however maintained here; for *c* alone writes "*apud eum manemus*" (cf. *slav goth* and *sax*), for "*apud eum manebimus*" of *a*, which mss do not, like the vulgate and *it*<sup>rell</sup>, use the literal "*mansionem apud eum faciemus*."

[Note. D<sup>gr</sup> substitutes *ἐλευσομαι* and *ποιησομαι* with only *d e veniam...faciam*, supported by *syr cu* and *pers*, but not *syr sin* nor any other. The adhesion of *pers* is interesting as making this change on the part of D securely attributable to *syriac* influences, but otherwise apparently not seriously basic, and influenced from half the clause at verse 21 previously].



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## xvi. 7. Another very distinct "pair."

Instead of *εαν γαρ μη απελθω, ο παρακλητος ουκ ελευσεται προς υμας*, BL<sup>Ψ</sup> (33?) Laura<sup>A 104</sup> Chr, but these alone, substitute *ου μη ελθη* for *ουκ ελευσεται*, reading:

*εαν γαρ μη απελθω, ο παρακλητος ου μη ελθη προς υμας*. Comment is unnecessary, but *Hort* swallows it whole (without marginal alternative, *Soden* only has it in his margin), while the Oxford edition of 1910 disallows it and returns to *ουκ ελευσεται* (with *Soden*<sup>tt</sup>) but without a word in the margin or in *Souter's* notes. [The mass and Paris<sup>97</sup> are with the Revisers against *Hort*. Both *Cyrils* and *Did Thdt* are observed to *improvise* with *ου μη ερχεται*, as some versions.]

(Obs. the MS 33 in verse 10 substituting *πορευομαι* for *υπαγω* alone with i<sup>scr</sup> v<sup>scr</sup> Sod<sup>Ki</sup> Chr† because of *πορευθω* in verse 7. above, and the secret of "accommodation" is laid very bare.)

16/17. See in 'Causes of Corruption,' by Burgon, pp. 105/106.

22. *αρει (pro αιρει)* BD\*Γ W-H<sup>txt</sup> Sod<sup>ms</sup> [*non minn vid*] *ερει* N. See under "Change of Tense" for Latin evidence, but the idea of B (with *copt*) is apparently again a question of harmonising pairs or triplets and by a change of a letter (not writing *αιρησει*) he makes a harmony of *παλιν δε οψομαι υμας, και χαρησεται υμων η καρδια, και την χαριν υμων ουδεις αρει αφ' υμων*.

xvii. 11. *καθως και ημεις (pro καθως ημεις)* B\*MSUYII<sup>2</sup> Sod<sup>050</sup> *min*<sup>alig</sup> *f g gat vg syr hier 1/2 arm Ath* [against *Cyril*]. The group is feeble and savours very much of improvement: "*ινα ωσιν έν καθως (+και) ημεις*." NDW [*Soden* misquotes W on the other side] Ψ and all the rest and the versions oppose B and this small company. (*Syr sin* with *a b c e ff r* omits the whole of the last clause in verse 11 from *ω δεδωκας μοι* to the end). I should like to know however upon what principles *Hort* and *Soden* refuse to take up this addition of *και* by B supported by five other uncials and *Ath*.

Ψ 33 *al*<sup>5</sup> et Sod<sup>al. 5</sup> add after *εν καθως ημεις* + *εν εσμεν*. (+ *εν* X Sod<sup>050</sup> 213).

12. See under "Coptic." In order to support *ω* for *ους*, approximately the same authorities add *και* before *εφυλαξα*. This is a much less difficult place to adjudicate than many, and seems to me to be very clear manipulation. In verse 11 we have: *πατερ αγιε τηρησον αυτους εν τω ονοματι σου ὧ δεδωκας μοι*. But in verse 12: *οτε ημην μετ αυτων (εν τω κοσμω) εγω ετηρουν αυτους εν τω ονοματι σου ους δεδωκας μοι εφυλαξα, και ουδεις εξ αυτων απωλετο...*

† *Tischendorf* neglects *Scrivener's* codices and *Chrysostom* (but see *Matthaei ad loc.*).

John

The latter is manipulated to...*εγω ετηρουν αυτους εν τω ονοματι  $\phi$  δεδοκας μοι και εφυλαξα*... by BCLW 7 (o) 33 64 Paris<sup>97</sup> *sah arm syr hier Cyr W-H* [*nil mg*] *non Soden*. As to *boh* while giving  $\phi$  it does not have *και* before *εφυλαξα*, while *d Hil*, who hold *οὐς*, add *και* before *εφυλαξα*. The presence of *Cyr* in the combination shows that it remained an *Alexandrian* tradition until his time.  $\aleph$  hesitatingly writes: *οτε ημην μετ αυτων εγω ετηρουν αυτους εν τω ονοματι  $\kappa$  σου και εφυλασσον και ουδης εξ αυτων απωλετο*...  $\aleph^*$  omits *ω δεδοκας μοι* with *syr sin*;  $\aleph^c$  inserts, with *o* for *ω* (as *Evan* 7 and *sah boh*), and modifies *και εφυλασσον* [*Male Sod de d r cum  $\aleph^*$* ] to *και εφυλαξα* retaining *και*.

The Syriacs and Latins grouped are against this interpretation in verse 12. In verse 11 *syr sin* and the majority of it omit the last clause involving *ω δεδοκας μοι ινα ωσιν εν καθως ημεις*.

xvii. 21. *πιστευη (pro πιστευση)*  $\aleph^*BC^*W$  *Sod*<sup>K</sup> [*non al.*] *Clem Eus Tisch W-H*, against the rest and against *Orig Ath Cyr* and *Sod*<sup>txt</sup>. See under "Change of Tense." This is probably "improvement" to agree with the form of *πιστευοντων* in verse 20. If so, it is another rather forced pair. *πιστευση* is undoubtedly right.

22. *ινα ωσιν εν καθως ημεις εν* So ( $\aleph$ )*BC\*DLW* 1 [*non fam*] 33 397 (Paris<sup>97</sup>) *d e syr hier sin aeth Clem Hipp Eus* 2/4 *Cyr* 2/3 *W-H & Sod txt* suppressing *εσμεν*. This may possibly be basic, but  $\aleph$  and Paris<sup>97</sup> are observed to manipulate a little further, which is suspicious.  $\aleph$  and Paris<sup>97</sup> write: *ινα ωσιν εν καθως ημεις* suppressing the final *εν* as well as *εσμεν*, while *Chr* suppresses the whole clause.

*a*<sup>cr</sup> adds *και* before *ημεις* and *P*<sup>scr</sup> omits *ημεις*. *c* inverts: *sicut sumus nos unum*. [*Soden* neglects this testimony]. The Coptics retain the verb. All this points to a rather equivocal position for the minority, although *εσμεν* may be an addition. Observe that the testimony of *Eus* and *Cyr* is on both sides.

xviii. 30. I fear that we must once more accuse B of an "improving" tendency here. Among the following varieties B has only the countenance of his friend L and of W, yet *Hort* and *Soden* follow suit.

<i>ει μη ην ουτος κακον ποιησας</i>	$\aleph^*$ cf. <i>syr sah pers</i>	<i>e mali aliquid</i>
„ „ „ „ <i>κακον ποιων</i>	BL $\aleph^c$ WW-H & Sod	faciens
„ „ „ „ <i>κακο ποιων</i>	C* $\Psi$ 33 <i>Eust</i> 63 a	(r) male faciens
„ „ „ „ <i>κακοποιος</i>	AN <i>Gr</i> <sup>pl</sup> <i>Sod</i> <sup>7050</sup> et Paris <sup>97</sup> <i>Latt pl</i>	
	(malefactor) verss <i>Eus Chr Cyr</i> .	

It does not look favourable for B when *Cyr* is against him in such a place, and when even  $\aleph$  changes the tense (rather



John

happily here although *Tisch* abandons **N**\* and goes with **N**<sup>c</sup>BLW and *W-H Sod*), and when *Ath* improvises (*κακουργος*), and *Nonnus* paraphrases unnecessarily with *ει μη εην τελεσας αφατον κακον*. It shows a little too much consideration of the passage. None of Matthaei's or Scrivener's or Soden's cursives know anything of any variation nor does Paris<sup>97</sup> so close to **NB** hereabouts.

xviii. 34. *απο σεαυτου συ τουτο λεγεις* BC\*LNΨ Paris<sup>97</sup> *Cyr*  
*W-H & Sod txt (Chr απο σαντου...)*

*απο σεαυτου τουτο ειπας*

**N**

All the rest including W and all reported cursives (but Paris<sup>97</sup>) have *αφ εαυτου...* followed by *Tischendorf*.

Surely, surely, if *αφ εαυτου* were the revision, a trace of *απο σεαυτου* would remain in some cursives. **N** has an excuse for revising because his text (with D<sup>sup</sup> and some cursives) lacks *συ*, but with BCLNΨ and *Cyr* it seems to be a case of pure revision.

xix. 26. We have been quite a while without an example of a "pair." But the opportunity offers and B avails itself of it. We read *Ιησους ουν* (or *δε*) *ιδων την μητερα και τον μαθητην παρεστωτα ον ηγαπα λεγει τη μητρι αυτου....*

Here **N**BLXWΨ 1 22 138 2<sup>pe</sup> Paris<sup>97</sup> *Sod*<sup>1110</sup> δ<sup>457</sup> *b e arm Cyr* *W-H & Sod* suppress *αυτου* against all others and against *Origen*. The reason seems to be because in the first part of the verse *ιδων την μητερα* is without *αυτου*, therefore *αυτου* should be absent on the second occasion. For a similar reason the latins *a c n* and most versions (but absolutely no Greeks but Ω and *Sod*<sup>050</sup> now first adduced by *von Soden*) supply *αυτου* after *την μητερα* in the first place. My critics will please observe the advent of Ω and *Sod*<sup>050</sup> and the company which they keep.

29. +*του* (*ante οξους secund.*) BLWΨ *Sod*<sup>050</sup> 1 33 138 2<sup>pe</sup> and **N**<sup>c</sup> with the *Georgian* version, but these only followed by *W-H* and *Soden*. It seems to be a sheer "improvement" emphasising the matter upon the second mention of *the vinegar*: "*σκευος εκειτο οξους μεστον · σπογγον ουν μεστον του οξους...*" It is in reality another question of the consideration given to "pairs." (*Soden* says "*και 1 του H*<sup>376</sup>," but *Schmidtke's* edition says nothing of the kind, printing *μεστον οξους* without *του* and without any *και*).

xx. 6 *init. ερχεται ουν και Σιμων Πετρος* †BLX et **N**<sup>c</sup>T<sup>o</sup>W 33 56-  
 58-61 397 *Sod*<sup>351</sup> *vg*<sup>oM</sup> *W-H & Sod txt.*

† *Wordsworth* omits B<sup>37</sup>, and does not record that *r* (which he mentions) reads exactly with the coptics *autem et* and not *ergo et* as *vg*<sup>oM</sup>.

John

(a) and *arm* substitute *και* for *ουν*, but none add exactly as the above (except *vg<sup>SM</sup>*) besides the *sah* and *boh* versions which have *ερχεται δε και* as *r* alone of the Latins, so that I cannot place it exactly under "Coptic" or "Coptic and Latin." It seems to be undoubtedly an "improving" accretion in common with *sah boh* and could not have been dropped by all the others if basic. *Syr pesh* and *sin* (now available again) have *δε* without *και* as the latin fragment *v*.† The coptics preserve this **ΔΕ** but add **ΖΩϞ** (*boh*), **ΖΩΩϞ** (*sah*). This **ΖΩϞ**, and not **ΩΩ** simply, implies improvement to the narrative and equates *etiam ipse* as to Peter. Hence it is an accretion in *sah boh* which overflowed to BLXW. The others ignore it, including Ψ and Paris<sup>97</sup> and Cyril (*Pers* and *Georg* have no copula at all).

xx. 13. I cannot let this little matter pass without remark. The text runs with great simplicity:—

"και λεγουσιν αυτη εκεινοι · γυναι, τι κλαιεις ; λεγει αυτοις · οτι ηραν τον κυριον μου και ουκ οίδα που εθηκαν αυτον."

Two slight changes of the same nature are here made respectively by **Σ** and B.

**Σ** elides the initial *και*, alone of *Greeks* (with 397 [*Sod<sup>C10</sup>*]) and against the weight of evidence, but in the coptic manner with *sah syr sin pers* and some Old Latins. Not so B.

B, on the other hand, alone of *Greeks*, ADDS *και* as an introduction before the woman's reply, reading *και λεγει αυτοις . οτι ηραν . . .*

This seems a small matter, but it is really of the utmost importance. At such a place an examination of the versions is immensely profitable. First then how do the Latins stand? None add any copula in the second place, but the reviser of *q* shows what he thought about it by improvising "*quae dixit*" alone of Latins for *dixit eis*, actually suppressing *αυτοις* as *Eus<sup>mar</sup>* when reporting the matter "*ἡ δε ειπεν*" supplying an *autem*. Has B then no support from *sah boh syr*? No, none at all. They do not provide a copula, and *pers* beautifully says *ειπεν* without *αυτοις*. When our investigation reaches *aeth* and *arab* they follow B's intuition and add with him a *και*. Turn now to *georg* and the later *sax* and they also find it necessary to add something. But they add *Tunc*.

When Dean Burgon characterised **Σ** and B as "two false witnesses" was he so very far wrong? Is the evidence at this place not absolutely conclusive of the non-neutral character of their *thinking* process?

[In this conversation much more may be learned. Observe **Σ** in verses 15 and 16 again.]

† Correct von Soden as to *r* and *v*. *r* reads *autem et* but *v* only *autem*. Therefore substitute *v* for *r* in Soden's apparatus under "*om. και<sup>1</sup>*."



John

- xx. 19. *οπου ησαν οι μαθηται (-συνηγμενοι)* **Σ\***ABDIWΛ\* 44\* 95 122\* 246\* <sup>k<sup>scr</sup></sup> <sup>o<sup>scr</sup>\*</sup> *Sod*<sup>1043 1083</sup> [*ambo in Sinai*] *a? d q μ dim gat aur vgg 1/2 Vigil Taps syr pesh sin et W-H.*

This aggregation may look strong, but we miss the usual supporting cursives for such an omission, if basic. We miss LXΨ among the Greek uncials, while *syr hier sah boh aeth arm georg slav (hiat goth)* all have *συνηγμενοι* with *Eus Cyr*<sup>ter</sup> and *b c e f ff g r δ* of the Latins.

The followers of Hort are requested to place *συνηγμενοι* in the margin. Soden retains it in his text!

It is not as if B were not given to "improvement." In the very next verse we have another "pair":

20. *και τας χειρας και την πλευραν* by BA apparently quite alone, where the first *και* has been inserted to "rhyme" with *και την πλευραν*. No others do it, not W nor L nor Ψ nor a single minuscule, nor can Soden produce *one* new witness among all his sympathetic codices. No Latins do it, no other version reflects it, yet Hort calmly includes it in his text without a syllable in the margin to indicate that only two mss out of thousands read thus. The Oxford edition of 1910 rejects it without comment. But if ever anything were *deliberate* and not "unconscious" (as Hort says) on the part of B, this small matter is an example of deliberation. And observe that Hort rejected the reading of B above at xx. 13. He takes the *και* here because A (alone) supports. Can foolishness go further?

- xxi. 11. *αβεβη* B *etc.*, or *εβεβη* **Σ**LWΨ, + *οὐν* **Σ**BCLNXII<sup>2</sup>WΨ *Sod*<sup>050</sup> 1 [*non fam*] 22 33 91 138 239 2<sup>pe</sup> Laura<sup>A 104</sup> *Sod*<sup>351 1114 1443</sup> *r vg*<sup>tr-s</sup> *boh sah syr hier Cyr* (and *c vg*<sup>D</sup> *slav tunc adscendit, syr pesh sin aeth et adscendit*).

This is against D and the other twelve uncials plus Π\*, all the other *minn*, all the Latins except *c*, *arm georg* and *pers*, and looks very much like an addition to improve the sense. Notwithstanding the imposing array for + *οὐν* I challenge it, and when the supporting testimony is analysed it proves to be weak, and not homogeneous.

21. *τουτου + οὐν* **Σ**BCD [*non Sod*<sup>050</sup>] 33 *it vg boh sah Orig Anast Cyr W-H & [Sod]*.

[However in various endeavours elsewhere, in between these places, to be graphic in this chapter, the matter of copulas is manipulated by many of our documents, and it would not be wise to be didactic as to any of the numerous changes which follow.]

23. *ουκ ειπεν δε (pro και ουκ ειπεν)* **Σ**BCW 33 *Sod*<sup>N 60</sup> *c boh 10/20 sah 2/3 syr pesh hier sin verss al. aliq. Orig Cyr Chr*<sup>codd aliq</sup> *W-H [non Sod]* (*Om. copul. sah 1/3 boh 10/20 [hos negl. Sod.]*).

John

This is distinctly what one would expect. "This word then went abroad among the brethren that that disciple would not die; *but* Jesus did not say..."

whereas the majority of Greeks, with the Latins, *arm*, and *aeth* [but the latter is negligible] say *καὶ οὐκ εἶπεν*, which seems far less natural. But that is just the point. If *δε* were basic, who would ever have thought of changing to *καὶ*? Clearly, we end as we began, with a charge against the B group—whatever its subsidiary company may be—of manipulation of the record. The translator of *pers* saw so clearly how the sentence *should* run, to convey its full sense, that, going beyond the syriac, he says: "haud (tamen) quod non moriturus esset, dixit (Jesus), SED si velim..." bringing the *sed* in very late. As Malan translates: "though he did not say that he may not die, but if I wish..."

I do not fear to be accused of straining a point (and observe that *Tischendorf* and *Soden* reject the **NBCW** group here in verse 23), because in the very next verse B doctors the record by adding *καὶ* (see under "Solecisms") and generally shows a desire in this chapter to emphasise matters. Because *Cyril* joins B and the new ms W (the complete group for *ὁ καὶ μαρτυρῶν* is now BW *Cyr* [*Soden* adds Ωρ]) it does not mend matters. The very same point appealed to a small minority of late Latins, who add *ille* and write "Hic est discipulus *ille* qui testimonium..."

#### *Change without Improvement.*

- iv. 46. *εν κανα* (*pro εις την καναν*) BN *sol*.† Is this neutral? Is it? I insist upon an answer, for it is either deliberate or the grossest kind of carelessness. It is *not* "neutral" apparently for Hort and the Oxford edition and *Soden* cast it out of their texts, nor could they do otherwise. Well, then it fulfils the other alternative of rank carelessness; but what kind of carelessness? Evidently from a concurrent *version*. It is in the original Greek an instance of the accusative of motion after *ηλθεν*. The verse opens: *ηλθεν ουν παλιν εις την κανα*. *Kana* being treated as indeclinable the Latins say *in Cana*, but the Coptics **ΕΤΚΑΝΑ** (to the Cana). **Σ** however declines it and avoids any chance of difficulty by writing *εις την καναν* (*cf.* some *vgg*). B, unless he was somnolent while looking

† *Soden* reports 348 (his <sup>121</sup>) for *εις κανα* (—την), and further adds in support of B for *εν κανα* X<sup>b</sup> (his A<sup>4</sup>) and *Sod*<sup>1043 1443</sup> the former at *Sinai*, the latter now at *Athos*, but both largely sharing version influence elsewhere, as does 348 most distinctly and a real adherent of the B family.



John

at the Coptic, must have written it in from the *Latin*, as probably N. At any rate it is not only at the opposite pole to a "neutral" reading, but it shows carelessness *due to a sight of a version*. Many things have previously tended in this direction. Must I go further than this to *prove* my point? The critics certainly cannot fall back here on a joint common Greek base being responsible for readings visible in B and Coptic, or B and Latin, as they are never tired of dinning into my ears, and trying to make me appear over-ingenious or foolish. If the said imaginary lost Greek base influenced B why do the editors not adopt the reading?

One word more. In verse 47 (following) B, with  $\aleph$ CLT<sup>b</sup> and DW with *frag gr-copt (graeco) Crum-Ken*, 33 69 [*non fam*] 213 314 892 *Sod*<sup>190</sup> [*non Paris*<sup>97</sup>] only of Greeks and *a d e l q foss Orig*, writes *και ηρωτα sine αυτον* with *W-H Sod txt* (against all the rest of the Greeks, the Syriacs, the Coptics and Aethiopic, which have *αυτον*). Hence it was a Graeco-Latin which doubtless misled B in verse 46.

In verse 50 again B with only  $\aleph$ DW *Sod*<sup>1266 8371</sup> *sah c d l vg Cyr W-H & Soden* writes *επιστευσεν* without a copula, against all the rest *και επιστ.* and LT<sup>b</sup> 213 314 892 *s<sup>scr</sup> επιστ. δε*. Although this style is Coptic, none but two *boh* codices suppress the copula here. It is again Latin or Sahidic influence.

- vi. 23. BNW only of uncials and 71 127 with ten other cursives and a dozen more of *Soden* add *της* before *Τιβεριαδος*. It does not seem to be called for nor do *Tischendorf* or *Hort* or *Soden* insert the article. Why not? Is B's "underlying Greek text" *not* basic here, supported as it is by NW and a score of cursives?
- xiii. 18. The whole spirit of the Gospels is lost on B and on his frequent consorts CL. Here is a case. For: "*αλλ ινα η γραφη πληρωθη · ο τρωγων μετ εμου τον αρτον επηρεν* (or *επηρκεν*) *επ εμε την πτερναν αυτου*" of practically all authorities, BCL and four cursives (127\* 249 *b<sup>scr</sup>* 892) † *vg*<sup>Ti</sup> [against all Latins and *Tert*] *aeth sah* [*non boh*] *Eus*<sup>Psa</sup> [but not *Eus*<sup>dem</sup>] *Cyr*<sup>com</sup> [but not *Cyr*<sup>txt</sup>] *Origen*<sup>thrice</sup> [but against himself close by elsewhere] read *μου τον αρτον*, apparently straining after the language of *Psa. xl. 10 και γαρ ο ανθρωπος της ειρηνης μου εφ ου ελπισα, ο εσθιων αρτους μου εμεγαλυνεν επ εμε πτερνισμον*. But our Lord did not say "as it is written" but "in order that the scripture might be fulfilled," and if he

† plus 213 (*Sod*<sup>1129</sup>) *Sod*<sup>1110 1131 1440</sup> *fam* (N (and *Soden txt* *εμου* without *μετ*'), evidently an error for *μου* [see his note "*μετ εμου l μου* etc."]).

chose to utter prophetic words, or John wrote down a wording agreeing with the fulfilment of the prophecy, would not BCL *Orig* have done well to hold to it and not to turn up the Psalm for "control." As a matter of fact B bungles another matter, for he (and he alone) writes  $\epsilon\mu\epsilon$  for  $\epsilon\pi\epsilon\mu\epsilon$  in the second clause, *against* the language of the Psalm. I fear *Origen* is implicated in the first misquotation, for he (once) is against himself (thrice) for  $\mu\epsilon\tau\epsilon\mu\omicron\nu$  with  $\aleph D unc^{13}$  and  $W\Psi$  all minuscules (but those named), and Paris<sup>97</sup> *it vg Eus<sup>dem</sup> Chr<sup>bis</sup> Cyr<sup>txt</sup> Thdt<sup>bis</sup>* and all versions but *aeth sah*. In the Latin, *mecum panem* might easily have become *meum panem* with some, but it has not. Only *vg<sup>T</sup>* (possibly *vg<sup>B</sup>*) have this, while *q* has *mecum panem meum* as  $E^{sr}$  and four *boh* mss. I cannot enter this under Coptic, for *boh* so positively opposes *sah* which goes with BCL. It must remain a lamentable exhibition of a *non-neutral* text, which Hort has foisted on to us, printing the sentence in capital letters as a quotation, which it is not (for it does not even say "that the scripture may be fulfilled *which saith*," but merely "that the scripture may be fulfilled"), and failing to see the beauty of the application of the words to its fulfilment. Hort has no marginal alternative and no note in 'Select Readings,' but Souter does not feel perfectly happy about his master's wonderful methods here. While his Oxford edition of the *R.V.* keeps  $\mu\omicron\nu$  in the text it gives us not only  $\mu\epsilon\tau\epsilon\mu\omicron\nu$  in the margin, but Souter jots down the evidence besides in his note. Will he please observe now that while 892 goes with B, which he forgot to note (covering the three mss by "*al. pauc.*") that W and Paris<sup>97</sup> oppose, as well as *Tertullian*. And will Soden please to note that his text " $\epsilon\mu\omicron\nu$ " is without ms support.

(The only authority to strive after verbal conformity to the LXX is *e*, which has *adampliauit* =  $\epsilon\mu\epsilon\gamma\alpha\lambda\upsilon\upsilon\epsilon\nu$  for the  $\epsilon\pi\eta\rho\epsilon\nu$  or  $\epsilon\pi\eta\rho\kappa\epsilon\nu$  of the rest. This Tischendorf does not mention nor Soden.)

In a case of this kind the supporting cursives should be carefully examined. He should not say "*min pauc*" but specify them. Sometimes a *mixed* band of cursives† join  $\aleph$  or B for a reading in which some common change is judged desirable, or is the result of a common error, but this lot, 127 249 892  $b^{scr}$ , is not a common lot. In fact the only

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† This is another point which Soden does not appreciate, for he omits cursives reported by Mill, Wetstein and the older collators even when B has no other support but that of these.



John

semi-outsider is  $b^{\text{scr}}$ . The other three have definite affiliations with the B stem and the B traditions.† They have weight merely as confirming that B or the prototype of B read thus. They do not represent a separate line. 127 is a very critical codex (sometimes alone with *Origen*), 249 excessively so, and 892 is about as close a late document as we can get to B. *Soden's* added mss will also bear investigation.

Observe next that when Hort prints this as a quotation in capitals, following the form of BCL, it does not yet agree with the LXX, the printed text of which (exactly as in B's own Old Testament volume) has *αρτους μου* and not *μου του αρτου*, so that it should not be dignified with capitals.

Another point remains to be noted. The LXX quotation closes 'επ εμε πτερνισμον' as against 'επ εμε την πτερναν αυτου.' Where was 33 above? Absent from the B ranks. But here, with 69 [*non fam*] 71 248 253 259 7<sup>pe</sup> *Sod*<sup>aliq</sup> and *Origen* 1/4 *Eus*<sup>psa</sup> it suppresses *την* before *πτερναν* to get as near the O.T. quotation as it can. The testimony therefore of 33 here is important *against* B in the *previous* matter. Finally the *Chr* codices vary much among themselves, some following the LXX for *πτερνισμον*, showing how all turned up the passage for control. Yet none but BCL, those cursives named, *aeth sah*, one latin codex, Hort, *Soden* and the Oxford edition propose to mutilate the N.T. record.

- xvi. 13. Similarly B is implicated with all other Greeks (*ακουσει* or *ακουση*) in apparently changing the *ακουει* of **SL** [*negl. Sod L*] 33 *Ath* 1/2 *Cyr* 1/2 *b e l foss Ambr* 1/2 *slav goth sax*; as *Tisch* says "*offendebat ακουει et propter λαλησει mutandum videbatur.*" One *boh* ms and *aeth georg* have the past tense *ηκουσε*, which here properly ranks with the present as against the future. Of course it is possible to argue from a doctrinal point of view that the more authoritative present tense in speaking of the Third Person of the Trinity has been *put in* by **SL** 33, but no one of these mss is given to this kind of thing, and it may well be basic, particularly as *b* supports. I have great confidence in *b* in cases of this kind.‡ Compare the

† Observe 127 at xiv. 26/27 + *εγω* with BL alone, and note 249 in countless places.

‡ Observe in xvi. 18 the "shorter text" in **NDW** *fam* 1 *fam* 13 *al. pauc.* and Paris<sup>97</sup> of — *ο λεγει* with *b a d e ff syr hier arm sah georg*, whereas B with the lonely company of 213 397 *aeth* omits *τι λαλει* at the end of the verse, which *Hort* proceeds to place in square brackets, leaving the previous *ο λεγει* to stand. What kind of "neutral" is this with only these in support? The Oxford edition removes the square bracket and scouts the idea of B's "neutrality." Another sunstroke of B, no doubt. *Soden* produces the two cursive witnesses named, viz. 213 and 397. Observe them elsewhere with B. But *Soden* does not remove *τι λαλει* on their added authority, recognising that they are of one plumage.

amplification in verse 15 *δια τουτο ειπον οτι εκ του εμου λαμβάνει* (corresponding to *ἀκούει*) *και ἀναγγελεῖ υμιν* by B and the mass.

(**N** lacks all verse 15 from an error of homoioteleuton; **N**<sup>c</sup> has *λημψεται* and *αναγγελλει*).

xix. 12. *εκραυγασαν λεγοντες* (*pro* *εκραυγαζον λεγ. vel* *εκραζον λεγ.*)

BD<sup>sup</sup>Ψ 33 131 157 249 435 604 *al. aliq. et* Soden<sup>aliq</sup> *et a.*

Westcott and Hort adopt this change of tense *although* *λεγοντες* *follows*, and they do it against the vast majority and against *Cyr* (*εκραζον*) and against *Origen* (*εκραυγαζον*). Wiser far are the Revisers who recall *εκραζον λεγοντες*, and Soden with *εκραυγαζον λεγοντες*.

**N** has *ελεγον* for *εκρ. λεγοντες* and Paris<sup>97</sup> *εκραυγαζον* without *λεγοντες*, and 71 *εκραζον* without *λεγοντες*, none apparently *εκραυγασαν* without *λεγοντες*.

39. *ελιγμα* (*pro* *μιγμα*) **N**\*BW *solī* (*e* *malagmam*). **N**<sup>c</sup> corrects this. It cannot be right, although Hort has to adopt it in his text. B then substitutes a *roll* for a *mixture*. (With **N** and W the case is not quite the same; see below). And *e* adopts a kind of half-way house with *malagmam* for *mixturam*. As to *μιγμα* it is itself an *ἅπαξ λεγ.* in the N.T.: *ελιγμα* does not occur at all, and forms of *ελισσω* only twice (Heb. i. 12 *ελιξεις*, Rev. vi. 14 *ελισσομενον*). A few MSS read *σμιγμα*, but Soden cannot find any additional testimony for *ελιγμα*.

Now, while B alone has *φερων ελιγμα*, **N** and W have *εχων ελιγμα*. This *εχων* is pure *bohairic* [against *sah* **Δϣεινε** = *ηνεγκε* as *syr* *pesh* and other versions]. How *εχων* of *boh* (which has **ⲟⲩⲙⲓⲛⲁ**, as *sah* **ⲡⲟⲩⲙⲓⲛⲁ**) came to be tacked on to *ελιγμα* and replace *φερων μιγμα* of all other Greeks and all other versions would be a mystery if I had not already shown the extraordinary and hitherto unappreciated close inter-relationship of the versions with the Greek MSS of Egypt. Incidentally this very *εχων* of **NW** *boh* (*solī inter omn.*) is ample proof that *boh* is as old as **NW**. They *must* have got it from *boh*. *Boh* could not have got it from them not being in close enough sympathy in the neighbourhood to warrant any accusation that *boh* had used **N** or W in translating. And observe the *εχων* (*lit. cui est*) is used by *boh*<sup>omn</sup> † and is basic. As to *ελιγμα* substituted for *μιγμα* by **NW**, taken in connection with *εχων* substituted for *φερων*, it is clear that both **N** and W were using some critical helps. Possibly some early Egyptian commentary explained that *μιγμα*

† Only the *boheutena* **N** has "and he brought" **ⲟⲩⲟⲗ Δϣⲓⲛⲓ** as *sah*<sup>omn</sup> **Δϣⲓⲛⲓ**.



involved a package of some kind and used the word *ελιγμα*. But *ελιγμα* must be wrong or it would have overflowed into the coptic. The coptic words corresponding to *μικμα* (here transliterated plainly from the Greek) are quite different.

Note. It has often been said that *W-H* have been unfairly accused of printing the readings of *B* alone. Yet here is a case in point. They print *φερων ελιγμα*, which is only read by *B*.

*Indeterminate.*

John

- ii. 6. > *λιθιναι υδριαι* (*pro υδριαι λιθιναι*) **ΣBLXΨ** 33 185 314 Paris<sup>97</sup> *Sod*<sup>541</sup> only of Greeks, plus *arm*? only of Versions, plus *c* only of Latins and *vgg aur W-H* and *Soden* texts.

This order of the ten Greeks is opposed by all other Greeks and 892, by both Coptics, by the Syriac [*hiant syr cu sin*], and by all Old Latins but *c*.

It is very clearly a question here of a real "neutral" text for **ΣB** (since they are agreed and supported by the subsequent copyists **LXΨ**) or of a deliberate change, for a reason which I do not understand.† Malan makes his *arm* codex read with them, and it is the way the *saxon* expresses it, but this is merely following vulgate order, which St. Jerome obtained from a codex similar to **ΣB**. The suspicious part is the solitary adherence of *c* [*D d* are still missing] with which even the Aethiopic does not agree (= *hydriae sex lapidiae*), for *c* has been tinged with much Egyptian revision. How is it that all the rest are opposed to these ten Greeks and *c*?

Note that **Σ** with *a e arm* subsequently omits *κειμεναι*. This shows that the *foundation* of the *arm* text here is similar, as well as old.

- vi. 45. The *textus receptus* reads *ο ακουσας* and *μαθων* (*πας ο ακουσας παρα του πατρος και μαθων ερχεται προς με*) in which it is supported by **ΣABCKLTII Sod**<sup>050</sup> *al. c f ff† vg Orig*<sup>bis</sup> *Cyr*<sup>bis</sup>, but opposed by *ο ακουων* of the rest and *a b d e g q foss gat Hil etc.* Who is right? *Tert* seems to show that he read *ακουσας*, for alluding (*Prax*) he says *Omnem qui a patre AUDISSET et DIDICISSET venire ad se*. Here it is true he reads *didicisset* into *μαθων*, whereas *μαθων* seems to imply a continuance of action.

It is a pretty place to try and settle.

† Observe that 71 348 omit *λιθιναι* and 6<sup>pe</sup> omits *λιθιναι εξ* [neither mentioned by *Tisch*]. Does this cursive (so important often elsewhere), not mentioned here by *Soden*, perchance hold the original base?

† *r* is mutilated here, although *Soden* quotes it with *c f ff*.

John

- xi. 54. I confess to the feeling of being on very tender ground here. In the final clause *κακει διετριβεν μετα των μαθητων* of most and D, with *latt*, **NBLW** only with 249 397 Paris<sup>97</sup> *Sod*<sup>lam N</sup> *Orig* substitute *εμεινεν* for *διετριβεν*. This is also clearly shared by *sah boh* (*aeth?*), using *αρωωπε* here (as against a different expression in iii. 22), although Tischendorf does not mention it. He remarks "*διετριβεν vero praeter hunc locum in N.T. non legitur nisi Joh iii. 22 et passim in actis.*" We have had *διετριβεν* before then in St. John at iii. 22 in exactly the same kind of phrase: "*και εκει διετριβεν μετ αυτων και εβαπτιζεν,*" but we have also had *εμεινεν* several times (iv. 40 *και εμεινεν εκει δυο ημερας*, ii. 12 *και εκει εμειναν ου πολλας ημερας*, x. 40 *και εμεινεν εκει*, and in this chapter at xi. 6 *τοτε μεν εμεινεν εν ω ην τοπω δυο ημερας*).

The double argument can therefore be drawn, first that the mass of authorities borrowed *διετριβεν* from John iii. 22 by way of improvement [but why should they *want* to improve here?], or secondly that **NBLW** recollected, preferred, or borrowed *εμεινεν* from the other passages cited. *διετριβεν* does not occur again in St. John, whereas *μένω* occurs many times (notably at xiv. 25 *ταυτα λελαληκα υμιν παρ υμιν μενων*) and is a word whose parts occur over *thirty* times in St. John's Gospel with a variety of subjects (of the Spirit at the Baptism, of the body of Jesus remaining on the cross, of the beloved disciple remaining till he came *etc.*) besides being of frequent occurrence in St. John's epistles. Therefore speaking in a Johannine way *εμεινεν* would be much more familiar to the ear than *διετριβεν*. As 249 joins the little band for *εμεινεν*, and was with them in other questionable changes in ch. xi., I incline to think that *εμεινεν* is revision of the basic text, for what purpose it is difficult to say. Certainly *διετριβεν* is the proper antithesis to *περιεπατει* at the beginning of the verse rather than the colourless *εμεινεν*. A solid consensus of *syr* and *latin* here for *διετριβεν* opposes the few Greeks with *copt* for *εμεινεν*, and Burkitt's canon here can be applied in favour of *syr* and *lat*, the more so in view of the rest of the bad record of those favouring *εμεινεν*. I have a feeling that *εμεινεν* is due to *Origen's* restless activity. He quotes thrice, each time with **NBLW** *εμεινεν*, just as, a little further on, at xi. 57, *Origen*<sup>bis</sup> with only **NBIMW** and eight cursives (so *W-H* & *Soden* texts) countenances the substitution of *εντολας* for *εντολην* of all other MSS and all versions. **NB** *Origen* here mean to imply the giving of commands right and left to take our Lord, and were not satisfied with *εντολην*. Lest I should be misunderstood in saying



John

that I have a feeling about Origen deliberately making the other change, I would add that *Chrysostom*<sup>lib</sup> gives away the mental attitude involved, by confirming my views as to the second case, as he writes *και εδωκαν παραγγελιας* [*non cit. Sod*], varying the word but expressing the plural.

Westcott and Hort say nothing in 'Notes on Select Readings' about *διετριβεν/εμεινεν*—which surely is a key-note to revision on one side or the other—although in these notes on the very verse they discuss the locality of the place mentioned. Observe my remarks on xiv. 7 under "Synonyms," which throw a strong sidelight on the matter.

[Another substitution occurs at xiv. 16, of the Paraclete, where **Σ** and B and LQX, but in differing positions, substitute *ἡ* for *μένη* of most, but *μένη* here may have crept in from the *μένει* used in verse 17 following].

- xvi. 28. *εκ του πατρος* BC\*LXΨ? [*Sod contra Lake*]† 33 249  
*Sod*<sup>1054 1110 fam K:CN</sup> *Epiph W-H & Sod txt.*  
*παρα του πατρος* **Σ** *rell et Ψ? minn Cyr (Chr απο) (Cf. verss)*  
 (—*εξηλθον παρα του πατρος* DW b d (e ff) ) *Cp. verse 27 and*  
*the end εξηλθον, reduplicated at the beginning of verse 28.*

### B and Origen in Conflict.

- vi. 9. *ος* BAD\*GUΛWΨ *min*<sup>15</sup> *W-H & Soden, but Orig Cyr ο*  
 with **Σ** *Sod*<sup>050</sup> and the rest.  
 50. *αποθνησκη* B *Eus soli et W-H*<sup>mg</sup>. *Orig αποθανη* as all  
 others (but Ψ *αποληται*, and *τεθνηξεται Clem*<sup>Theodot</sup>).  
 52. *την σαρκα αυτου* BT<sup>Δ</sup> 892 { but opposed by Orig and  
*Sod*<sup>1444 δ 469 (fam β)</sup> *sah boh aeth* { *Cyr* who read with the large  
*arm syr it*<sup>p1</sup> *Orig*<sup>int</sup> [*W-H txt*] { majority *την σαρκα*.  
 vii. 39. +*αγιον δεδομενον* BX<sup>b</sup> (254) *e q syr hier Orig*<sup>int</sup> 1/3, but  
 distinctly against *Orig*<sup>quater</sup> and *Orig*<sup>int</sup> elsewhere, who with  
**Σ**KTH *Sod*<sup>050</sup> *Cyr Hesych* add nothing. (See under "Con-  
 fflation" for further remarks.)  
 viii. 52. *θανατον ου μη θεωρηση (pro ου μη γενηται θανατου)* B  
 213 Paris<sup>97</sup> *Eust 32 e (sax) contra mundum et contra Orig*<sup>dis</sup>.  
 See remarks under "Improvement."  
 x. 8. *αλλ ουκ* B *omn. (αλλα ουκ DX)* but *Orig* thrice *και ουκ* with  
*pers* only and *vg*<sup>sc</sup>. *Soden* does not deign to notice this thrice  
 repeated reading of Origen. Why not? *Pers* [not mentioned

† I have grave doubts as to *Soden's* correctness in such places as to Ψ. Notice here in his upper notes that he adds D (*Ia*<sup>85</sup>) for *εκ του πατρος* whereas in the lower ones he admits that D with W omits the clause altogether!

John

by *Tischendorf* (never quoted by *Soden*)] is a most important witness, perhaps going back of *syr sin* here.

- x. 18. *ηρεν* **SB** *solī et W-H txt*, but *Orig*<sup>pluries</sup> with all the rest *αιρει*.  
 41. > *εποιησεν σημειον ουδε εν* *Orig* with KLMXII and WΨ 157 and a few against *σημειον εποιησεν ουδεν* of B and most.
- xi. 45. *και θεασαμενοι ο εποιησεν* BC\*D W-H<sup>txt</sup> & Sod<sup>txt</sup>, but *α* *Orig*<sup>pluries</sup> with the majority.
50. *οτι συμφερει ινα εις ανθρωπος αποθανη υπερ του λαου* So **SB**<sup>b</sup> *sah*<sup>ml</sup> 252 *Thdt Chr*, as in xviii. 14, without *υμιν* or *ημιν*; but BDLMXΓ add *υμιν* after *συμφερει* with *Orig*<sup>int</sup>, whereas *Orig*<sup>septies</sup> with *Eustath* and *Cyr* is for the addition of *ημιν*, as are AEGHIKSUΔΛΠWΨ Sod<sup>050</sup> *minn*<sup>pl</sup> *c f g r etc. sah syr arm aeth* and all other versions except the *itala*. As to W that ms joins the latter company and *Origen*.
53. For *συνεβουλευσαντο* *Origen* witnesses twice with the mass, and but once for *εβουλευσαντο* of **SBDW** Sod<sup>050 al. duo</sup> *Ath* (Paris<sup>97</sup> reads *συνεβουλευσαντο*).
- xii. 15. *θυγατερ* **S** *mult et Orig*<sup>bis</sup>, *θυγατηρ* B *mult*.
- xiii. 2. *Origen* is on both sides many times, but, as edited, has *παραδω* against *παραδοι* of **S\*BD\*** *solī cum W-H txt* [*nil mg*].  
 10. *Origen* 6/7 confirms **S** and *c vg Hier Tert* for *νιψασθαι* without any addition.  
 11. + *οτι* before *ουχι παντες* BCLW 33 213 Sod<sup>sex</sup> *Cyr W-H* & [*Sod*], but not *Orig*.  
 21. > *υμιν λεγω* B<sup>sol</sup> *pers* (*pro λεγω υμιν rell et Ath Orig*<sup>ter</sup>). At x. 7 where B does the same thing *Orig* is not available; at x. 1 *Clem Cyr Chr Lucif* and *Orig*<sup>int</sup> oppose B.  
 27. - *τοτε* **NDL** 2<sup>pe</sup> Paris<sup>97</sup> Sod<sup>Kc C</sup> *it*<sup>pl</sup> *syr sin boh* 1/3 *sah Cyr* and *Origen* 3/7. When he does add he says *ειτα*.  
 38. *εως αν* 251 and *Origen* [*Sod* does not mention *Origen*], but *εως ου* **SB** and all except X = *εως* (- *ου*).  
 (*Origen*'s looseness is seen at xiii. 19 where he has *επαν* for *οταν* once, and xiii. 27 *ειτα* for *τοτε*).
- xv. 4. *μεινη* most and *Eus Cyr*, and *εμμεινη* *Orig*, but *μεινη* **SBL** 213 Paris<sup>97</sup> W-H & *Sod*.
- xvi. 25. *ερχεται* (- *αλλα*) **NBC\*D\*LXYII**<sup>2</sup> and W 1 [*non fam*] 33 69 [*non fam*] 213 Paris<sup>97</sup> Sod<sup>183 1110</sup> *sah etc.* (see under "Coptic and Latin") but against *Orig Ath* and *Cyr*, who have *αλλα*.
- xvii. 21. *πιστευη* **S\*BC\*W** *Clem Eus W-H*, but *πιστευση* all others and *Orig Ath Cyr* and *Sod txt*.
- xviii. 6. - *οτι* **SBADLNXIIWΨ** Sod<sup>050</sup> but against *Orig* and *Cyr*.
- xix. 12. *εκραυγασαν λεγοντες* BD<sup>sup</sup>Ψ *min*<sup>aliq</sup> *a W-H*, but *Orig* *εκραυγαζον λεγ.* with W and many, and *εκραζον λεγ.* *Cyr* and many.



John

- xix. 26. — *αυτου* after *τη μητρι* **NBLXWΨ** 1 22 138 Paris<sup>97</sup> *Sod*<sup>1110 1131</sup> *b e Cyr W-H & Sod txt* but none of the others nor **N** nor *Origen*.
34. > *την πλευραν αυτου* *Orig*<sup>bis</sup> and 69-346 258 317 348 397 *Eust* 53 *bis* Paris<sup>97</sup> † only of Greeks with *lat syr*, against *αυτου την πλευραν* all other Greeks, Coptic and (*Eus*).
41. *ετεθη* nearly all and *Origen*, but **NBW** Paris<sup>97</sup> *Laura*<sup>A 104</sup> and *Cyr ην τεθειμενος*.
- xx. 17. > *μη απτου μου* **B**<sup>sol</sup> *Tert et verss aliq* but *Origen*<sup>sexies</sup> with all others and a host of supporting Patristic testimony *μη μου απτου*.
23. *τινος bis* **B** (*sol inter gr*) *a e f syr Cyr Orig*<sup>int</sup> *Eus Aug Pacian Auct*<sup>rom</sup>, but against the other Latins, against all the Greeks [but **B**] and against *Origen*<sup>bis</sup> ‡ *Bas Cyr*<sup>hier</sup> *Novat etc*.
- xxi. 23. — *ουτος* 3 250 *c*<sup>scr</sup>? *y*<sup>scr</sup> *al.*? and *Origen* with *Chr* 1/2 *Cyr* 1/2, while **NBCDW** 1 33 2<sup>pe</sup> *latt syr copt* place *ουτος* before *ο λογος*, and the rest after it. *Origen* therefore is the most “neutral” of the three groups.

† *Tisch* omits 258 and *Eust* 53. Paris<sup>97</sup> is new testimony.

‡ Unless *Tisch* has greatly erred. *Soden* quotes *Ωρ* as if *Origen's* Greek on the side of **B** where *Orig*<sup>int</sup> only seems to belong.

## CHAPTER X.

"The real text of the Sacred Writers does not now, since the originals have been so long lost, lie in any ms or edition, but is dispersed in them all."—*Bentley*.

"No authority has an unvarying value, no authority is ever homogeneous."—*Westcott* ('*St. John's Gospel*,' p. xc.).

## EPILOGUE.

THE foregoing pages leave much unsaid. Many grave passages have not passed under review, because they have often been dealt with elsewhere. But the composite picture left seems absolutely opposed to a superior claim first for the shorter text; secondly for the neutral and unprejudiced text; thirdly for a text free from local preferences of grammar and syntactical structure. On the contrary, Hort's description of the ms B is contradicted again and again, and I have found him following B with additions more often than with subtractions. But enough has perhaps been said about all these matters.

What I wish to emphasise in this Epilogue is that the assumption (upon which the text of *W-H* is absolutely and indubitably founded), viz. that a conjunction of **NBL** *must* be right, carries with it the corollary that everything else—twenty uncials and the versions combined—is wrong if opposing. It seems like an unnecessary truism to state this at all. But the point involved is a grave one. It lies at the root of the whole question of textual criticism, of textual principles, and of the next revision of the Greek and English texts. To suppose that these twenty uncials and versions are wrong, when opposed to **NBL**, presupposes a most extraordinary thing. It predicates no less a theory than that they all proceed from one *erroneous revision* of the basic text of **NBL**, which is manifestly and absolutely impossible when one consults the documents themselves. The reverse is what I claim. The reverse is what I am here contending for. And the reverse is so much *easier* to understand. The aberration of **NBL** from the mass involves but one recension, and the *character* of that recension I have tried to indicate in the foregoing pages. Where **NBL** try to "improve," it must be shown that the other side, that the great mass of our other witnesses



have been deliberately revised by some one to give us a *poorer* Greek text. On the contrary, the simple testimony of these shows that the recension they represent was not striving after classical Greek expressions. Again, the other theory presupposes an *introduction* of pleonasms, which **Σ**BL try to remove. This carries veritable foolishness on the face of it. When **Σ**BL make an *addition* to improve the sense, it involves the other theory, the assumption that the mass deliberately (one and all) cut out these additions.

The foregoing pages have been wrung from me by the persistent refusal of the critics to see that an Antioch "revision" such as they suppose would have been a crazy one indeed to remove all the "good" things in **Σ** and/or B; and by their failure to appreciate that Greek-Egypt was the hot-bed of revision in the third century, continuing throughout the fourth, while poor "Antioch" pursued the even tenour of its way.

I have therefore tried to sketch, in a military way, the strength and the weakness of certain strategic positions, in the hope that light may break in on the whole position of modern criticism, so resolutely defended for 100 years by repeated *obiter dicta* but by very little else.

I had not intended at first to extend the enquiry so as to cover the history of **Σ** separately. But this will be found completely done (if not quite exhaustively down to every minute detail) in Part II. This study has involved over a hundred thousand checking references and the work had to be done very rapidly so as not to lose the threads and cross-threads. Personally, I have been more than repaid for the six months of hard work expended upon it, and everything I have ever contended for has found ample confirmation in the pictures painted.†

But all these minute matters, handled in both Part I. as to B and Part II. as to **Σ** *et rell*, only lead up to the larger questions still *sub judice* as to the omissions at Luke xxii. 43/44 and Luke xxiii. 34 which I have not discussed at all.

The minute examination however of the idiosyncracies of **Σ** and B, and the sides which they take in combination otherwise, *form the necessary foundations for any deductions which are to be drawn in certain other weighty matters.*

#### Luke xxii. 43/44.

The omission of the account of the bloody sweat from Luke xxii. 43/44 can safely be attributed to the transfer marks in early Lectionaries (or I should say Gospel books marked as Lectionaries) which misled some

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† I have amalgamated some of Tischendorf's notes, thus, I hope, making matters much clearer in many places. Soden carries the *separation* of readings to such a point that it is almost impossible to regroup the passages.

scribes whose copies were already covered with textual notes † if not attributable to the influence of the docetists of Alexandria.

To this day Burkitt speaks of St. Luke xxii. 43/44 (the bloody sweat) as among "the Greater Interpolations" ['The Old Latin and the Itala,' p. 47]. The facts are all against this being considered as an Interpolation at all. But recently the Bishop of Ely (J.T.S. Jan. 1912, pp. 278/285) has provided a fresh argument for the reception of these verses as being entirely genuine, part of the record, and in the handwriting of St. Luke.‡ The Bishop has argued at length for *πρηνής γενόμενος* (Acts i. 18), as to Judas, being *a medical term* employed by St. Luke, meaning that "he became swollen up" as opposed to the general translation hitherto in vogue, and his view appears largely justified by the facts which he adduces. If this be the case then *καὶ γενόμενος ἐν ἀγωνίᾳ* stands in the same position as *a medical term* in Luke xxii. 44.

This expression medically for "becoming" is prevalent in St. Luke, just as we say "He is becoming better (or worse)," "he is becoming weaker," "he is becoming feverish," "he is becoming deaf," "he is becoming mad," "he is becoming unlike himself," "he is becoming nervous," "he is becoming crotchety," "he is becoming saner," "he is becoming tired," "he is becoming anxious," "he is becoming stupid," "he is becoming hungry" [cf. Act x. 10 *ἐγένετο δὲ πρόσπεινος καὶ ἤθελε γεύσασθαι* of Peter], "he is becoming more free from pain," "he is becoming cruel," etc. etc.

Examine St. Luke's diction for a parallel to *γενόμενος ἐν ἀγωνίᾳ* besides the well known one in Acts xii. 23 *καὶ γενόμενος σκωληκόβρωτος*, and we are struck at once in:

Acts xii. 11, of St. Peter, by the expression: *καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ* "coming to himself," and in:

Acts xvi. 29, of the Jailer: *καὶ ἔντρομος γενόμενος*, all three expressions involving a *mental* attitude. Note Acts xxii. 17 *γενεσθαι με ἐν ἐκστάσει*.

This is also singularly illustrated in Acts xv. 25 *γενομένοις ὁμοθυμαδόν*, of the Apostles and elders of the Church being mentally "in accord."

The peculiarity of St. Luke's use of *ἐγένετο* is well illustrated at Luke xvi. 22 of the death of the beggar in the parable of Dives and Lazarus: *ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν*, as it were "finally came to the point of death" from exhaustion, whereas the rich man's death (xvi. 22) is dismissed with *ἀπέθανε δὲ καὶ ὁ πλούσιος*.

† For these *obeli*, indicative of various matters, were very liable to confusion. See p. 304 note.

‡ I am indebted to Professor Rendel Harris for pointing this out to me. Dr. Harris in his pleasant and modest manner accepts the Bishop's interpretation of *πρηνής γενόμενος* against his own previous view and applies it to *γενόμενος ἐν ἀγωνίᾳ* as another Lucan medical expression. Since this was written Dr. Harris has published a short article on the subject in the 'American Journal of Theology' for Oct. 1913.



Again, in Acts xxviii. 8 we read: ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερία συνεχόμενον κατακεῖσθαι. Here again this “becoming” distinctly employed in connection with the medical terms “fever” and “dysentery.” Observe that in Luke xxii. 44 καὶ γενόμενος ἐν ἀγωνίᾳ is followed by ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὥσεί θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.†

St. Luke uses this of our Lord’s age (ii. 42) καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, “and when he *reached* the age of twelve.”

Even of Judas the traitor, St. Luke says (vi. 16) ὃς καὶ ἐγένετο προδότης “who *became* a traitor,” whereas Mark (iii. 19) = ὃς καὶ παρέδωκεν αὐτόν, and Matthew (x. 4) = ὁ καὶ παραδούς αὐτόν.

Another apt Lucan illustration (Luke vi. 36) is the graphic γίνεσθε οἰκτίρμονες... καθὼς καὶ ὁ πατήρ ὑμῶν οἰκτίρμων ἐστί. “*Become* ye merciful.. even as your Father *is* merciful.” This involves the whole Lucan vocabulary as to this medical term of *becoming*, whereas in St. Matthew (v. 48) (no exact parallel to this passage in the synoptics) the less careful expression dominant is ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατήρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν, missing St. Luke’s beautiful antithesis. Similarly St. Luke at xii. 40 says καὶ ὑμεῖς (οὖν) γίνεσθε ἔτοιμοι, which is also the expression in St. Matthew.

Another mental process is involved at Luke xv. 10 οὕτω λέγω ὑμῖν γίνεται χαρὰ (or χαρὰ γίνεται) ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ... And cf. Act viii. 8 καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ.

The opposite‡ is indicated at Luke xviii. 23, of the rich ruler: ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο, § while St. Mark’s account runs: ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος, and St. Matthew’s: ἀκούσας δὲ ὁ νεανίσκος ἀπῆλθεν λυπούμενος.

Again, where another parallel is involved in the matter of the talents, St. Luke says (xix. 17) εὖ ἀγαθὲ δούλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ... whereas St. Matthew xxv. in both verses 21 and 23 says: εὖ δούλε... ἐπὶ ὀλίγῃ ἢ πιστός.

Therefore at Luke xx. 14, where C *fam* 1 substitute ἔσται ἡ κληρονομία for γένηται ἡ κληρονομία they show an ignorance of St. Luke’s Greek and have merely followed *syr*.

† Cf. Hippocr<sup>Judic</sup>: ἰδρῶς πολλὸς ἀκρήτως γενόμενος ὑγιαίνουντι νόσον σημαίνει. Hippocr<sup>Epid</sup>: ὀγδοαῖω ἰδρῶς ἐγένετο καὶ πάλιν ἐπεθέρμηκε ἡ πάλιν ἰδρῶς. Aristot<sup>De part animal</sup>: ἤδη δὲ τισιν ἰδρῶσαι συνέβη αἱματώδει περιπτώματι διὰ καχεξίαν, τοῦ μὲν σώματος ῥυάδος καὶ μανοῦ γινομένου, τοῦ δὲ αἵματος ἐξυγρυνθέντος δι’ ἀπεψίαν, ἀδυνατούσης τῆς ἐν τοῖς φλεβίοις θερμότητος πέσσειν, δι’ ὀλιγότητα. And again: (αἵματος) ἐξυγραινόμενου δὲ λίαν νεσοῦσιν γίνεται γὰρ ἰχωροειδὲς καὶ διορροῦται οὕτως ὥστε ἤδη τινὲς ἵδισαν αἱματώδη ἰδρώτα.

‡ Observe below the contrast between φόβος ἐγεν. and φιλονεικία ἐγεν. in Luke and Acts.

§ NBL and Paris<sup>97</sup> only say ἐγενήθη, probably an “improvement.” It is followed by Soden however (without new witness) as well as by W-H.

In this connection note St. John’s (xvi. 20) ἀλλ’ ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

And at Luke xx. 33 where we read ἐν τῇ οὖν ἀναστάσει τίνος αὐτῶν γινεται γυνή, **SDGL** *min*<sup>20</sup> show themselves in error by reading ἔσται there, as St. Matthew xxii. 28 and St. Mark xii. 23.

Yet another parallel emphasises the matter: Luke xxii. 26 we read ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος, whereas St. Matt. (xx. 26/27) and St. Mark (x. 43/44) writing more amply apply γενέσθαι to *μεγας*, but εἶναι both to *διάκονος* and *δοῦλος*.

Once more, we can point to a very exceptional passage in Luke xxiii. 24 as to Pilate: ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἶτημα αὐτῶν, again involving a mental process and not very easy to translate. A.V. has: "And Pilate gave sentence that it should be as they required," R.V.: "And Pilate gave sentence that what they asked for should be done." The Lucan phraseology covering the transaction is utterly different from that in Matt. xxvii. 24 26, or in Mark xv. 15, or in John xix. 1 4 6 8 12 14 15, and in the finale at 16.

Another peculiar expression is at Luke xxiv. 22 ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς γενόμεναι ὁρθρινὰ ἐπὶ τὸ μνημεῖον. Quite different at Mark xvi. 1 καὶ...ἔρχονται ἐπὶ τὸ μνῆμα, or Matt. xxviii. 1 ἦλθεν...θεωρῆσαι τὸν τάφον, or John xx. 1 ἔρχεται...εἰς τὸ μνημεῖον. (The exact Lucan parallel to these other passages is Luke xxiv. 1 ἦλθον ἐπὶ τὸ μνῆμα.)

For the rest observe carefully the following:

Luke

xxiv. 15. καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς of the disciples going to Emmaus.

51. καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτόν of the ascension.

Act

xxvii. 36. εὐθυμοὶ δὲ γενόμενοι

xv. 39. ἐγένετο δὲ παροξυσμός

xix. 28. γενόμενοι πλήρεις θυμοῦ

( xiv. 5. ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν...

vi. 1. ἐγένετο γογγυσμός τῶν Ἑλληνιστῶν...

xix. 23. ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνον τάραχος οἷα ὀλίγος περὶ τῆς ὁδοῦ )

Luke

xxiv. 5. ἐμφόβων δὲ γενομένων αὐτῶν

37. καὶ ἔμφοβοι γενομένοι

Act

x. 4. ἔμφοβος γενομένος

i. 19, ix. 42, xix. 17 γνωστὸν ἐγένετο

xxvii. 42. βουλὴ ἐγένετο

xv. 7. πολλῆς δὲ συζητήσεως γενομένης

xxi. 40. πολλῆς δὲ σιγῆς γενομένης

xxiii. 7. ἐγένετο στάσις τῶν φαρισ.

9. ἐγένετο δὲ κραυγὴ μεγάλη

10. πολλῆς δὲ γενομένης στάσεως



Then contrast Luke i. 65 καὶ ἐγένετο ἐπὶ πάντας φόβος }  
 and Act ii. 43 ἐγένετο δὲ πάση ψυχῇ φόβος }  
 v. 5 11 ἐγένετο φόβος μέγας }  
 with Luke xxii. 24 ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς τὸ τίς  
 αὐτῶν δοκεῖ εἶναι μείζων

All this has reference to mental processes. Add :

Luke  
 xxiii. 19. ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει  
 (the other accounts differ)

Act  
 xi. 19. ἀπὸ τῆς θλίψεως τῆς γενομένης

Luke  
 vi. 48. πλημμύρας δὲ γενομένης  
 iv. 25. ἐγένετο λιμὸς μέγας  
 xv. 14. ἐγένετο λιμὸς ἰσχυρὸς (or ἰσχυρά)

Note Act xxvi. 19 βασιλεὺς Ἀγρίππα οὐκ ἐγενόμην ἀπειθής again of the mental process ; and, of time involved :

Act  
 xx. 16. ἔκρινε γὰρ ὁ Παῦλος (cf. Luc xxiii. 24) παραπλεύσαι τὴν Ἑφεσον,  
 ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ.

As to the proportionate use of γίνομαι and its parts in the Four Gospels and Acts, note that it is used approximately 125 times in St. Luke, and about 110 times in Acts, as against about 70 in St. Matthew, not quite 50 in St. Mark, and about 45 in St. John.

As regards the use by the others covering a mental process the occasions seem to be limited to the following :

St. Matthew  
 x. 16. γίνεσθε οὖν φρόνιμοι... } Cf. Rom. xii. 16 μὴ γίνεσθε φρόνιμοι  
 xxiv. 44. γίνεσθε ἑτοιμοὶ } παρ' ἑαυτοῖς  
 viii. 13. ὡς ἐπίστευσας γεννηθήτω σοι  
 ix. 29. κατὰ τὴν πίστιν ὑμῶν γεννηθήτω ὑμῖν  
 xv. 28. μεγάλη σου ἡ πίστις ἡ γεννηθήτω σοι ὡς θέλεις  
 xxi. 21. εἰ ἔχετε πίστιν...γενήσεται

Mark  
 vi. 26. καὶ περίλυπος γενόμενος ὁ βασιλεὺς

John  
 xx. 27. μὴ γίνου ἄπιστος

† And as a semi-medical term :

Matt  
 xxviii. 4. καὶ ἐγένοντο ὥσπερ νεκροί (or καὶ ἐγενήθησαν ὡς νεκροί) }  
 Mark  
 ix. 26. καὶ ἐγένετο ὥσπερ νεκρός }  
 John  
 v. 6. θέλεις ὑγιῆς γενέσθαι ;  
 9. εὐθέως ἐγένετο ὑγιῆς  
 14. ἴδε ὑγιῆς γέγονας }  
 ix. 39. καὶ οἱ βλέποντες τυφλοὶ γένωνται.

† Cf. Rom. vii. 13 τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε (or ἐγένετο) θάνατος ;

As to the Epistles, notice

- Rom. xi. 34. τίς γὰρ ἔγνω νοῦν Κυρίου ; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο ;  
 1 Cor. xiv. 25. τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται  
 and perhaps as a semi-medical term :  
 Phil. ii. 7. ἐν ὁμοιώματι ἀνθρώπων γενόμενος  
 1 Cor. ii. 3. καὶ ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ  
 ἐγενόμην πρὸς ὑμᾶς  
 2 Tim. iii. 11. ... τοῖς διωγμοῖς τοῖς παθήμασιν οἷά μοι ἐγένετο ἐν  
 Ἀντιοχείᾳ ἐν Ἰκονίῳ ἐν Λύστροις.

I have been at the pains to exhibit thus fully St. Luke's partiality to the use of ἐγένετο and γενόμενος in connection with καὶ γενόμενος ἐν ἀγωνίᾳ for this phrase in xxii. 44 is a link of *undesigned coincidence* with his language elsewhere.

Other medical writers seem to prefer ἀγωνιῶν or ἀγωνίσας. Thus, Aristotle: διὰ τί οἱ ἀγωνιῶντες ἰδρῶσι τοὺς πόδας, τὸ δὲ πρόσωπον οὐ ... ἢ ὅτι ἡ ἀγωνία ... διὸ καὶ ὠχρίῳσι τὰ πρόσωπα οἱ ἀγωνιῶντες ... ποιοῦσι γὰρ τοῦτο οἱ ἀγωνιῶντες ...

And Theophrastus<sup>de sudoribus</sup> ὅτι οἱ ἀγωνιῶντες τοὺς πόδας ἰδρῶσι τὸ δὲ πρόσωπον οὐ ... καὶ ἀγωνιῶντες δὲ οὐ διὰ φόβον τοῦτο πάσχουσιν, ἀλλὰ διὰ τὸ μᾶλλον ἐκθερμαίνεσθαι ...

And Galen<sup>Progn. ex Puls.</sup> κίνησις ἡττισοῦν καὶ πάθος ψυχικὸν ὀργισθέντων ἢ φοβηθέντων ἢ ἀγωνισάντων ...

So that a forger would have written at the opening of verse 44 probably καὶ ἀγωνιῶν or καὶ ἀγωνιάσας instead of καὶ γενόμενος ἐν ἀγωνίᾳ.

Further, note that St. Luke's ἐνισχύειν in verse 43 in the transitive sense (ὥφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτον) is confined to himself and Hippocrates (ὁ δὲ χρόνος ταῦτα ἐνισχύσει πάντα).

Also note that Aristotle, in speaking of bloody sweats, uses γίνεται ; and that St. Luke's expression in verse 44 of καταβαίνοντες of the drops of blood agrees absolutely with Hippocrates' language repeated often on such subjects (see Hobart, 'Med. Language of St. Luke' pp. 80/84).

#### Luke xxiii. 34.

The second passage, as to the omission of the first Word from the Cross, is in a different class. And I protest most earnestly against the obiter dictum of C. H. Turner : †

"Lk. xxiii. 34 the first Saying from the Cross is  
 not part of the genuine text of St. Luke."

It is cruelly misleading the younger generation to state the matter in this offhand, not to say light-hearted way.



† Because BDT<sup>1</sup>W<sup>8</sup><sup>a</sup> 38 435 597 and Paris<sup>97</sup> *a d b\*\* sah boh 1/2 syr sin Cyr* omit our Lord's prayer for his murderers, Turner makes this deliberate statement, which merely revives the decision of an Alexandrian school which flourished some time between 200 and 450 A.D. After Cyril of Alexandria the Church decided that the Alexandrian school was wrong, and it had rectified the matter before the time of Oecumenius.‡ Because Hort, basing himself on a wrong foundation, printed a text *without* this "Father forgive them for they know not what they do," Turner would assure his world through the 'Journal of Theological Studies' that the "genuine text" is without it.

It is quite unfair to render a decision or to claim a decision in this matter when the witnesses upon whom the judges rely are still under indictment for false witness in a multitude of other matters. I have put B in the dock now and accused him definitely and legally of false testimony on hundreds of counts. Let those who accept Hort's teaching get an intelligent jury to acquit B on all these counts before we can pay any attention to a claim for that MS to be heard as an authoritative witness when in a very decided minority. I wished to put my latest researches in this matter of Luke xxiii. 34 before the readers of a Theological Journal, but I was informed that if I thought that I could teach its readers anything which Hort, Swete and Turner had not taught them I was very much mistaken. Thus the Editors confessed that the matter was prejudged and that new evidence (which was what I offered upon this and upon another point) did not interest the critics. This surely is nothing short of a riot of pride and self-confidence.

As to the support which B now occasionally finds in the new MS W, it is to be remembered that W also supports **8** alone in equally important

† Add *Sod*<sup>050</sup> and *Sod*<sup>8371</sup>. I think this is the full evidence to date for omission. *Soden* still cites *b* as if *b\** omitted, whereas he should know and probably does know that *Buchanan* discovered in *b\** the prayer itself, and that it was *b\*\** who had suppressed it. Further *b\** seems to give a very early and beautiful form of that Divine appeal, for *b* alone omits γαρ, saying :

"Pater dimitte illis! Nesciunt quid faciant," instead of :

"Πάτερ ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν."

*Soden*<sup>1132</sup> has :

"Πάτερ ἄφες αὐτοῖς τί ποιοῦσιν" (—ου γὰρ οἶδασιν), but otherwise the documents are agreed as to the regular form. Only A and *syr hier*<sup>c</sup> omit Πάτερ.

*Const.* has ὁ ποιοῦσιν for τί ποιοῦσιν. Some Fathers (with *pers*) ἄφες αὐτοῖς τὴν ἁμαρτίαν ταύτην or τὰς ἁμαρτίας αὐτῶν, but retain γὰρ before οἶδασιν.

*Jacob*<sup>Just</sup> is reported by *Eus*<sup>ex</sup> *Hegesipp* as : παρακάλω κύριε θέε πάτερ ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσιν.

‡ Oecumenius' date is now fixed definitely circa 600 A.D. from his full commentary on the Apocalypse in the Messina MS No. 99. Von Gebhardt planned an edition of this but his death frustrated it. I have been instrumental in supplying Dr. F. Diekamp with photographs of the MS, and he will shortly publish an edition of it. In this *Oecumenius*, while using a text of the Apocalypse thoroughly Alexandrian, explains in his commentary that although Cyril disallowed Luke xxiii. 34 yet in his day the verse was authoritatively transmitted as genuine. See my article in the 'American Journal of Philology' for Oct. 1913.

matters, *e.g.* at John ix. 38 39 W<sup>8</sup> and *b* (*l*), only, omit *ο δε εφη πιστευω κυριε και προσεκυνησεν αυτω και ειπεν ο ιησους*. The support of *b* is very important here. Our Lord's speech in W<sup>8</sup> *b* is thus uninterrupted: (37) *ειπεν αυτω ο Ιησους και εωρακας αυτον και ο λαλων μετα σου εκεινος εστιν* (39) *εις κριμα εγω εις τον κοσμον τουτον ηλθον...* Therefore, as Hort said, W<sup>8</sup> and B go apart a long way back, and neither of them is neutral.

Enough has been said, I think, to justify my contention that B is not "neutral."

I do not pursue the matter beyond the Gospels in all its detail, although many of the same features are visible in the Epistles, chiefly because, pending Mr. Horner's and Mr. White's labours on the Coptic and the Latin respectively, my materials are not complete, nor have we a complete "Old Syriac," but we can illustrate the same points, as is done beyond.

One word more here as to W. This new witness is going to take a high place among our Gospel codices and rank with D to control W<sup>8</sup> and B.

I would warn the public against a feature connected with this.

When the critics who will sit in judgment on me find a place where W agrees with B, as at Luke xxiii. 34, they will exult and say: "There! You see, Hort is vindicated. W agrees with his omission which was based on W<sup>8</sup>BD *sah* (*boh*). And they, being more convinced than ever themselves, will seek to convince you. But, be not deceived! This is merely an Egyptian excision involving W here (for observe that the only new witness lately to hand is yet another *Egyptian* codex T<sup>1</sup>). W is a weapon just as sharp to cut their theories and their readings as to support them.

When, for instance, the critics will say to you that *ἐφ' ὑμᾶς* by W<sup>8</sup>B 892 *Sod*<sup>tribus</sup> *W-H*<sup>txt</sup> for "*πρὸς ὑμᾶς*" in Matt. x. 13 is supported by W, and therefore poor Hoskier is wasting his time talking of "pairs" in this connection and seeking to convince you that W<sup>8</sup>BW were "improving," you, benevolent reader, being an independent observer, should look further, and you will then see that W does *not* support W<sup>8</sup> immediately thereafter at x. 15 for *+γη* before *γομορρων*, nor does it support B at x. 16 for *εἰς μεσον* instead of *ἐν μεσω*.

In fact W generally goes against W<sup>8</sup> and B much more than with them, and when it is for them the same reasons generally apply of revision of W in Egypt which caused these readings, but which did not extend to the other more radical ones.

### *Hesychius and Origen.*

Whether Dr. von Soden and Professor Sanders are justified in adopting "Hesychian" as the true name for the Egyptian recension, or whether *Origen* is the more responsible for it, cannot be determined with



accuracy. In some respects however "Hesychian" is a misnomer as we have no data to go by, whereas *Origen's* writings give us data, and the cursive MSS 33 and 127 confirm the fact that *Origen* altered texts, for these two MSS sometimes agree alone with *Origen* against **NB** and the rest of the Egyptian group.

*As to Dean Burgon.*

In closing let me say that Burgon's position remains absolutely unshaken.† He did not contend for acceptance of the "Textus Receptus," as has so often been scurrilously stated. He maintained that **NB** had been tampered with and revised and proved it in his 'Causes of Corruption.' He sought the truth wherever it might be recovered and did not stop at Origen's time. The material discovered since his day has not shaken his position at all. We seek the truth among all our witnesses, with unnecessary subservience to no one document or congeries of documents, deriving patently from a single recension. Nearly all revision appears to centre in Egypt, and to suppose all the other documents wrong when opposed to these Egyptian documents is unsound and unscientific, for we must presuppose not only "Syrian" revision but a most foolish revision which did away with these "improvements" of the Egyptians and Alexandrians, or which destroyed the "neutral" text without rhyme or reason. Have I made myself clear?

What Dean Burgon was chiefly concerned about was the lack of a scientific basis for our textual criticism. It is absolutely necessary to grasp this fact for a proper understanding of the whole matter.

A scientific basis can only be obtained *after* we have made ourselves masters of a scientific knowledge of the real history of transmission, and of the interaction of the versions upon each other and of the versions upon the Greek texts.

It is impossible to "revise" or compile a text from documents about which we have known so little. Every new document published helps to shed light on the ones already known. Few as have been the new editions of Greek documents, we have already been able to learn a good deal from them. Much more can be learned if we will extend our examination. It is useless to cry for more light from history, or to deplore the lack of more data than we have got from the historical writings. It is also useless to sit down and say, like some critics, that

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† Upon two matters we must revise his position. His critics refuse to be influenced by any array of Patristic testimony against B, so that we must convict B, as I have done, in another way. Secondly, Burgon did not correctly estimate Codex D. Notwithstanding all the curious harmonies in this MS its base is profoundly ancient and important. The Latin MS *b* must in future be considered much more carefully than heretofore.

as history is silent on certain points we can never know more concerning these matters unless further historical documents are brought to light. Existing Sacred Manuscripts *teem* with information if we will only dig below the surface.

It is now 25 years since Dean Burgon passed away, and I ask myself what progress his opponents have made.

The answer is that after 25 years they have discovered *some* flaws in the Hort textual theory and have partially dethroned B from the paramount position it occupied in the Hort text.

There are further steps to be taken in this process, if I mistake not, and I hope that what I have written will tend further to clear the ground for a more intelligent view of the situation. The weight assigned by Burgon to Patristic testimony has been disallowed, but his indictment of B as a false witness is abundantly proved.

### *Codex B outside the Gospels.*

When we pass from the Gospels to the region of the Acts and the Epistles we subside at once into smoother waters, yet the self-same features as to B are to be observed there also. It would perhaps be tedious, although quite profitable, to follow B over all this ground. For the sake of brevity I will confine the examination to the Epistles of St. James and of 1 Peter, the latter so largely attested by sub-apostolic Fathers. We find, as I say, the same features.

As to “forms” and “synonyms” we find at :

James

† i. 26. χαλινων (*pro* χαλιναγωγων) B only, and have to assume, if B be “neutral,” that *all* others, even the closest supporters of B, use a longer synonym. The word recurs at Jas. iii. 2, χαλιναγωγησαι, but nowhere else in the N.T. Observe however that *Polycarp* (Phil. 5) uses χαλιναγωγουντες.

iv. 9. μετατραπητω (*pro* μεταστραφητω) BP ac<sup>scr</sup> *Thryl* W-H<sup>txt</sup>.

v. 4. αφυστερημενος (*pro* απεστερημενος) NB\* *solī et* W-H [*nil in mg!*]

1 Peter

i. 7. χρυσου του απολλυμενου B only, for χρυσιου του απολλ., against all the rest and against *Clem Orig.* This tendency towards “finessing” remains with B to the last.

ii. 8. απιστουντες (*pro* απειθουντες) B only. (*Cf. lat.*)

iii. 13. ει (*pro* εαν) B 3 101 [*non* W-H], against the rest and against *Clem Dam.* (*Soden* only mentions B).

*ibid.* γενοισθε (*pro* γενησθε) B only

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† In this very verse we find the Alexandrian preference for εαυτου over αυτου (referred to elsewhere) exhibited by BP c<sup>scr</sup> and a few of *Soden's* codices.



- <sup>1</sup> Peter  
 iv. 5. κρινοντι (*pro* εχοντι κριναι) BC\*? 69 137 a<sup>scr</sup> and more of *Soden*. This is adopted by *W-H* without marginal alternative. The Revisers refuse to follow.  
 15. αλλοτριεπισκοπος NB d<sup>scr</sup> and more of *Soden* and *W-H Sod txt* (for αλλοτριο- or αλλοτριος επισκοπος)  
 17. απο ημων (*pro* αφ' ημων) BΨ and one cursive only [non *W-H*].

When we look further for *Coptic* sympathy, we find it at :

- <sup>1</sup> Peter  
 i. 16. διοτι γεγραπται (+οτι) αγιοι εσεσθε B 31 70 *syr copt* [*W-H*]  
 ('ex ingenio linguae' as *Tisch* says)

Consult also :

- v. 2. αλλα εκουσιως *pro* αλλ' εκ. NBΨ 68 *Sod*<sup>duo</sup> *W-H*.  
<sup>James</sup>  
 iii. 4. οπου (-αν) NB *sah W-H* [*nil mg*].

If we seek *Latin* sympathy, we find much of it :

- <sup>James</sup>  
 iv. 14. -η (*ante* ζωη) B only  
*ibid.* -η (*ante* προς) BP *minn*<sup>5</sup> *W-H*.  
<sup>1</sup> Peter  
 i. 21. πιστους BA *vg Auct*<sup>voc</sup> *W-H* against πιστευοντας  
*rell*<sup>pl</sup>, πιστευσαντας *aliq*, et πιστευσαντες *Polyc*.  
 22. -καθαραι BA *Sod*<sup>aliq</sup> *vg Gild W-H* [*nil mg*].  
 iii. 7. -οι (*ante* ανδρες) B only [*non W-H*]  
 22. -του (*ante* θεου) N\*BΨ and *W-H*  
 v. 12. σιλβανου (*pro* σιλουανου) B only

For further *polyglot* sympathy, consult :

- <sup>1</sup> Peter  
 iii. 7. μη ενκοπτεσθαι ταις προσευχαις (*pro* μη ενκοπτ. τας προσευχας)  
 B only (*W-H marg*) with *syr lat copt*.  
 iv. 1. αμαρτιας (*pro* αμαρτιας) BN<sup>c</sup> *W-H txt* with *aeth vg syr*.

If we seek *change of tense*, it jumps to meet us at :

- <sup>1</sup> Peter  
 ii. 12. εποπτευοντες (*pro* εποπτευσαντες) NBC *aliq* (*vg Cypr*) *W-H*  
 [*nil mg*] against the rest and against *Clem*. [Observe at iii. 2  
 εποπτευοντες by N\* only (*Soden* now adds some cursives.)]

Or as to *change of mood*, note :

- <sup>James</sup>  
 ii. 10. τηρηση...πταιση N(A)BC *Sod*<sup>aliq</sup> *W-H* against the *minn*.

Consult also, as to *voice* :

<sup>1</sup> Peter

- i. 8. *αγαλλιατε* (*pro αγαλλιασθε*) BC\* *Sod*<sup>aliq</sup> *Orig W-H*, against *rell omn Polyc Clem Cyr Thryl* in the phrase : “ὅν οὐκ ἰδόντες αγαπατε εἰς ὃν ἀρτί μὴ ὀρῶντες πιστεύοντες δὲ αγαλλιασθε χαρὰ ἀνεκλαλητῶ καὶ δεδοξασμένη,” where *αγαλλιατε* has apparently been substituted as present indicative or present imperative active to harmonise with *αγαπατε* and *ὀρῶντες* and *πιστεύοντες*, as against *αγαλλιασθε* as present indicative or subjunctive or imperative of the middle voice. *Origen* is implicated here against the other strong Patristic testimony.

For another case of *Origenistic* influence, observe :

<sup>1</sup> Peter

- v. 8. *-τινα* BΨ *Sod*<sup>74</sup> only with *Orig*<sup>int</sup> and *W-H txt*, against the rest, *Orig* himself and many Fathers.

*Choice exercised by W-H as to the B readings.*

The choices of Hort when B is alone are quite curious. He follows above, and at :

<sup>1</sup> Peter

- † iv. 19. *τας ψυχας (-αυτων)* B only and *W-H txt* [*Soden* adds nothing], but refuses to follow lots of other peculiarities of B, as :

James

- ii. 4. *-ου* B\* *Sod*<sup>aliq</sup> *ff* (an “improvement” ? against MSS and versions)
- iii. 4. *+τα (ante τηλικαυτα)* B only (“Improvement”)
- v. 14. *-του κυριου* B only, which might possibly be “neutral” [yet more probably to be considered an amendment. Cf. *Acts* v. 41 “to suffer for *the name*”] which *W-H* only include in square brackets.

<sup>1</sup> Peter

- i. 1. *-και βιθυνιας* B\* only with *Sod*<sup>74</sup>
- ii. 1. *φονους (pro φθονους)* B only with *Sod*<sup>74</sup>
6. *-επ αυτω* B only
24. *υμων (pro ημων)* B *Sod*<sup>aliq</sup> (*W-H mg*) against the rest and *Polyc*.
25. *-ητε γαρ* B only and *q*.
- iii. 18. *-τω θεω* B only

† Observe here against all the rest *τας ψυχας αυτων* as **Σ** plur, or *τας ψυχας εαυτων* as some *minn*, or *τας εαυτων ψυχας* in the coptic manner with 5 31 and *Athanasius*.



Not even in a *doctrinal matter* do *W-H* follow B at :

1 Peter

- i. 11. πνευμα (-χριστου) B only with *Athanasius* according to *Soden* (but *Χριστου* is not omitted in the Benedictine edition of 1698) (against all and *Ignat*).

But if B is right at 1 Peter iv. 19, v. 8, why not in these other places ?

Further, we can show you here even (cramped as we are by our self-imposed limitations) *harmony and accommodation to the LXX on the part of B*. For, observe :

1 Peter

- ii. 6. ακρογωνιαιον post εκλεκτον BC 31 *Sod*<sup>aliq</sup> *copt arm Barn Cyr* *W-H* = order of LXX against our other New Testament witnesses which place it before εκλεκτον.

*ibid.* - επ αυτω B (which *W-H* refuse to follow) is against the rest, and against *Barn επ αυτον*, and *Eus Cyr εις αυτον*. Again possibly from his text of the LXX.

- iv. 18. ο δε ασεβης B\* 137 *Sod*<sup>aliq</sup> [*W-H*]. Cf. LXX.

*A matter of order* further concerns the *Latin* :

1 Peter

- iii. 4. > ησυχιου και πραεως (*pro πρα. και ησυχ.*) B only with *m q vg Aug Ambr* and *W-H txt*.

But in adopting this did not Hort see that he was using *version support* and that it was not the "neutral" text ?

These few words must suffice here to indicate that the general character of the B recension remains the same *outside* the Gospels as *inside*. The same desire for individuality at the expense of truth, the same ideas of finessing, the same ideas of harmony, occasional bold excisions, and distinct version sympathy which is clearly *non-neutral*, against *Barnabas*, *Polycarp* and *Clement* of Alexandria.

*Ignatius*, *Clement* of Rome, *Hermas*, *Polycarp*, *Justin*, opposed to B :

Even as to the bold excision at 1 Peter i. 11 as to the spirit of *Christ* dwelling in the prophets of old, observe that B doubtless opposes the copy of the scriptures in *Ignatius'* library [this name is not mentioned with *Did Ath Cyr*<sup>hier</sup> and *Cyr*<sup>Alex</sup> by Tischendorf nor indeed in Jacobsen's edition of *Ignatius*] for *Ign*<sup>lib</sup> says (*ad Magnesianos* § viii.) οί γὰρ θειότατοι προφήται κατὰ Χριστὸν Ἰησοῦν ἔζησαν. Διὰ τοῦτο καὶ ἐδιώχθησαν, ἐνπνεόμενοι ὑπὸ τῆς χάριτος αὐτοῦ, εἰς τὸ πληροφορηθῆναι τοὺς

ἀπειθούντας... Here *von Soden* now adds *Athanasius* to B for omission of Χριστου. If this be so as to *Ath*<sup>cod</sup> it is a wonderful commentary upon the junction of B and *Alexandria*. (In the Benedictine edition of 1698 of *Ath*. Χριστου is found.)

Again when we consult *Clement of Rome* (I. 34) we find that he quotes the passage in 1 Cor. ii. 9 as “λέγει γάρ · ὀφθαλμοὺς οὐκ εἶδεν, καὶ οὐδ’ οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ὅσα ἡτοίμασεν τοῖς ὑπομένουσιν αὐτόν.”

While ABC agree as to the *οσα* of *Clem*<sup>Ro</sup> for *α* of the rest, they have, like the other MSS, ἀγαπῶσιν and not ὑπομένουσιν. Had B exhibited υπομενουσιν we might have thought indeed that the conjunction of B and *Clem*<sup>Ro</sup> indicated a “neutral” text.

In the reference to this passage in *Polycarp*<sup>mart</sup> the matter is as follows :

Πρὸ ὀφθαλμῶν γὰρ εἶχον φυγεῖν τὸ αἰώνιον καὶ μηδέποτε σβεννύμενον πῦρ, καὶ τοῖς τῆς καρδίας ὀφθαλμοῖς ἀνέβλεπον τὰ τηρούμενα τοῖς ὑπομείνασιν ἀγαθὰ, ἀ οὔτε οὐδ’ ἤκουσεν, οὔτε ὀφθαλμοὺς ἶδεν, οὔτε ἐπὶ καρδίαν ἀνθρώπου ἀνέβη (leaving out the last clause here, as in *Clem*<sup>Ro</sup> II. 11) ἐκείνοις δὲ ὑπεδείκνυτο ὑπὸ τοῦ Κυρίου, οἵπερ μηκέτι ἄνθρωποι ἀλλ’ ἤδη ἄγγελοι ἦσαν. The passage continues : Ὁμοίως δὲ καὶ εἰς τὰ θηρία κριθέντες ὑπέμειναν δεινὰς καλᾶσεις, κήρυκας μὲν ὑποστρωννύμενοι καὶ ἄλλαις ποικίλαις βασάνοις... where it will be observed that the expression *υπεμειναν* finds a place.

Similarly at 1 Cor. iv. 4 where the phrase ἀλλ’ οὐκ ἐν τούτῳ δεδικαίωμαί is quoted by *Clem*<sup>Ro</sup> as ἀλλ’ οὐ παρὰ τοῦτο δεδικαίωμαί we do not find that B agrees.

Or at Hebr. i. 4 for τοσουτω κρειττων *Clem*<sup>Ro</sup> (I. 36) has τοσουτω μειζων. Not so B, although B elides των before αγγελων with *Clem*<sup>Ro</sup>.

Or at Hebr. iii. 5 if B added θεραπων as does *Clem*<sup>Ro</sup> after πιστος as to Moses we might presuppose a common “neutral” original.

(Of course we have to make allowances for Clement’s fusion of different parts as in I. 36 Heb. viii. 1–3 is merged with Heb. iv. 15 quite *libere*.)

At Matt. x. 16 B finesses with εις μεσον λυκων for εν μεσω λυκων of the rest, undoubtedly because the words follow the verb of action ἀποστέλλω ὑμᾶς. He does not do it in the parallel at Luke x. 3, but there D is found with μεσον for εν μεσω. A reference to *Clem*<sup>Ro</sup> (Epist. II. v.) would seem to show that *his* copy of the Scriptures agreed with our general authorities against both B and D. Hence B and D are opposing the “neutral” text instead of preserving it.

Again, for ἄδικοι in 1 Cor. vi. 9 we find οἱ οἰκοφθόροι in *Ignatius* (Eph. 16). There is no trace of this in B.

At *Ephes* v. 25 where we read οἱ ἄνδρες ἀγαπᾶτε τὰς γυναῖκας καθὼς καὶ ὁ Χριστὸς ἡγάπησεν τὴν ἐκκλησίαν, we find the counterpart in *Ignatius* (*ad Polyc* 5) but *Ignatius* substitutes τὰς συμβίους for τὰς γυναῖκας. No



trace in B. Further, if B, as *Polycarp*, read *αδου* for *θανατου* in Act ii. 24, we might infer a “neutral” text for B. But it is D and latin which agree with *Polycarp* as also *Iren<sup>int</sup>* *Epiph* *Pseud-Ath* *Thdt* and *Fac*.

Again, Act xxi. 14 *Polyc<sup>mart</sup>* has *το θελημα του θεου γενεσθω*, which is the reading of D<sup>gr</sup> [neglected by *von Soden*] and *Tert* 1/2, while most read with *Tert* 1/2 the same order *το θελημα του κυριου γενεσθω*, but *ΣABCE* are furthest away with the order *του κυριου το θελημα γι ν εσθω*.

Again, B opposes *Polycarp* at 1 Jo. iv. 3 omitting *εν σαρκι εληλυθοτα*, whereas *Polycarp* distinctly says: *πᾶς γὰρ ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστι*. Notwithstanding this, *W-H* omit [without a word in the margin] and *Soden* brackets it in his text and does not say a word about *Polycarp* in his notes.

As showing that *Polycarp* was really quoting 1 Jo. iv. 3 as it stood in his copy of the Epistle, he follows it by quoting part of 1 Jo. iv. 9 in the very next section (viii.) of his letter to the Philippians.

*Hermas*, close to James iv. 7 “*ἀντίστητε (δὲ) τῷ διαβόλῳ καὶ φεύζεται ἀφ’ ὑμῶν*,” says: *ἐὰν οὖν ἀντιστῇς αὐτὸν νικηθεὶς φεύζεται ἀπὸ σοῦ κατησχυμμένος*.

Had we found *κατησχυμμενος* in B we might certainly think we had a separate relic of an ancient text, but such evidences are not forthcoming.

*Justin<sup>trypho</sup>*, referring to Matt. vii. 15, says: *εἶπε γὰρ πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, ἔξωθεν ἐνδεδυμένοι δέρματα προβάτων, ἔσωθεν δὲ εἰσι λύκοι ἄρπαγες*.

If we found *ἔξωθεν* in B we might consider it “neutral” or basic, but we do not find it. For *Justin* repeats the full verse (after interposing 1 Cor. xi. 18): *προσέχετε ἀπὸ τῶν ψευδοπροφητῶν οἵτινες ἐλεύσονται πρὸς ὑμᾶς ἔξωθεν ἐνδεδυμένοι δέρματα προβάτων ἔσωθεν δὲ εἰσι λύκοι ἄρπαγες* again using *ἔξωθεν*. In both cases *Justin* uses *ἐνδεδυμένοι δέρματα προβάτων* for the usual *ἐν ἐνδύμασιν προβάτων*.

Notice that *Justin* seems to be quoting from his copy of the Scriptures and not entirely from memory, for when he deals with Mark viii. 31, which he does twice at considerable intervals, he substitutes in *both* places *καὶ σταυρωθῆναι* for *καὶ ἀποκτανθῆναι*. The same remark applies to *Justin*’s twofold quotation of Mark viii. 11/12.

Also at Luke xi. 52 notice *εχετε* of *Justin*. If we found this (instead of *ηρατε*, or *εκρυψατε* D 157 *a c d syr cu sin diatess*) we might then recognise it as a “neutral,” for *Marcion* and *Tertullian* appear to agree with *Justin*, and it is repeated by *Ambrst Aug* and *Auct<sup>quaest</sup>*, although not exhibited by *Tischendorf* or *Soden*.

### “Higher” and “Lower” Criticism.

Finally, observe that up to the time of Westcott and Hort the “lower criticism” had kept itself quite apart from so-called “higher criticism.” Since the publication of Hort’s text, however, and of that

of the Revisers, much of the heresy of our time has fallen back upon the supposed results acquired by the "lower criticism" to bolster up their views. By a policy of indecision in the matter of the fundamental truths of the Christian religion—truths specifically set forth by its Founder,—and by a decided policy, on the other hand, of decision in the matter of heresy in the field of lower criticism, the beliefs of many have been shaken not only to their foundations, but they have been offered free scope to play the Marcion and excise whatever appeared extra-ordinary or unintelligible to them. Many, who should have raised their voices against the mischief wrought, have sat by in apathy or have wilfully fostered these heresies. Or, if not wilfully, they have assumed a faltering attitude which caused their own students to misinterpret their masters' lessons. Thus we have the spectacle of Thompson and Lake saying to Sanday: "We learned that from you," and Sanday retorting: "I never meant to teach you that."

A man like the Dean of Durham, not content with preaching Christmas sermons at Westminster attacking the Virgin-birth, and vapouring in the United States about the close atmosphere of theological seminaries which he would like to burn to the ground, has now† decided to introduce the "Revised Version" officially into the lectern of the ancient cathedral of Durham. I am therefore correct in coupling these matters.

Reiteration of Hort's dicta by his followers is not proof. Let someone take the dozen "Alexandrian" readings of B which I have adduced—the existence of which in B was denied by Hort—and prove that they are in no wise Alexandrian. Then we can discuss the matter further. Mr. Horner asked me why I had neglected *Athanasius'* testimony in my volume upon the date of the Bohairic version. I told him, first because the editions of Athanasius were unsatisfactory, and secondly because the matter of Athanasius and Alexandria belonged as much or more to B as to  $\aleph$ .

Let somebody explain how B comes to oppose the sub-apostolic Fathers, deliberately in places, if we are to accept Hort's assurance about B being "neutral." Until that is done, let us away with "*dicta*" and go by proof.

### *Further Test of a Neutral Text.*

#### ARISTIDES.

The previous exhibit has carried us up to a certain point, but the study would not be complete without a few words more as to what *would* really constitute a "neutral" text in B or  $\aleph$ .

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† "Dean Hensley Henson, just promoted to Durham, has announced that the Revised Version of the Bible will in future be used in the Cathedral."—*Public Opinion*, April 4, 1913.



And first, let us assume that B or **Σ** exhibited a foundation text approximating the quotations from or wording of such a document as the second-century *Apology of Aristides*, for the Greek of which see the Dean of Wells' edition in 'Texts and Studies,' vol. i., No. 1. Were that the case, we should be compelled to look upon the matter very differently. If, for instance, at 2 *Cor.* ix. 7, we found ἀνεπιφθονως† for (μη) ἐξ ἀνάγκης we might well say that we had found a "neutral" text quite different from later ones, but such a thing is not found in **Σ** or B.

Similarly if in *Titus* ii. 12 we should read in B ὁσίως καὶ δικαίως ζῶντες as Aristides (§ xv. 18)‡ instead of σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν we should certainly see a foundation text of the time of Aristides, but we do not find this.||

The only result of such a comparison is the wonderment which it engenders in us that Christianity had already so filled men's minds that, having read the Christian writings, as he says he had (mentioned in close connection with these passages), such language, close to but not exactly scriptural, should issue from his mouth.¶ The picture from Aristides' pen (or that of his chronicler) is one of the most beautiful in the world as a comment on the early Christian order and the execution by its votaries of the Master's maxims and of the words of his apostles, and it goes far to explain the mental attitude of the apostolic and sub-apostolic Fathers and their circumlocutory quotations of New Testament Scripture. They were so steeped in the maxims and practices of the cult that words flowed from their lips and their pens close to but not verbally exact as to Scriptural diction. They were permeated with the spirit of Christianity and "the letter" was flexible in their hands.

#### THEODOTUS (circa 190).

To take a more positive example, after the above negative exhibition, let us consider other early witnesses, and first as to *Luke* ix. 27, always a difficult text, and a "rock of offence" to many. We will ask what *Theodotus* read there. Tischendorf does not give his testimony under *Luke*. I extract it from *Theodoti Eclogae* (Fabric. Bibl. Gr. vol. v. p. 136) where we read :

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† Aristides (§ xv. 12) is speaking of: "and he who has gives to him who has not without grudging." He is referring to what he saw as the outcome of the Pauline maxim in 2 *Cor.* ix. 9 (Ps. cxii. 9).

‡ The preaching of Peter (*Clem Strom* vi. 39) has οσίως καὶ δικαίως μανθανόντες which is not as close to *Titus* as *Aristides*.

|| *Soden* quotes *Aristides' order*: " ~ ευσ...δικ. I<sup>a</sup> 2 173 Kv<sup>i</sup>."

¶ Had the apology been forged it is impossible to conceive that the late forger would not have incorporated actual phrases from the N.T. instead of the smoother picture conveyed by the Athenian philosopher.

εἰσὶ τινες τῶν ὧδε ἐστηκότων ὃ (sic) οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐν δόξῃ.

ℵB do not read thus, but D and *Origen* (του δε λουκα:—) read *τον υιον του ανθρωπου ερχομενον εν τη δοξη αυτου*.

ℵB therefore oppose *Origen* here and D. *Origen* seems to be definite as to his reading being from Luke. True, we read *ωδε* for *αυτου* [the regular text is *εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων οἳ οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ* in Luke] and *ωδε* is read in *Matt* xvi. 28 (but *Eriphian* there *αυτου* and *Mark* ix. 1), but *εστωτων* or *εστωτες* is the regular reading in Matthew.

In Matthew *Origen* reads *ερχ. εν τη βασιλεια αυτου (η) εν τη δοξη αυτου bis*.

The regular text is (*τον υιον του ανθρωπου*) *ερχομενον εν τη βασιλεια αυτου*.

ℵ<sup>c</sup> 38 113 245 435 y<sup>cr</sup> *a copt Basil* and *Eriph<sup>val</sup>* read *ερχ. εν τη δοξη αυτου*.

The *Theodotus* or *Valentinian* quotation therefore remains the shortest, being without *ερχομενον* and without *αυτου fin*, and conveying a very different sense.†

Now elsewhere *Origen* has said that "he knows of no others who have altered the Gospel save the followers of Marcion and those of Valentinus," but here he goes with the very text as upheld by the latter.

Have we got the true text in ℵ\*B? We have certainly not re-established the Origenian reading.

#### HERACLEON‡ (circa 170).

Or consult *John* iv. 18 as to the woman of Samaria, where *Heracleon* would have it that she had had *six* husbands instead of five. If B showed this we might say it was certainly a second-century text.

#### ATHENAGORAS (circa 175).

Or, consult 2 *Cor* v. 10 in connection with *Athenagoras*<sup>de resurr.</sup> Upon opening Tischendorf a wide difference of opinion is visible, not only among the Fathers, but between ℵ and B, for ℵ prefers *αγαθον ειτε φανλον* with *Orig<sup>septiles</sup>* while B writes *αγαθον ειτε κακον* with *Orig<sup>bis</sup>*, but *Athenagoras* says neither; he writes:

ἐκαστος κομίσηται δικαίως ἃ διὰ τοῦ σώματος ἔπραξεν, εἴτε ἀγαθὰ εἴτε κακὰ.

† In all three synoptics the account of the Transfiguration immediately follows. So that Theodotus follows his quotation by saying: *εἶδον οὖν καὶ ἐκοιμήθησαν ὃ, τε πέτρος καὶ ἰάκωβος καὶ ἰωάννης*, without the slightest discussion of a various reading, except what might possibly be inferred from "*καὶ τὸ ἐνταῦθα ὀφθέν οὐχ' ὕστερον τοῦ ἄνω κ.τ.λ.*"

‡ See beyond under the heading of "Marcion" for further examples.



This seems rather an interesting place, for Tischendorf does not refer to the addition here of *δικαίως* by *Athenag*. It should be considered in connection with the variety of reading of *τα δια του σωματος* of the ordinary text and *Clem Orig*<sup>septicis et int</sup> *al.* on the one hand, and *τα ιδια τα σωματα* on the other hand of *d e f g vg goth arm Orig*<sup>bis et int</sup> *al.* and *Zeno* “*corporis sui merita.*”

(*Athenag* has a curious addition also in 1 Cor xv. 53 for which I know of no other authority: “*ὅτι δεῖ (κατὰ τὸν ἀπόστολον) τὸ φθαρτὸν τοῦτο καὶ διασκεδαστὸν ἐνδύσασθαι ἀφθρασίαν...*”)

In that very difficult text *Matt* v. 28, in which to know what was first written seems impossible, **N** and **B** divide.

τὸ ἐπιθυμῆσαι **N**\* 236 *Clem Orig*<sup>ter</sup> *Quaest*<sup>ant</sup> *Isid Tert*<sup>pl</sup>

τὸ ἐπιθυμῆσαι αὐτὴν **B** *mult Thpl Orig*<sup>sem</sup> *Eus Const Ps-Ath*

τὸ ἐπιθυμῆσαι αὐτῆς **N**<sup>b</sup> *M al. Just Athenag Orig*<sup>sem</sup>

and we find **N**<sup>b</sup> with *Justin* and *Athenagoras* (*latt*) but *Ephr* goes with **N**\* and *Clem*. (*Ephr* quicumque aspicit et concupiscit tantum). (*Athenagoras* alone seems to use the perfect here *μεμοίχευκεν* for *ἐμοίχευσεν*.)

In this verse for the varieties *βλεπων, εμβλεπων, βλεψας, εμβλεψας, οστις εμβλεπει, ος αν εμβλεψη*, it is *Theophilus*, another second-century witness, who exhibits the simple *ιδων*.

In *Matt* v. 44/45 on the other hand we find *Athenagoras* solely with *latin* [not *d k*] *syriac Naass Clem*<sup>hom</sup> *Iren*<sup>int</sup> and *Tert*, against **NB** and the Greeks, giving us a serious variation in *verse* 45 of *ὅπως γέννηθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὃς τὸν ἥλιον αὐτοῦ ἀνατέλλει κ.τ.λ.*

This *ὅς* of *Athenag* replaces the *ὅτι* of the Greeks and *d k*, and with *Naass* (both second-century witnesses) quite neutralises the witness of the rest.

(*Justin*<sup>Apol</sup> has...*καὶ τὸν ἥλιον αὐτοῦ ἀνατέλλει . . . (libere)*, but *Just*<sup>trypho</sup>...*τὸν ἥλιον αὐτοῦ ἀνατέλλοντα*.)

Here the new editor *von Soden* springs a surprise on us; he makes a warranted and rather welcome, if bold and unusual departure from recent critical rules, by taking *ὅς* into his text (to the exclusion of *οτι*) without Greek MS support for *ὅς*. He says in his upper notes: “*οτι l os I-H-K gg Mr Iou Ta Athn Ir ψΚλ Tert Ωρ Hil Luc Naασσ Man sy pa? lat*<sup>exc k</sup>, *οστις Ir*<sup>8398 370f 1443</sup> *Ευσ*,” supplying Greek MS witnesses for *οστις* but not *ος*. *Tertullian* should be consulted in full however for he quotes in different ways, and once (*contra Marcion* 1/2) “*pluentem...*” exactly as *Justin*<sup>Trypho</sup> *ανατελλοντα*.

#### THEOPHILUS OF ANTIOCH (circa 180).

*Theophilus*<sup>ad autol. iii. xiv</sup>, after a quotation from Isaiah, adds from *Matt* v. 44/46: *τὸ δὲ εὐαγγέλιον: ἀγαπᾶτε, φησὶ, τοὺς ἐχθροὺς ὑμῶν, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς · ἐὰν γὰρ ἀγαπᾶτε τοὺς ἀγαπῶντας*

ὑμᾶς ποῖον μισθὸν ἔχετε; So far, observe, with the general run of authorities, except for *ἀγαπατε* (instead of *ἀγαπησῃτε*) with some cursives *Justin Athenag* (as Luke), and *ποῖον* (for *τινα*, so *Athenag*) with no others apparently, but compare Luke vi. 33 *ποία* as *Eust* 50 here in Matthew.

But now he continues: *τοῦτο καὶ οἱ λησταὶ καὶ οἱ τελῶναι ποιοῦσι*. The exact wording does not matter so much as that instead of the question of most: *οὐχὶ καὶ οἱ τελῶναι οὕτως ποιοῦσι*, with *Theophilus* it assumes the form of a statement.

Does B agree? No, B does not. But *Σ* does, and so does *boh* (that despised late *boh*!) and so does *syr sin* and practically *syr cu*, confirmed by *Aphraates*, and by the *persian* version as well.

This form obtains in Luke vi. 33 *καὶ οἱ ἀμαρτωλοὶ το αὐτο ποιοουσιν*, but *Σ* does not draw from Luke since he uses the rest of the Matthaean terminology. Cf. Merx *ad loc.* pp. 107/119 and note what he says on p. 119. Merx neglects *Theophilus* but mentions *Justin's* *καὶ γὰρ οἱ πόρνοι τοῦτο ποιοῦσι*, also deliberately in the form of a statement, quite neglecting the *οὐχὶ*. Observe verse 47 in this connection whence *οὐχὶ* probably ascended to the verse above.

#### NAASSENI (circa 200).

Or take another early series of witnesses. In *John* x. 9 *Naass*<sup>Hipp</sup> are reported for “*δια τοῦτο φησὶ λέγει ὁ ἰησοῦς · ἐγὼ εἰμι ἡ πύλη ἡ ἀληθινὴ*.” Had this attribute of *πύλη* been found in B we might think we had recovered something ancient.

#### HIPPOLYTUS (circa 220).

All this may be said to be very fragmentary evidence and open to the objection of memorial quotations.

Very well. Let us take another most interesting witness, viz. *Hippolytus*, who, like *Lucifer*, frequently quotes at such length from both Old and New Testaments that it is absolutely beyond question that he was copying from his exemplar of the Scriptures.

*Hippolytus* cites 1 *Thess.* iv. 13–17, 2 *Thess.* ii. 1–12, in full.†

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† It is a remarkable thing that *Hippolytus* has transmitted to us his text of 2 *Thess.* ii. 1–12, for these verses contain a detailed prophetic utterance by St. Paul concerning the history of the last times and of Christ's coming again to displace the lawless one (ὁ ἄνομος), and every word therefore is precious, down to the important πέμπει or πέμψει of verse 11. *Hipp.* maintains πέμψει, against *ΣB*, and has the support in another language of *Cornelius* (Pope A.D. 252) and of *Victorin* (A.D. 294), both writing at length on the subject, with *mittet*. Similarly *Victorin* confirms *της αμαρτίας* of *Hipp.* with *peccati* in verse 3 where *Cornelius* does not quote.



In the face of these quotations it is seen how loosely Turner argues when he says "Hort was the last and perhaps the ablest of a long line of editors of the Greek Testament, commencing in the eighteenth century, who very tentatively at first, but quite ruthlessly in the end, *threw over the* LATER *in favour of the* EARLIER Greek MSS, and that issue will never have to be tried again."

But permit me to ask what Mr. Turner means by this light-hearted sentence. What does he mean by earlier and later Manuscripts? He cannot mean that Hippolytus' manuscript was later than that of B? Yet, allow me to state that in these long passages, comprising twelve consecutive verses from one epistle and four from the other, *Hippolytus'* early third-century MS† is found generally on the side of what Turner would call the "later" MSS. Has he ever consulted these important passages before writing down so positively statements which seem to me to be extremely misleading?

The matter, in detail, reduces itself to this:

1 Thess.

iv. 13. It is the cursives 31 and 73 with *demid* which omit *αδελφοι* as does *Hipp*.

*ibid.* *Hipp* has *κεκοιμημενων* with DEFGKL plur and other Fathers, against the *κοιμωμενων* of *ΣAB* etc.

*ibid.* *Hipp*(?) has *ως* with *ΣD\*FG* 47 *Orig Bas*, against *καθως* of *Σ\*B* *rell*.

14. *Hipp* has *και ο θεος* with the mass, against *ο θεος και* of B, now supported by other of *Soden's* codices.

17. *Hipp* has *περιλειπομενοι* with the mass, against B's *περιλειμενοι*.

*ibid.* *Hipp* has *συν Κυριω* with the mass and *Orig Eus*, against B's improvisation of *εν Κυριω*.

2 Thess.

ii. 1. *Hipp* has *του Κυριου ημων* with the mass and *Orig Tert*, while B omits *ημων*.

3. *Hipp* has *της αμαρτίας* with ADEFGKLP *minn*<sup>pl</sup> *verss*<sup>pl</sup> *Orig* 4/5 *Orig*<sup>int</sup> *Eus Chr Thdt Dam Iren*<sup>int</sup> *Aug*, against *της ανομίας* of *ΣB* *minn*<sup>9</sup> *Sod*<sup>aliq</sup> *sah boh Orig* 1/5 *Tert (Ambr Ambrst)*.

The non-agreement of *Origen's* quotations, with preponderance against *ΣB*, the adhesion of the Coptic versions, and the way in which *Epiph* turns it (*ο υιος της ανομίας ο ανθρωπος της αδικίας*) taken in connection with *ανομίας* and *ανομος* in verses 7 and 8, all point to revision by *ΣB*, in which *Hipp* does not share. It is the usual "Egyptian" revision, for *Latins* and *Syriac Goth* and *Aeth* go with *Hipp* and the mass.

† Or very likely a second-century text.

Note in verse 12 **SB** with *Origen* write *αλλα ευδοκησαντες*, instead of *αλλ' ευδοκ.*, conforming to the usual Coptic or Egyptian method.

<sup>2</sup> *Thess.*

- ii. 4. *Hipp* with *FG Orig* 5/7 *Procop* 1/2 has *και επαιρομενος*, against *και υπεραιρομενος* **S<sup>a</sup>B Orig** 2/7 and most (**S<sup>\*</sup>** omits).
8. *Hipp* has *ο κυριος Ιησους* with **SAD<sup>\*</sup>E<sup>\*</sup>FGL<sup>\*\*</sup>P** etc. and most Fathers, against *ο κυριος* of **BD<sup>c</sup>E<sup>\*\*</sup>KL<sup>\*</sup>** etc.
10. *Hipp* has *της αδικιας* with **S<sup>c</sup>DEKLP** *al. pl*, against *αδικιας* of **S<sup>\*</sup>ABFG** *al. pauc. Orig* etc.
- ibid.* *Hipp* has *εν τοις απολλυμενοις* with **S<sup>c</sup>D<sup>c</sup>EKL** *al. pl*, against *τοις απολλ.* of **S<sup>\*</sup>ABDFG** (*Orig* is on both sides here, as so often).
11. *Hipp* has *πεμψει* with **S<sup>c</sup>D<sup>c</sup>EKLP** *al. pl* and other Fathers, against *πεμπει* of **S<sup>\*</sup>ABD<sup>gr</sup>F<sup>gr</sup>** (*Orig* again divided).

Thus, there is no such thing as “earlier” and “later” MSS in this connection. Hippolytus’ MS was “early” enough to be of service here and to indicate that what Turner (and others) would designate the readings and leanings of “the later MSS” are not “later” at all, but go to the second century or at latest to the first quarter of the third century. The question is not at all of “earlier” or “later” MSS, but as to which of two readings current in the second century was the correct one. And as to this B evidently has no more to say than F.

If we seek a “neutral” base in B, why does B not convey the “shorter” text with *Hipp*, as at

1 *Thess.* iv. 16 where he omits *αρχαγγελου*, or

2 *Thess.* ii. 10   ,,   ,,   ,,   *εις το σωθηναι αυτους*?

#### MARCION.

Let us enquire for a moment further in a region where *Marcion's* testimony is available what the situation is there. We will take the first half of St. Luke's Gospel so as not to be too wordy, ch. i.–xii. Let us see how far any proof offers of B being really “neutral.” Hereabouts also *Clem<sup>Alex</sup>* and others offer valuable testimony.

And first:

If with **SL** at *Luke* ii. 44 B omitted *και τοις γνωστοις*, we might call it “neutral,” because *Ev Thom* also omits.

Or at iii. 16 if B omitted *αυτος* as do **S<sup>\*</sup>** and *Heracl* (*ex Clem<sup>eclog</sup>*). For observe that **SB** agree with *Heracl* (*Clem*) in the next verse, iii. 17, for *διακαθαραι* instead of *και διακαθαριει*.

Or at iv. 19 where the quotation from Isaiah is cut short by *Erst* 34 *Origen* and *Athan* (these not noticed by *Soden*) who omit *αποστειλαι* to *δεκτον*, but not B. Had B cut this short, we could presuppose a shortened basic “neutral” form reproduced by B and added to by others, but it is not so.



Or at v. 14 *fin.* where *Epiph* and *Tert* disagree as to *Marcion's* text. Had B given us *υμιν* before *εις μαρτυριον αυτοις* of most as *Epiph<sup>dis</sup>* (or *ινα εις μαρτυριον η υμειν τουτο* as *D<sup>sr</sup>* and other Latins and *Tert<sup>marc</sup>*) we might consider this neutral.

Or at v. 36 where *Dial* twice gives (*επι*) *ιματιω παλαιω* confirmed by *Epiph<sup>marc</sup>* to which agree *ΜΓ 122* (elsewhere 122 goes with B) 301 406 f<sup>cr</sup> *a b Tert<sup>marc</sup>*,† but not B who has *επι ιματιον παλαιον* with most. As to *επι* with the dative consult Winer, Eng. edition, pp. 488 seq.

Or at vi. 9 where *Tert<sup>marc</sup>* has “*Licetne sabbatis benefacere annon*” for *ει εξεστιν τω σαββατω αγαθοποιησαι η κακοποιησαι*, but B shows no sign of this *η ου*.

Or at vi. 22 where *Clem<sup>Alex</sup>* has a shortened and graphic form, “*μακαριοι εστε οταν οι ανθρωποι μισησωσιν υμας, οταν αφορισωσιν, οταν εκβαλωσι το ονομα υμων ως πονηρον ενεκα υιου ανθρωπου,*” but not so B. There must be some basis for the omission of *και ονειδισωσιν*, for the order varies in others, *Tert<sup>marc</sup>* confirming *ονειδ. και εκβαλ.* while *D latins* and *Cypr* have *εκβαλ. και ονειδ.*

In other words the shortened form of text in B proves upon examination to rest upon an insecure foundation, for the “make-up” of it includes a number of passages [see under “Solecisms of B”] where B not only stands alone, but which *W-H* do not consider to represent the “neutral” text, whereas in the examples given above (for argument’s sake) the adhesion of B might have lent colour to the Hortian theory.

Or if, for instance, B omitted in *Luke* vi. 48 *τεθεμελιωτο γαρ επι την πετραν* as 604 *syr sin*, for observe that in this same chapter:

vi. 26. — *οι πατερες αυτων* is omitted by B 604 only with *sah syr sin*.

So that what is possibly basic here may well be also exhibited by 604 *syr sin* only at vi. 48.

The whole of chapter vi. deserves fresh study.

Observe vi. 31. — *και υμεις* B 604 Paris<sup>97</sup> *a ff l vg<sup>F</sup> Iren<sup>int</sup>*

34. — *εστι* B 604 *e aeth*

In ix. 20 observe — *με λεγετε ειναι* 604 *Dial (aeth)* but not B.

Similarly at i. 21 — *εν τω ναω* by 604 with the important cursives 108 142 *al<sup>3</sup> Sod<sup>1098</sup>* might with propriety be observed in B for the “shorter text” if really an exceptionally “neutral” text. Here *syr sin* is wanting. For at this place we note the usual change of order, a barometric pressure, indicative of addition to a basic shorter text:

*εν τω χρονιζειν εν τω ναω αυτον* BLWΞΨ 2<sup>pe</sup> Paris<sup>97</sup> *solī*

„ „ „ *αυτον εν τω ναω* ⚭ *rell (praeter min<sup>6</sup> om. εν τω ναω)*

and *a b d* do not express *αυτον*.

† *Tertullian's* Latin (against *Iren<sup>int</sup>*), “*novum additamentum inicit VETERI VESTIMENTO*” agrees with *Epiphanius' Greek*, which neither *Tischendorf* nor *Soden* have noticed.

Similarly, as regards other cursives. Observe

Luke

- i. 44. —εν αγαλλιασει by 33 but not B
- xii. 12. —εν αυτη τη ωρα by 33 and *Origen* but not B
- xviii. 34. το ρημα (—τουτο) D *fam* 1 25 157 291 *it*<sup>pl</sup> coupled with *syr cu* and *sin*, *sah* 1/7 and *boh*<sup>pl</sup> and *arm*, but not B.

John

- viii. 52. τις τον εμον λογον 33 *Origen soli*, but not B.

If B omitted της Συριας at *Luke* ii. 2 as does *syr hier* we might think it basic. Or if B omitted της Ιουδαιας in *Luke* i. 5 as do *Evan* 255 [neglected by *Soden*] and *diatess* we might talk of neutrality for B. Or at *Luke* iii. 1 where **Σ** omits της ιουδαιας after ποντιου πιλατου as does *Dial*.

Luke

- vi. 27, 28, 29, 30 (*cf.* also verse 31). Had B shown us either *Justin's* or *Clement's* forms of these verses we might think B were neutral, but B does not offer us their text.

- 45. *Dial* [*negl. Sod*] omits with *ff* [*negl. Tisch*] της καρδιας after εκ του αγαθου θησαυρου. Not so B. [At ix. 2 where *Dial* omits τους ασθενεις with B Hort follows.]

- 46. τι με λεγετε D 28 *Clem*<sup>quater</sup> et d *Iren*<sup>int</sup> bis *Orig*<sup>int</sup> dicitis, while B and most have τι δε με καλειτε. (K 259 *Z*<sup>scr</sup> λαλειτε.)

Very noticeable hereabouts in chapter vi. and chapter vii. are omissions of **Σ** not shared by B. Among these note:

- vii. 20. —οι ανδρες **Σ**, whereas B and most have προς αυτον οι ανδρες, while D 33 a d r *sah* (*aeth syr hier*) have οι ανδρες προς αυτον, the varying order suggesting that **Σ**'s base may be original. *Cf. syr sin syr pesh.*

- 25. διαγοντες (*pro* υπαρχοντες) of *Clem* DKΠ *al.* finds no echo in B.

- 27 *fin.* —εμπροσθεν σου D 122\* [*negl. Sod*] a d l r *Tert*<sup>marc</sup> (*non liquet Epiph*<sup>marc</sup>) but B and the rest have it.

- 38. εβρεξε (*pro* ηρξατο βρεχειν) *Epiph*<sup>marc</sup> bis [*negl. Sod*] and D [*male Sod*<sup>133</sup> de 604] *it*<sup>pl</sup> *syr cu sin* but not B.

- 39. Had Hort found η απομενη for ητις απτεται here he would surely have thought it "neutral," for so writes *Origen*, confirmed by *D*<sup>gr</sup>.

- viii. 3. Had B and any cursives read εταιραι for ετεραι here, as does the codex Alexandrinus repeated by *Sod*<sup>050</sup>, we might even have had this forced into the new printed text as "neutral."

- 24. τη θαλασση *pro* τω κλυδωνι του υδατος *Epiph*<sup>marc</sup> bis, while D omits του υδατος. Not so B. (*Sod*<sup>1260 1354</sup> add και τη θαλασση before τω κλυδωνι.)

- 27. D a d *y*<sup>scr</sup> *H*<sup>scr</sup> *vg*<sup>T</sup> (*copt*) *diatess* omit τις [*Sod* neglects all but D and a], but while most write ανηρ τις, B has τις ανηρ, as if τις had been supplied from the margin of the archetype and placed in a doubtful position (*cf. copt*).



Luke

- ix. 19. λεγουσιν οι μαθηται (*pro* οι δε αποκριθεντες ειπον) *Dial simpliciter et cf. syr sah contra B rell.*
22. Had B used σταυρωθηναι (*for* αποκτανθηναι) here as do *Justin Theodot* and *Dial* we might have thought this "neutral."
30. —οιτινες ησαν *Epiph<sup>marc</sup> bis* (*non liquet accurate Tert*) and *syr cu sin*, not B, while *D a d Arnob* have ην δε as most Latins, showing something fundamentally different in the original base.
31. —οι οφθεντες *Epiph<sup>marc</sup> bis.*
41. —και διεστραμμενη *Epiph<sup>marc</sup> bis Tert<sup>marc</sup>* and *a [negl. Sod] e*, but not B.
- [Here *Epiph* and *Tert* agree, while below *Tert* has *quousque ero apud vos* (—και ανεξομαι υμων), while *Epiph bis* has *εως ποτε ανεξομαι υμων* (—εως ποτε εσομαι προς υμας).] *Syr cu sin* reverse the order from *απιστος και διεστραμ.* to *διεστραμ. και απιστος*, as another barometric indication, while *diatess-arab* quoting from *Matthew xvii. 17* holds the *Matthaeian* and *Lucan* order *απιστος και διεστραμ.* *Syr cu* in *Matt* reverses the usual order there to *διεστραμ. και απιστος* as *syr cu sin* in *Luke*.
- x. 5. —πρωτον *Tert<sup>marc</sup> Orig<sup>int</sup> et Const cum Paris<sup>97</sup> d r et D<sup>gr</sup> 2* (*cf. D<sup>gr</sup>\* πρωτον ante οικιαν*). Non B.
16. *Cf. Ignat Hipp Cypr* against B and the rest.
19. Is there anything neutral about *δεδωκα* by *ΣBC\*LX al. pauc it<sup>pl</sup> Orig etc.*, against the express *διδωμι* of *Justin Iren<sup>int</sup> Eus* confirmed by *D c d syr cu sin* [against *Aphraat Ephr*] *syr pesh diatess* and the rest of the Greeks? *Soden* actually suppresses the witness of *Justin*.
24. —και βασιλεις *Tert<sup>marc</sup>* confirmed by *D d* and *a e ff il Method.* Not B.
- xi. 13. οντες *Dial* and *Epiph<sup>marc</sup> bis Cyr<sup>luc</sup> Ath* with *ΣDKMXII* and several notable cursives including 157 and 213 (= *Sod<sup>129</sup>*), against B *etc. υπαρχοντες.*
38. *Cf. Tert<sup>marc</sup>* [which *Soden* neglects] and *D 130 251 latt syr cu sin* against B and the rest.
- xii. 2. ου φανερωθησεται (*pro* ου αποκαλυφθησεται B *rell*) *D* (*et d a non revelabitur*) *Tert<sup>marc</sup>* non patefiet.
5. βαλειν (*pro* εμβαλειν) *DW Epiph<sup>marc</sup> bis Clem<sup>Theodot</sup> contra B rell εμβαλειν.* (Is not *Soden* wrong in quoting *Justin* for βαλειν?)
8. —των αγγελων *Σ\* 259 Epiph<sup>marc</sup> Tert<sup>marc</sup>.*
11. φερωσιν *Clem Origen Cyr<sup>hier</sup>* confirmed by *D b q* against *εισφερωσιν ΣBLX al. pauc.* and *προσφερωσιν A rell.* May I ask why *εισφερωσιν* should be "neutral" rather than *φερωσιν*?

Luke

- This is followed in D<sup>NR</sup> (*latt*) and *Clem* by *εις τας συναγωγας* for *επι τας συναγ.* Cf. *Tisch ad loc.*
- ibid.* — *η τι prim.* *Clem Orig Cyr<sup>hier</sup>* confirmed by D 157 *latt syr aeth* (cf. *copt*).
- xii. 14. *κριτην tantum* — *η μεριστην Tert<sup>marc</sup>* confirmed by D *d c* 28 33 *syr cu sin*, while the others vary as to their amplification of *κριτην*, 157 going so far as to substitute *αρχοντα και δικαστην* for *δικαστην η μεριστην* or *κριτην η μεριστην*. And *sah* 1/6 has *μεριστην* without *κριτην* or *δικαστην*, while *aeth* reverses the order (always a suspicious sign) giving “divider and judge.” Surely *Marcion* and D look more “neutral” than B.
19. — *αναπανου* 36 [*negl Sod*] and *Clem<sup>bis</sup> cat ox* (*ff, sed aliter ff*) against the rest.
20. *τινος (pro τινι) Tert<sup>marc</sup>* confirmed by *d* and *latt* (*cujus*) *Iren<sup>int</sup> Cypr*, and in Greek by D *Clem* 1/3 *Antioch*, but as the Latin lends itself to this, although *cui* is possible, and *Clem* has *τινος* once and *τινι* twice this passage cannot be emphasised.
21. D *a b d* omit the verse and *Clem* does not quote.
27. *πως ουτε νηθει ουτε υφαινει Clem* confirmed by D *a d syr cu sin Tisch<sup>txt</sup> Sod<sup>txt</sup>* against *πως αυξανει ου κοπια ουδε νηθει* of *NB* and most and *W-H txt*.
30. *ζητει Tert<sup>marc</sup> Clem*, confirmed by D (*d Tert quaerunt*), against *επιζητει* of A *unc<sup>pl</sup> Bas Ath*, and *επιζητουσιν* of *NBLTX fam* 13 33 *Paris<sup>97</sup> ff l r* and *f Tert<sup>orat</sup>*. If we seek a neutral, *ζητει* appears the more probable.
32. *ο πατηρ (-υμων) Epiph<sup>marc</sup> bis.*  
*N* has *υμων ο πατηρ* as *sah boh*.  
*B* *rell ο πατηρ υμων*.
38. *και εαν ελθη τη εσπερτινη φυλακη D (fam 1) b c e d ff i l* confirmed by *Epiph<sup>marc</sup>* and *Iren<sup>int</sup>*, as against *και εαν ελθη εν τη δευτερα φυλ. και εν τη τριτη φυλ.* of most, or *καν εν τη δευτερα και εν τη τριτη φυλ.* of *NBLTX* 33 131 *Cyr<sup>luc</sup> sah etc.* Had B exhibited *Marcion's* and D's version Hort should surely have acclaimed it “neutral,” whereas there are two separate recensions apparently outside of *Marcion* and D *latt*. *Clem* does not quote.
46. Order: *και το μερος αυτου θησει μετα των απιστων Dial Caes* supported by D *d r<sub>2</sub> gat vg<sup>E</sup> sah boh syr*, against *και το μερος αυτου μετα των απιστων θησει* of B and most. This is not an uninteresting place, for while the Latins go with B<sup>sr</sup> here in *Luke*, it is to be observed that in *Matthew* xxiv. 51 although *θησει* follows *υποκριτων* there in Greek, D and most Latins place *ponet* before *μετα* as *Dial* in *Luke*. That *Dial* and *Caes* are from *Luke* is proved by their holding *απιστων* against



Luke

υποκριτων of *Matthew* which only X *fam* 1 and a few cursives substitute in *Luke*, while the *diatess* conflates.

- xii. 48. απαιτησουσιν *Justin Epiph Clem Const Mac Bas*<sup>quinquies</sup> *Antioch* [*Soden* only mentions *Basil*] confirmed by DU *al*<sup>30</sup>, against αιτησουσιν of the rest. See under "Improvement" at xii. 20 further as to αιτουσιν and απαιτουσιν.

Besides if we wish to enquire what text was actually in use in *Antioch* in the middle of the fourth century, it would not, as regards the Acts at any rate, seem to have been that of **ΣB** or of what has been called the Antiochian or Constantinopolitan recension, but that of **D**! For *Eustathius* quoting Acts xvi. 16/19 has in verse 19 a text approximating **D** in quite an exceptional manner [*Sod* neglects *Eustath*]:

*Eustath*: θεασαμενοι ουν οι κυριοι της θεραπαινιδος ως εκποδων ωχετο της εργασιας αυτων η ελπις.

**D**: ως δε ειδαν (= *syr*) οι κυριοι της πεδισκης οτι απεστερησθαι της εργασιας αυτων ης ειχαν δι αυτης.

ordinary text: ιδοντες δε† οι κυριοι αυτης οτι εξηλθεν η ελπις της εργασιας αυτων.

The full quotation is subjoined.

Act

- xvi. 16/19. (ἐγένετο δὲ παιδίσκην) ἀπαντῆσαι τινά (φησιν) ἔχουσιν πνεῦμα πύθωνος ἥπερ ἐργασίαν πολλὴν παρέχειτοῖς κυρίοις αὐτῆς μαντενομένη. 17 τοιγαροῦν αὕτη κατακολουθῆσασα τῷ Παύλῳ καὶ ἡμῖν ἔκραξε λέγουσα οὕτως Οὗτοι οἱ ἄνθρωποι δούλοι τοῦ θεοῦ τοῦ ὑψίστου εἰσὶ οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. 18 καὶ τοῦτο ἐπὶ πολλὰς ἔπραττεν ἡμέρας... παραγγέλλω σοι (λέγων) ἐν ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς (εἶτα τὸ πρᾶγμα διηγούμενος ὁ συγγραφεὺς ἐπιφέρει) καὶ ἐξηλθεν αὐτῇ τῇ ὥρᾳ. 19 θεασάμενοι οὖν οἱ κυριοὶ τῆς θεραπαινίδος ὡς ἐκποδὼν ὥχετο τῆς ἐργασίας αὐτῶν ἡ ἐλπίς ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας... ‡

† και ιδοντες B. ιδοντες (—copula) A d.

‡ 16. πυθωνος C<sup>3</sup>D<sup>2</sup>EHLP<sup>5</sup> Cyr Did Lucif e gig πυθωνα **Σ**ABC\***D**\* 33 61 vg Orig.

απαντησαι ADHLP<sup>5</sup> υπαντησαι **Σ**BCE min<sup>8</sup> Orig.

ηπερ (pro ητις) new

παρεχει Galland (al. παρεσχεν) *Eustath*. C παρειχετο, *vell omh* παρειχεν

17 *init.* + τοιγαροῦν new, prob. addition of *Eustath* as he narrates freely. ACEHLP κατακολουθησασα; κατακολουθουσα **Σ**BD 180; παρακολ. *alig.*

+ ουτως (post λεγουσα) new? No others apparently. Only *copt* + **Σ**E ημιν (pro υμιν) AC<sup>2</sup>HLP *al.* e *sah*? *copt aeth Orig Lucif*? *Chr*; υμιν **Σ**BDE<sup>er</sup> vg *syr arm aeth*

## REGARDING OUR "JUNIOR" DOCUMENTS.

I would like to make an observation here.

It is of no use thinking we can hope to prosper in these studies by changing and re-changing the numbers and symbols attaching to our critical authorities. It only discourages the student, and leads to endless confusion and inaccuracy. Symbols do not change the value of MSS or of groups. The time spent upon re-cataloguing and in deciphering and reducing to order the new catalogues were better spent upon such studies as *Rendel Harris'* monographs on D *d* and Δ *δ*, or *Adalbert Merx'* three-volume digest of *syr sin*.

Before many more years have passed I expect to see much greater attention paid to certain features of the testimony of our important cursive documents. These have been put aside because junior in years to certain MSS written in uncial characters. I do not mean that attention will be given to the testimony of certain cursives as entities, but to certain features of their testimony which have probably preserved the truth against the mass. No one has ever listed these places. I submit tentatively a list of a few of these places involving omission or substitution or turn of phrase which seem to me to be of very great interest. The list can be added to by other students and so made to grow from a mustard seed into a tree the shadow of whose critical branches may spread beyond our dreams to-day and help elucidate many matters in connection with the early text. The point is that when one of these cursives joins B, if only alone, it has been considered as strengthening B, but when alone with the oldest versions such a cursive has been utterly disregarded.

(Cont<sup>d</sup> from last page).

18. και τουτο (*pro τουτο δε*) *Orig syr not Gr Latt copt. om. δε sah and H<sup>er</sup> gig*

επραττεν (*pro εποiei*) *new*

+ λεγων replaces ειπεν belonging before in the clause.

19. θεασαμενοι ουν (*pro ιδοντες δε*) *new. No authority.*

As to clause following compare only D *d* with *Eustath*:

{ D ως δε ειδαν (= *syr*) οι κυριοι της πεδισκης οτι απεστερησθαι της εργασιας  
αυτων ης ειχαν δι αυτης  
*d cum vidissent domini ejus puellas quoniam ispes et reditus eorum quem  
habebant per ipsam*  
*Eustath θεασαμενοι ουν οι κυριοι της θεραπαινιδος ως εκποδων ωχετο της εργασιας  
αυτων η ελπις*

*Gigas* is blissfully ignorant of this recension but with *Lucifer* uses *reditus* for *quaestus* of all others, except *e operationis*.



*Possible "neutral" base to be observed in some cursives  
as against N or B.*

[In the following passages I have used the Textus receptus in giving the context, which seemed simpler than any other way to exhibit a base with which the variations can be compared.

The examples are nearly all of necessity omissions from the narrative as we have it. This does not commit me to the "shorter" text theory in its fullest sense.]

Matt. vi. 16.

Of fasting:

αφανιζουσι γαρ τα προσωπα αυτων οπως φανωσι τοις ανθρωποις νηστευοντες.

N\* 244 with  $g_1$  *k syr pesh* and *pers* have the singular το προσωπον.

Matt. xvii. 20.

Concerning the wording of the command of faith for the removal  
of the mountain:

Ο δε Ιησους ειπεν αυτοις · Δια την απιστιαν υμων · αμην γαρ λεγω υμιν εαν εχητε πιστιν ως κοκκον σιναπεως ερειτε τω ορει τουτω · Μεταβηθι εντευθεν εκει, και μεταβησεται · και ουδεν αδυνατησει υμιν.

εκει is omitted by 33 892 Soden<sup>351</sup> fam φα<sup>8362</sup>  $g_2$  l vgg<sup>ter: omni</sup> Hier<sup>Ezec</sup> and *syr aeth*.

*Syr sin* and *pers* omit both εντευθεν and εκει.

Matt. xvii. 25.

Of tribute:

Και οτε εισηλθεν εις την οικιαν προεφθασεν αυτον ο Ιησους λεγων · τι σοι δοκει Σιμων; οι βασιλεις της γης απο τινων λαμβανουσι τελη η κηνσον; απο των υιων αυτων η απο των αλλοτριων;

Here 604 with Δ 28 [*negl. Soden*] and *Evst* 47 [*negl. Sod. passim*] omit αυτων.

Tischendorf only records Δ. Soden only records Δ 604.

*Evst* 47 here is an exceedingly important witness. Neither Tisch. nor Sod. quote *Origen*, but *Matthaei* has occasion to quote him, for his ms 238 (not mentioned by Soden) reads απο των ιδιων αυτων and *Origen* remarks: απο των ιδιων υιων η απο των αλλοτριων αυτων; and again on verse 26 he repeats: ουκ απο των ιδιων υιων αλλ απο των αλλοτριων αυτων.

This emphasis on his part lends colour to the absence of αυτων in the real base since he has to repeat and emphasise ιδιων.

Matt. xviii. 25.

Of the debtor:

Μη εχοντος δε αυτου αποδουναι εκελευσεν αυτον ο κυριος αυτου πραθηναι, και την γυναικα . . .

Here 604 omits *ο κυριος αυτου* outright with *fam* 1 the Latin *g*<sub>1</sub> and *syr cu sin*, both being extant here, and most of Chrysostom's codices, while *SBDL* and some Latins retaining *ο κυριος* omit the *αυτου*. Tischendorf says "*Or*<sup>libere</sup> *ο βασιλευς*," but is this correct? Does it not perhaps signify that in *Origen's* copies *ο κυριος αυτου* was *absent* and *ο βασιλευς* supplied by him, as *ο κυριος* or *ο κυριος αυτου* by others?

Matt. xx. 12.

Of the labourers :

λεγοντες (οτι) ουτοι οι εσχατοι μιαν ωραν εποιησαν, και ισους ημιν αυτους εποιησας, τοις βαστασαςι το βαρος της ημερας και τον καυσωνα.

Here 604 (with 220, an important MS, and 242\*) omits *της ημερας*. No others apparently, yet there are subtle variations which point to something amiss, *syr cu* saying "the weight of the *whole* day and the heat," *syr sin*: "the weight of the day *in* the heat," *Thos*: "that have borne the weight of the *whole* day at noon."

Why supply *ολης*? If *της ημερας* was absent in the base it would account for some supplying *της ημερας* and some *ολης της ημερας*.

Besides, 251 (another important cursive) writes *το βαρος και τον καυσωνα της ημερας* as does *aeth*, suspiciously adding *της ημερας* in another order, as does *Origen* once; while *pers* with *syr pesh* has: *το βαρος της ημερας και τον καυσωνα αυτης*.

Matt. xxi. 27. Of Christ's answer to the chief priests :

Και αποκριθεντες τω Ιησου ειπον ουκ οιδαμεν · Εφη αυτοις και αυτος ουδε εγω λεγω υμιν εν ποια εξουσια ταυτα ποιω.

Here 604, with another important cursive 243 and the latin MS *l*, omits *και αυτος*, while *c ff*<sub>2</sub> substitute *και ιησους*, and *Se ff*<sub>1</sub> *h syr cu pesh* and *pers ιησους*. *Augustine* substitutes *Dominus*, and in another place *et Dominus*.

Matt. xxv. 11.

Of the virgins :

Τσπερον δε ερχονται και αι λοιπαι παρθενοι λεγουσαι . . . Here 604 alone leaves out *παρθενοι*.

You may ransack *syr aeth copt* and the rest of the *Greeks* with the *Latins* and not find the omission agreed to. Yet the *persian* version omits !

This is really very striking and bears upon my contention that the base of *pers* although *Græco-Syriac* antedates *syr cu* and *syr sin*.

A reference to *D d* will show an extra long line here, *λεγουσαι* and *dicentes* being squeezed in. Possibly *παρθενοι* absent very early was already just supplied before the *D d* parent was executed.

Matt. xxvi. 33.

Concerning Peter's confession of attachment to our Lord :

Αποκριθεις δε ο Πετρος ειπεν αυτω · "Ει και παντες σκανδαλισθησονται εν σοι, εγω ουδεποτε σκανδαλισθησομαι."



*Tischendorf* does not admit us into the inner sanctum of textual criticism here, for the important little word  $\alpha\upsilon\tau\omega$  is omitted by (a)  $b\ c\ ff_2\ \mu$  [*hiant e k*]  $v\ g\ g^{5PP}$  Reg I A xviii *Chrystom* and *Hilary*, and the omission is confirmed by  $sah^{111}$  *syr sin* with its faithful ally *pers* and 604 with  $f^{scr}$  (in *Advers. Crit.* = 503 *Scrivener* or 517 *Gregory*).

*Tischendorf* had no Greek witnesses at the time, for although 503 had been collated by *Scrivener* in 1863 it was not published until after *Scrivener's* death. *Soden* adds his large  $fam^{\phi a}$  in which is included 503 [see this family again in the combination at Matthew xvii. 20 above].

*Horner* only quotes  $sah^{111}$  and *syr sin* for omission, neglecting Greek Latin and Persian witness.

The point is whether *Peter* announced this to those assembled round our Lord or to our Lord directly, and there is a vast difference between a quiet asseveration and a noisy and popularity-bidding public address to the crowd generally. There was sufficient authority without the Greeks for *Tischendorf* to mention the omission. *Merx* cannot have noticed the large support for *syr sin* for he does not dwell upon the point at all.

Matt. xxvi. 49/50.

Of Judas' betrayal:

Και ευθεως προσελθων τω Ιησου ειπε Χαιρε ραββι και κατεφιλησεν αυτον. Ο δε Ιησους ειπεν αυτω Εταيره εφ ω παρει;

Here 604, with the rather important cursive  $e^{scr}$  and *Soden*<sup>1094</sup> (a ms at Sinai), omits  $\alpha\upsilon\tau\omega$  as does *syr hier*.

D says Ειπεν δε αυτω ο  $\overline{\iota\eta\sigma}$  εφ ο παρει ετεραι and

d dixit autem illi ihs ad quod venisti ame (another mixture of ellipsis and suspension for *amice*, noticed elsewhere as to D's greek, for which that document is famous).  $\aleph$  and  $z^{scr}$  omit *Ιησους* [this is quite neglected by *Soden*] writing "ο δε ειπεν αυτω."

Matt. xxvi. 71. Of the damsel's identification of Peter:

Εξελθοντα δε αυτον εις τον πυλωνα ειδεν αυτον αλλη, και λεγει τοις εκει Και ουτος ην μετα Ιησου του Ναζωραιου.

157 writes και λεγει αυτοις *εκεινη*.

Now *syr sin* and *pers* OMIT *εκει* here and thus agree with 157.

The rest have *αυτοις* or *τοις* but with *εκει*.

Here is a pretty puzzle. How did 157 get *εκεινη* if *εκει* did not stand in its exemplar (otherwise close to *syr* and *pers*)? But if *εκεινη* were basic and *αυτοις* became mutilated and read as *τοις*, *τοις εκεινη* would become intolerable and therefore be changed to *τοις εκει*.

Cf. *syr sin* ܐܡܠ ܟܝܝܢܐ (-*εκει*) as against:

*syr pesh* (*εκει*) ܐܡܠܐ ܟܝܝܢܐ ܝܥܝܝܠܐ.

*Herman von Soden* refers to *syr sin's* omission of *εκει* in his upper notes but does not refer to 157 (he never cites *pers*) and *Tischendorf* cites

neither *pers* nor 157 although Scholz (p. 99 N.T.) had recorded 157 correctly and reported *pers*. (Cf. Part II. note on — *εκει* at John xviii. 2).

Then consider the + *και θελω* of 157 at Mark v. 23 with *pers* alone + *θελω* or + *peto*, and this reading will strike us as not very young after all.

Then, after this addition, consider the important omission by 157 alone at Mark xiv. 57 of *κατ αυτου λεγοντες* which may well be what *Merx* calls *Wanderwörter* and the *κατ αυτου* supplied by an over-zealous person in editio II of the sacred narrative. *Pers* omits *κατ αυτου*, writing “*quidam alii subornarunt testes falsos et dicebant*” instead of “*καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ’ αὐτοῦ λέγοντες.*” Now *k* also omits *κατ αυτου* writing “*et alii surgentes commentiebantur et dicebant . . .*” Whether *λεγοντες* is a “*Wanderwort*” or not remains an open question, but *κατ αυτου* would seem to be *wander-words*. Upon reference to the passage it will be seen that *κατ αυτου* is not necessary; would hardly have been excised if present, but readily supplied in an “improved” edition. Remains *syr sin*, which says “*Now some rose up against him and say,*” eliminating *εψευδομαρτυρουν*. This text looks to me younger here than *pers* and 157. There has been a change made in early times, and the methods employed should be able to teach us something. *D d c ff* insert *κατ αυτου* after *ελεγον* as an afterthought as it were (from the margin?). That good old witness *aeth* also omits *κατ αυτου* (against *sah boh*), but something bothered him for he duplicates the *λεγοντες* or conflates *λεγοντες* of most with the *ελεγον* of *D* (*syr sin*), for he writes “*et surrexerunt testes falsi et loquuti sunt et dixerunt.*”

For — *κατ αυτου* we have now 157 *k pers aeth*.

Can you find that combination in Tischendorf? *Tisch* is silent. Or in Soden? *Soden* is blind to it, for he simply says “*Om κατ H<sup>δ 371</sup> (om κατ αυτου).*” I presume we should now add that very important document δ 371 (= *B* elsewhere)-for — *κατ αυτου*.

*Pers* comes in again with 157 at Luke ix. 13 for the omission of *εις παντα* (before *τον λαον*) and Paris<sup>97</sup> witnesses to *παντα* being an addition or “*Wanderwort*” by omitting it and writing *εις τον λαον*. (Three *boh* codices confirm 157 *pers*).

NOTE.—Neither *Tischendorf*’s nor *von Soden*’s apparatus cover many curious things exhibited by individual Greek mss, although they have Version support. A critical edition, however, which neglects these things in our day is faulty and not up to date. It forces the student to hunt over the older authorities from *Mill* to *Scrivener*, which should not be necessary. The text-history can be rewritten in a measure from detailed observations of the kind indicated above.

Observe further, as regards the “shorter” text, that an omission such as that of *k* in Mark xv. 8 of both *αυαβας* and *αυαβοησας* points in a different direction to that of other omissions, for here *k* avoids a very difficult choice between the two words, and his omission does not indicate that the omission is basic.



Mark i. 35. Of Christ's withdrawal into a desert place for prayer:

*Και πρωι εννυχον λιαν αναστας εξηλθε και απηλθεν εις ερημον τοπον κακει προσηυχετο.*

The primitive text here is in doubt, but 226 with *Sod*<sup>1493</sup> *a* (exiit et abiit) *c* (exiens inde abiit) and *syr sin* omit *αναστας* while D does the same but opposite *εξηλθεν και απηλθεν* has "exsurgens abiit." *Syr sin* has "came forth went" without copula, but *syr persh* "antevertit et surrexit ac abiit," while *pers* is "surrexit et in locum desertum abiit."

B<sup>sr</sup> and a few important cursives such as 28 213 2<sup>pe</sup> *Sod*<sup>7551 1089</sup> have *αναστας εξηλθεν* without *και απηλθεν* [but 604 Paris<sup>97</sup> and most agree with *text recept*], while W has *αναστας απηλθεν* without *εξηλθεν και*.

*b e q* surgens abiit *d* (as above) *ff vg*<sup>a</sup> exsurgens abiit

*δ* surgens egressus et abiit

*f vgg* surgens egressus abiit *l* surgens egressus est et abiit

*Goth* holds the three expressions: *usstandands usiddja jah galaith ana. Sah* is wanting. *Boh*<sup>v1</sup> express "*Και αναστας πρωι εννυχον λιαν εξηλθεν*," but some vary.

Mark ii. 26 *fin.*

Of Christ's reference to David's action in the House of God:

*. . . και εδωκε και τοις συν αυτω ουσι.*

604 and 2<sup>pe</sup> omit the final *ουσιν*. To these now add W *Sod*<sup>7050</sup> and *Sod*<sup>1444</sup> with *aeth*.

301 *Evst* 31 44 150 omit the whole clause, as does *pers*.

Observe that W *Sod*<sup>7050</sup> 2<sup>pe</sup> and 604 invert: *και εδωκε και τοις μετ αυτου (-ουσι) ους ουκ εξεστιν φαγειν ει μη τοις ιερευσιν (pro ους ουκ εξεστι . . . τοις συν αυτω ουσι)* so that the *ους* here might have caused the loss of *ουσι*, but not so *aeth*, which maintains the other order, yet loses *ουσι* at the end.

Mark iv. 1. Of the crowd at the lake-side-teaching:

*Και παλιν ηρξατο διδασκειν παρα την θαλασσαν ' και συνηχθη προς αυτον οχλος πολυς ωστε αυτον εμβαντα εις το πλοιον καθησθαι εν τη θαλασση ' και πας ο οχλος προς την θαλασσαν επι της γης ην.*

Here 604 alone leaves out *προς την θαλασσαν* altogether, but is supported by *aeth*.

D reads *περαν της θαλασσης* as *a d q* and the Syriac, omitting *επι της γης*, and W *εν τω αιγιαλω* as the Latins *b c e f ff g r*, while the versions vary, *pers sah* and most *boh* expressing *εν τω αιγιαλω της θαλασσης*. The other *boh* codices vary, and *arm* expands to "on the shore they were keeping to the dry land."

*fam* 1 read *παρα την θαλ. επι της γης ην* and

Δ reads *εις* ,, ,, ,, ,, ,, *ησαν* (δ in vel circa mare super terra erat sic)

apparently *επι* ,, ,, *προς* ,, ,, *ην* (or *ησαν*)

Laura<sup>A 104</sup> changes the order of the end to *ην επι της γης*, and **NBCLΔ** *d* (erant *sic*) 892 with Evst 49 and *y<sup>scr</sup>* and a few substitute *ησαν* for *ην*, while some Latins as *syr* have *stabat* or *staret* (*c*) or *sedebat* (*e*). Some have *επι την γην ην*.

In the midst of all this confusion (with *d* going against D with Δ, and δ going against Δ with D) 604 stands out with a simple omission and has support of *aeth*.

Mark iv. 20. Of the parable of the sower:

Και ουτοι εισιν οι επι την γην την καλην σπαρευτες . . .

28 2<sup>pe</sup> and *pers* [*mut. syr cu sin*] omit *ουτοι*.

Add to these *Sod*<sup>050</sup> and deduct 157 which I find does *not* omit [confirmed to me again by Monsignor Mercati] although Scholz reports it for omission with 28.

Observe that **NBCLΔ** substitute *εκεινοι*.

Mark v. 23. Of Jairus' speech to our Lord:

Και παρεκαλει αυτον πολλα λεγων οτι το θυγατριον μου εσχατως εχει · <sup>^</sup> ινα ελθων επιθης αυτη τας χειρας οπως σωθη και ζησεται.

157 inserts *και θελω* before *ινα ελθων* = *pers* [*Obs.* the extraordinary base of *pers* in the later examples].

Mark v. 43. Of Christ's injunction for silence following the healing:

Και διεστειλατο αυτοις πολλα ινα μηδεις γνω τουτο · και ειπε δοθηναι αυτη φαινειν.

Here 604 alone [now joined by *Sod*<sup>050</sup>, a very important witness], with *d* (which *Soden* neglects and he does not mention *c ff*) and *c ff q* with *aeth* and *pers* (replacing *syr cu* and *sin* which are wanting), omits *τουτο* altogether. The *diatessaron* quotes *ex Luc viii. 56*, which brings in *το γεγονος* (*ο δε παρηγγειλεν αυτοις μηδενι ειπειν το γεγονος*), and therefore *Sod*<sup>050</sup> 604 *aeth pers c d ff* and *q* are quite unaffected by a harmony here in Mark.

Gregory will please note this and bring it into his new apparatus, for Tischendorf neglects the omission altogether, not even recording *d* which has: *ut i nemini dicerent* although D has *ινα μηδεις γνοι τουτο*, the *τουτο* occupying a place on the line below, opposite which *d* has nothing.

— *τουτο* may well be basic, and have been supplied to round out the sentence.

As a matter of fact the Latins vary the expression, *l δ* and *vgg* having *id*, *e* having *illum*, *a f* having *hoc*, and *b* having *istut*, while *c d ff q* omit.

Mark vi. 39. Of the feeding of the multitudes:

Και επεταξεν αυτοις ανακλιναι παντας συμποσια συμποσια . . .

604 with *arm* and *pers* (this conjunction here apparently antedating the syriac of *syr sin*) omit *παντας*, while *Origen* with 2<sup>pe</sup> and *Soden*<sup>050</sup>



changes the order (barometric sign) to *παντας ανακλιναι*, and the important minuscule 33, with all *boh* mss but one, elides *παντας* and substitutes *αυτους*.

33 604 therefore with *boh arm* and *pers* form no mean combination here for omission.

[In my collation of Evan. 604 p. lxvi delete 473 (= 2<sup>pe</sup>) and place the reading of 604 on p. xxxii. under "Unique."]

Mark vii. 6. Of the quotation from Isaiah :

Ο δε αποκριθεις ειπεν αυτοις (οτι) καλως προεφητευσεν Ησαιας περι υμων των υποκριτων ως γεγραπται : . . .

For *ως γεγραπται* 604 substitutes *λεγων* with *c ff* *dicens*, *D d i και ειπεν*, *fam* 1 2<sup>pe</sup> *arm* *ως ειπεν*, *Sod*<sup>050</sup> *ος ειπεν* as *a b* : *qui dixit*, while *syr sin* conflates : "as it is written that he had said."

Clearly the reading of 604 *c ff* is the simplest of all, and *syr sin* knew both readings at the time that document was prepared.

Mark vii. 8. Of the ceremonials of the Pharisees :

Αφεντες γαρ την εντολην του Θεου, κρατειτε την παραδοσιν των ανθρωπων βαπτισμους ξεστων και ποτηριων και αλλα παρομοια τοιαυτα πολλα ποιειτε.

28 and 2<sup>pe</sup> (to which now add *Sod*<sup>050</sup>) omit *πολλα*.

Observe great variety among others : *τοιαυτα πολλα παρομοια*, *πολλα παρομοια τοιαυτα*, *παρομοια πολλα τοιαυτα*, *παρομοια τοιαυτα ποιειτε πολλα*, *παρομοια ποιειτε τοιαυτα πολλα*, always shifting *πολλα* about, while a few drop *τοιαυτα* in the process.

*Om. vers. syr sin. Cf. diatess. Explic. NBLWΔ ad verb. ανθρωπων. (Soden neglects 28 for omission of πολλα.)*

Mark vii. 23. Of the wickednesses of the human heart :

*παντα ταυτα τα πονηρα εσωθεν εκπορευεται και κοινοι τον ανθρωπον.*

This follows the long list of *evil things* in verse 22, and *τα πονηρα* is therefore not necessary in verse 23. For this reason it may have been removed as an "improvement" by 1 2<sup>pe</sup> and 604, who omit, but it is rather a strong combination among the cursives, and might be basic. I say "might" at a venture, but upon turning up the *persian* version, there again in that marvellous document, so pregnant of "base," *τα πονηρα* does not find a place. It is quite striking.

(Some omit *παντα*, some *ταυτα* and some *τα ante πονηρα*.)

Mark viii. 25 *fin*.

Concerning the wording of the final clause as to the blind man's restored sight :

. . . και ενεβλεψεν τηλαυγως απαντας.

Some read *απαντα* (and *DW παντα*), and some *δηλαυγως*, and some

*ανεβλεπεν*, and some vary the order in which *απαντας* or *απαντα* finds a place, and *aeth copt syr* have *παν* or *omne*, but it is left for 33 alone of Greeks with *c k* alone of Latins to omit *απαντα* or *omnia* outright! *Tregelles*, confirmed by *Soden* (I suppose by independent collation), mentions 33, but *Tischendorf* has not mentioned 33 in his vii<sup>th</sup> edition, confining himself to the enumeration of *c k*. In such a place as this *omnia* might well be an addition, and its omission be basic.

Mark x. 8. Of the close union of husband and wife:

*ωστε ουκετι εισι δυο αλλα μια σαρξ.*

28 (neglected by *Soden*) 71 *Evst* 222, now joined by W and *Sod*<sup>309</sup> with *d* [*contra D<sup>sr</sup>*] *ff k syrr (pers) sah aeth (boh<sup>uuo</sup>)* have *ουκ* for *ουκετι*.

Notwithstanding this large testimony, *Tischendorf* does not even mention this variation. In his day only 28 71 and *Evst* 222 witnessed to it. But now add W (confirming 28) and *Sod*<sup>309</sup> with *d ff k* and versions.

Mark x. 21. Of the righteous young man:

*Ο δε Ιησους εμβλεψας αυτω ηγαπησεν αυτον και ειπεν αυτω . . .*

*αυτω*, after *εμβλεψας*, is omitted by 28 and *Clem*. *Tischendorf* did not know of 28 when citing *Clem*. *Sod*<sup>1033 1337</sup> also omit.

Mark x. 47. Of blind Bartimaeus:

*Και ακουσας οτι Ιησους ο Ναζωραιος εστιν ηρξατο κραζειν και λεγειν . . .*

28 omits *και λεγειν* with *sah*<sup>130</sup> (*Horner* overlooks the agreement of Greek 28 with his *sah* MS).

Upon turning once more to the *persian* (oh wonderful and neglected monument of antiquity for control of such readings) it is found that *pers* also omits the *και λεγειν* or *λεγων* of the rest. *Pers* as interpreted reads: *et clamore sublato vociferatus est* without any mere "saying" about it.

Mark x. 51.

*Και αποκριθεις λεγει αυτω ο Ιησους τι θελεις ποιησω σοι; Ο δε τυφλος ειπεν αυτω ραββوني ινα αναβλεψω.*

28 with 892 (omitted by *Soden*) omits this second *αυτω*. They are supported by *c aeth* and once more by that wonderful *pers* (against the syriacs which we know): "Caecus respondit."

Mark xii. 4. Of the parable of the lord of the vineyard:

*Και παλιν απεστειλε προς αυτους αλλον δουλον.*

This *και init.* is omitted by 28 and *c e sah* 4/6 *arm*, and turning to *pers* the omission is once more confirmed by that version [*syr sin* omits the whole verse].

On the other hand *παλιν* is omitted by W (sister of 28) with X and one *sah* MS<sup>73</sup>, not all as would be gathered not only from *Tisch* but from



Soden, for the rest substitute "Afterwards" except *sah*<sup>120</sup> which has both **ⲁⲛⲏⲥⲱⲥ** and **ⲟⲩ**.

Observe that *arm pers* quite replace the old syriac here, which omits the verse.

(Note.—The viciousness of the elder Soden's practice of quoting "af" instead of *e* or *k* or *e k* is illustrated excellently here. He says "om *καὶ*<sup>1</sup> *I*<sup>a 168</sup> af *c*." He means "om. 28 *e c*" for *k* has it "Et iterum.")

Since W reads *Καὶ* and 28 *Παλιν* for *Καὶ παλιν* thus opposing the text of the majority, but each in a different way, it is clear that a mark of deletion stood in the margin of the common parent and was applied by one of them to the wrong word.

Mark xii. 26. Of the resurrection, referring to Exod. iii. 6:

Περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται οὐκ ἀνεγνώτε ἐν τῇ βιβλῳ Μωσέως ἐπὶ τῆς βατοῦ ὡς εἶπεν αὐτῷ ὁ Θεὸς λέγων ἐγὼ ὁ Θεὸς Ἀβραάμ . . .

λέγων is omitted by 28 *b aur vg<sup>F</sup> diatess-arab sah* 1/4 and *syrr* with *pers* and *arm*.

Mark xii. 30. Of the first and second Commandments:

αὕτη πρώτη ἐντολὴ · καὶ δευτέρα ὁμοία αὕτη . . .

There is very great variation here, but 28 2<sup>pe</sup>, joined by W *Sod*<sup>050</sup> *k<sup>1</sup>* *Eus*<sup>mc.11</sup> † simply omit *ἐντολὴ* while having *αὕτη πρώτη* which is omitted together with *ἐντολὴ* by **ⲚⲐⲈⲘⲔⲩ** *copt*. The syriacs retain *αὕτη πρώτη ἐντολὴ*.

Mark xii. 34. Of the silence imposed by Christ's answer:

Καὶ οὐδεὶς οὐκετι ἐτολμα αὐτὸν ᾗ ἐπερωτησαί.

Here 28 with *pers* once more adds *τι* after *αὐτὸν* and before *ἐπερωτησαί*. So do *b q* at the end: *Et nemo iam audebat eum interrogare* QUICQUAM. This wording (without *quicquam*) is exactly that of *d* which retains *jam*, while the Greek of D opposite lacks *οὐκετι* as do **ⲩ** 124 *Sod*<sup>1454</sup> and *sah boh*. *b-q* especially in conjunction are very important in Mark. How did *τι* get in or out of the text? The secret seems to lie in the *οὐκ/ετι*, for instance 61 *c<sup>scr</sup>* reading *οὐκ* without *ετι* but not supplying *τι* later. *x<sup>cr</sup>* places *οὐκετι* last, writing: *καὶ οὐδεὶς ἐτολμα αὐτὸν ἐπερωτησαί οὐκετι*. A few and *a* merely reverse *οὐκετι ἐτολμα* to *ἐτολμα οὐκετι*, **Ⲛ** Paris<sup>97</sup> *Sod*<sup>a.1q</sup> *c* merely reverse *αὐτὸν ἐπερωτησαί* to *ἐπερωτησαί αὐτὸν*. It remains for W to supply a key, for W writes: *καὶ οὐδεὶς ἐτολμα αὐτὸν οὐκετι ἐπερωταν*, bringing *οὐκετι* before *ἐπερωταν*, which in a close uncial supplies the missing *τι* exhibited by *b* and *q* and 28 *pers*. The closest relationship between W 28 and some common parent is thus shown again here, for 28 also writes *ἐπερωταν* instead of *ἐπερωτησαί*. (Evan 433 *boh* supply *ετι* after *ἐπερωτησαί*, omitting *οὐκετι* previously.)

† *Diserte* "κατὰ Μάρκον" . . . *totum locum exscripsit et in fine ita*: αὕτη πρώτη · καὶ δευτέρα ὁμοία ταύτη (*sic*).

Mark xiii. 2. Of the great buildings of the Temple

*Και ο Ιησους αποκριθεις ειπεν αυτω βλεπεις ταυτας τας μεγαλας οικοδομας;*

*ο Ιησους* is not found in 2<sup>pe</sup> 604 *a b i r?* and *vg*<sup>KV</sup>. Add also W and *Sod*<sup>050</sup> which are observed also to omit.

There exists quite some variety as to the form of the sentence, and there is hardly any reason to remove *ο Ιησους*, while there is every reason to insert it, because the Greeks do not mention Jesus by name in verse 1.

Horner neglects 2<sup>pe</sup> and 604 while giving *a b i*.

Mark xiv. 35. Of the agony in the garden:

*Και προελθων μικρον επεσεν επι της γης και προσηυχετο. . .* So most, but DGΣ *Sod*<sup>050</sup> *fam* 1 *fam* 13 2<sup>pe</sup> 604 *al*<sup>20</sup> *latt arm syr sin* add *επι προσωπον ορ επι προσωπον αυτου*, retaining *επι της γης*.

28 alone substitutes *επι προσωπον αυτου* for *επι της γης* with *c*: in faciem (— ejus), for *k syr sin* and others have *in faciem super terram*.

*Pers* opposes 28 here and has merely *in terram* as most Greeks.

The conflation is old. 28 must have chosen the wrong half of it, unless by some chance 28 and *c* alone retain the right half.

Mark xiv. 46. Of the capture of Christ:

*Οι δε επεβαλον επ αυτον τας χειρας αυτων και εκρατησαν αυτον.*

892 (and now add W *Sod*<sup>050</sup> also) *d ff aeth pers* omit *επ αυτον*. This amid a great variety of readings by the others.

Mark xiv. 57. Of the trial of Christ:

*Και τινες ανασταντες εψευδομαρτυρουν κατ αυτου λεγοντες οτι. . .*

157 (and now *Sod*<sup>δ371</sup> a very important witness) with *k pers* and *aeth* omit *κατ αυτου*.

Observe the manner of treating this in some others. See p. 438.

Mark xv. 36.

In connection with him who tendered the sponge of vinegar:

*Δραμων δε εις και γεμισας σπογγον οξους περιθεις τε καλαμω εποτιζεν αυτον λεγων Αφετε ιδωμεν ει ερχεται Ηλιωσ καθελειν αυτον.*

This is a difficult place. As W is lacking here (*hiat* xv. 13–38) and 28 exhibits a rare reading I will cite it.

28 alone substitutes for *λεγων* “*οι δε λοιποι ελεγον*” which may come from a reference to *Matt* xxvii. 49 “*οι δε λοιποι ελεγον*” [B and a few there *ειπον*]. In *St. John* xix. 29 *περιθεντες* (and *πλησαντες* previously of some mss) makes the action that of more than one man.

The fact remains, although the *diatess* follows *Matthew's* wording “But the rest said,” yet using all the Gospel accounts (§ lii.) that *syr sin* and *pesh* turn *λεγων* into the plural supplying a copula, while *pers* merely has a stop after *εποτιζεν αυτον*. and continues “*dicebant.*” They therefore



read the plural without supplying *λοιποι* of Matthew. D<sup>gr</sup> cuts the knot by omitting *λεγων* altogether. *Fam* 13 substitute *λεγοντες* for *λεγων*, but do it in an ampler way, turning all into the plural. Is *λεγων* of most really basic in Mark or an error, and did the original read *λεγουσι*? Or was the original Latin *dicunt* or *dicebant* and not *dicens*?

Luke i. 21. Of Zacharias' delay in the Temple:

*Και ην ο λαος προσδοκων τον Ζαχαριαν · και εθαυμαζον εν τω χρονιζειν αυτον εν τω ναω.*

*εν τω ναω* is omitted by 604 and *Soden*<sup>1098</sup>, as well as by 34 39 108 142\* and k<sup>scr</sup> (these *Soden* neglects).

*Syr cu* and *sin* are both missing.

BLWΨΞ and 2<sup>pe</sup> Paris<sup>97</sup> change the order.

Luke i. 29. Concerning Mary's wonder at the salutation of the angel:

*Η δε ιδουσα διεταραχθη επι τω λογω αυτου, και διελογιζετο ποταπος ειη ο ασπασμος ουτος.*

Here the famous cursive c<sup>cr</sup> omits *ειη* with I<sup>a</sup> *Sod*<sup>1054 3017 fam η exc. b 346 t</sup>. *Syr cu sin* are wanting.

L and a few substitute *ει*. D *Sod*<sup>7050</sup> *Sod*<sup>178</sup> emphasise *αν ειη*, but — *ειη* might well be basic.

(Observe *e* “*recogitans quia sic benedixit eam.*”)

Luke i. 66.

Of the wonder engendered at the baptism of John Baptist:

*Και εθεντο παντες οι ακουσαντες εν τη καρδια αυτων, λεγοντες. . .*

Here 604 omits *οι ακουσαντες* with *e syr pesh*<sup>36</sup>, while *syr sin* omits *παντες* and *οι ακουσαντες*. *Soden* now adds 348 (his <sup>121</sup>, quite an important MS) for omission of *οι ακουσαντες*, while neglecting to record 604.

For *οι ακουσαντες* CD<sup>gr</sup> 118–209 130\* 234 892 *al. et Sod*<sup>337 1354</sup> (*cf. ff goth arm*) substitute *οι ακουντες*, while *pers* (as rendered) = *Et quicunque audivit*, and *aeth* (as rendered) = *Et custodierunt in cordibus suis omnia quae audiverant*, showing an apparent basic difference to be compromised. (See p. 454 Mark vi. 2).

Luke ii. 3. Of the enrolment or registration:

*Και επορευοντο παντες απογραφεισθαι, εκαστος εις την ιδιαν πολιν.*

Here c<sup>scr</sup> omits *εκαστος*. *Tischendorf* fails to report this and *Soden* refuses to give the omission a place in his apparatus, but it is important. Observe that *Burkitt* for *syr sin* has to supply “*each one*” in italics [he uses very few italics thus]: “Now every one (ⲉⲕ ⲁⲓⲁⲥ) [was going] to be [enrolled] even from [his] city was *each one* going to his place that there he might be enrolled.”

Notice also that Ⲭ omits *παντες* with *Sod*<sup>551 1225</sup>. Ⲭ\* writes *και*

επορευοντο (retaining the plural verb) εκαστος απογραφεσθε εις την εαυτων πολιν, shortening, as *pers* and *diatess*: “*Et unusquisque ivit ut in urbe sua describeretur*,” and *syr*<sup>pesh</sup> “*Et ibat quisque ut describeretur in urbem suam*.”

There is something to ponder over here.

Luke ii. 11. Of the angel's speech to the shepherds:

οτι ετεχθη υμιν σημερον σωτηρ, ος εστι Χριστος Κυριος.

*σημερον* is omitted by 604 with 18 50 55 62 116 201 n<sup>scr</sup> *Evst* 52. *Soden* adds <sup>δ</sup> 398 but neglects 604 and all the rest. (What is the use of such notes?)

The important witness *Sod*<sup>3</sup> 371 of the **SB** family changes the order to *σωτηρ σημερον* (as *boh*<sup>K</sup>) and may have imported *σημερον* from his margin.

Luke vi. 10. Concerning the man with the withered hand:

Και περιβλεψαμενος παντας αυτους, ειπε τω ανθρωπω · Εκτεινον την χειρα σου · ο δε εποιησεν ουτω · και αποκατεσταθη η χειρ αυτου υγιης ως η αλλη.

This passage is practically in the same class as the one noticed toward the end of this chapter at vi. 48 *fin*.

Instead of *ο δε εποιησεν*, **NDX** *al. it vg copt syr pesh arm aeth* substitute *ο δε εξετεινεν* (compare Matt. xii. 13, Mark iii. 5), and a minority have *ο δε εποιησεν ουτως*. The detail will be found in *Tischendorf*, but he neglects to state that *c*<sup>scr</sup> *omits the phrase altogether*! *Soden* having found another MS (*Sod*<sup>1443</sup>) which omits, *does* mention this in his notes.

*Syr sin* is missing here, and therefore we have no check on the critical codices *c*<sup>scr</sup> *Sod*<sup>1443</sup>. Yet the situation is suspicious and reminds us of vi. 48. There, we have two alternatives: *δια το καλως οικοδομησθαι* having no reference to the parallel, and *τεθεμελιωτο γαρ επι την πετραν* as in Matt. vii. 25, while *syr sin* and *gr.* 604 show us a blank. Here we have *ο δε εποιησεν (ουτω)* having no reference to the parallel, and *ο δε εξετεινεν* a plain verbal importation from the double parallels in Matt. and Mark, while *c*<sup>scr</sup> and *Sod*<sup>1443</sup> exhibit a blank in Luke.

The matter should be carefully noted, for the supplementary matter interjected in alternative phrases is not at all necessary at this place.

Luke vi. 48 *fin*.

Of the parable of the house whose foundations are secure:

“*τεθεμελιωτο γαρ επι την πετραν*” of most,  
or “*δια το καλως οικοδομησθαι αυτην*” of the few [*negl.*  
*αυτην Ti*<sup>notul.</sup>],

but entirely omitted by 604 and *syr sin* [*Pers* has the upper clause with most].

*Aeth* already conflates both readings.



Luke vii. 9. Of Christ's appreciation of the centurion's faith :

Ακουσας δε ταυτα ο Ιησους εθαυμασεν αυτον · και στραφεις τω ακολουθουντι αυτω οχλω ειπε . . .

604 alone of Greeks, to which now add *Sod*<sup>351 1493</sup>, omits ταυτα.

With this *syr sin* and *syr hier* agree, as also *aeth* and one *boh* *ms*<sup>K</sup>, while one *sah* *ms*<sup>85</sup> says ΕΤΔΕ ΗΔΙ "concerning these things." Horner omits to chronicle *syr hier* (all three codices) which agree with *syr sin*.

Observe that while *syr pesh* has ταυτα it changes the order, and *C*<sup>gr</sup> has Ακουσας δε ο Ιησους ταυτα.

Luke ix. 9.

Concerning Herod's speech about John Baptist (see Matt. xiv. 2 and Mark vi. 14) :

ειπεν δε Ηρωδης · Ιωαννην εγω απεκεφαλισα · τις δε εστιν ουτος περι ου ακουω τοιαυτα ; και εξητει ιδειν αυτον.

For τις δε εστιν ουτος *Evan* 248 substitutes τις εστιν ουτος alone, dropping δε, but with *c e* : "quis est hic," and : "hic quis est" by *b ff<sub>2</sub> l q r* (cf. 243 > τις δε ουτος εστι). With the Latins without copula go *syr cu sin pers* and *diatess* (and *sah* 1/5 *boh*<sup>duo</sup>).

The *diatess* interlards Luke ix. 9 between Matt xiv. 12<sup>b</sup> and xiv. 13<sup>a</sup>, but is clearly from Luke, avoiding Matt xiv. 2 here. See *diatess* § xviii. 20 and its beginning.

Alone, with *aeth*, *Evan* 157 substitutes ουν for δε in Luke ix. 9.

Luke ix. 13. Of the loaves and fishes and the multitudes :

Ειπε δε προς αυτους · Δοτε αυτοις υμεις φαγειν. Οι δε ειπον · Ουκ εισιν ημιν πλειον η πεντε αρτοι και δυο ιχθυες, ει μητι πορευθεντες ημεις αγορασωμεν εις παντα τον λαον τουτον βρωματα.

157 (with Paris<sup>97</sup> εις τον λαον tantum) and *pers* with *boh*<sup>tribus</sup> omit εις παντα.

Luke ix. 20. Of Christ's enquiry for the testimony of the apostles :

Ειπε δε αυτοις · υμεις δε τινα με λεγετε ειναι ;

604 omits με λεγετε ειναι altogether, alone with *Dial*. As to *syr sin* it is mutilated, but Burkitt says "there is not space for all the words."

*Pers*, observe, slightly alters, saying "Vos de me quid dicitis."

Some *aeth* MSS I believe omit με ειναι.

Luke x. 5. Of the salutation due on entering a house :

Εἰς ην δ' αν οικιαν εισερχησθε πρωτον λεγετε · Ειρηνη τω οικω τουτω.

Paris<sup>97</sup> and D<sup>2</sup> with *d\* r Orig* and *Tert*<sup>marc</sup> omit πρωτον. (*Tert*<sup>marc</sup> : "quam introissent domum pacem ei dicere.")

Luke xii. 34. Concerning the proverb of the heart and its treasure :

οπου γαρ εστιν ο θησαυρος υμων, εκει και η καρδια υμων εσται.

*c*<sup>scr</sup> omits εσται outright with *Sod*<sup>1260</sup>.

Of the Greeks LA substitute *εστιν*.

D and some place it between *εκει* and *και*.

The word may not originally have completed the sentence at all, which is complete without the second verb. *Tischendorf*, as so often, does not report *c<sup>scr</sup>* here.

The reason for which I emphasise the witness of *c<sup>scr</sup>* even when alone is that elsewhere this MS lends its voice to very powerful minority groups, as at xix. 23 — *και init*. Of course *c<sup>scr</sup>* is quite a critical codex as may be seen in its graphic *εξελθειν* for *ελθειν* at Luke xiv. 20 *fin*. or at Luke xxiv. 32 *fin*.

(Cf. *c<sup>scr</sup>* at Luke xiii. 30 *οι εσχατοι προ εισιν εσχατοι*. Paris<sup>97</sup> supplies *οι* but has *εισιν* which *c<sup>scr</sup>* lacks.)

Luke xiii. 15.

Of our Lord's personal application in his answer to the *ἀρχισυναγωγῶν* as to healing on the sabbath:

Ἀπεκριθὴ οὖν αὐτῷ ὁ Κύριος, καὶ εἶπεν, Ὑποκριτα, ἐκαστος ὑμῶν τῷ σαββατῷ οὐ λυεῖ τὸν βουν αὐτοῦ ἢ τὸν ὄνον ἀπο τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; ταύτην δέ, θυγατέρα Ἀβραάμ οὖσαν . . .

The authorities cannot agree whether our Lord said *ὑποκριτά!* or *ὑποκριταί!* and are very much divided. As the record says *ἀπεκρίθη οὖν αὐτῷ ὁ Κύριος καὶ εἶπεν* (and not *ἀπεκρ. οὖν ὁ Κύριος καὶ εἶπεν αὐτῷ*) it may well be that the less personal *ὑποκριταί* and not *ὑποκριτά* was the apostrophe.

But *c<sup>scr</sup>* alone shows us a blank here, and has neither.

*Tisch* again fails to exhibit here the omission of *c<sup>scr</sup>*. *Sabatier* calls attention to *Tertullian*<sup>Marc</sup> which (although *non liquet*) has no introduction and begins “*Unusquisque vestrum sabbatis non solvit*” . . . quoting in full to *ποτίζει*. Certainly *c<sup>scr</sup>* and *Tert* should be coupled and mentioned together.

Luke xiv. 8/9. Of the place at the wedding feast:

Μηποτε ἐντιμότερος σου ἢ κεκλημένος ὑπ’ αὐτοῦ καὶ ἐλθὼν ὁ σε καὶ αὐτὸν καλέσας, εἰρήνη σοι \* Δὸς τοῦτ’ ἂν τοπὸν \* . . .

Here 157, with *copt* and *syr*, supplies *τον* before *τοπον*. This may have been lost immensely early. Observe *aeth*: “*Cede huic personae*” (“*the place*” understood).

Luke xvi. 12.

What Christ said in his comment on the parable of the unjust steward:

Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμετέρον τίς ὑμῖν δώσει;

157 and *e i l* with *Tert*<sup>marc</sup> are definite as to the substitution of *εμον* for *ὑμετέρον*.

(*ἡμετέρον* by BL *Sod*<sup>551</sup> and *Evst* 21 *Orig*.)



Luke xvii. 23. What action to take when the Son of Man is announced :

*Και ερουσιν υμιν · Ιδου ωδε η ιδου εκει, μη απελθητε μηδε διωξητε.*

157 with *syr* and *pers* omits *μηδε διωξητε*. (Cf. B and *sah*.)

Luke xviii. 2.

Of a judge in a certain city and the importunate widow :

*λεγων · Κριτης τις ην εν τινι πολει . . .*

c<sup>scr</sup> and o<sup>scr</sup> with *pers*<sup>vid</sup> omit *τις* ; but then *syr sin* thereagainst omits *τινι*, perhaps for the same purpose of destroying the pleonastic "pair" : "A certain judge there was in a certain city." But note that the important ms Paris<sup>97</sup> also omits *τις* with c<sup>scr</sup>.

(Some have *τη* for *τινι*, and 33 has *εν τινι τη πολει*.)

*Sah* very simply "A judge in a city" with two indefinite articles : *οσκριτης εν οσπολις*, and *boh* also, which does not however transliterate the Greek words.

Luke xviii. 9.

Of the introductory clause as to the parable of the publican and the pharisee in prayer :

*Ειπε δε και προς τινας τους πεποιθотας εφ εαυτοις οτι εισι δικαιοι και εξουθενουντας τους λοιπους · την παραβολην ταυτην · Ανθρωποι δυο ανεβησαν εις το ιερον προσευξασθαι . . .*

c<sup>scr</sup> leaves out *την παραβολην ταυτην*. So does D<sup>gr</sup> and *d*. No others apparently. But observe that the *syriacs sah* and *pers* bring it in quite early in a peculiar place and order before *προς τινας*, "And he was saying this similitude (or parable) against (certain) folk that trust in themselves . . .," while the Latins, even those which have *similitudinem* for *parabolam*, keep the Greek order.

*Tischendorf* should certainly have mentioned c<sup>scr</sup>. He only says : "D om."

Luke xxii. 15.

Concerning the last supper and the mention of the Passover :

*Και ειπεν προς αυτους · επιθυμια επιθυμησα τουτο το πασχα φαγειν μεθ υμων προ του με παθειν.*

In this very important passage (uncomplicated by the accounts in Matthew and Mark) the noteworthy cursive 71 with *vg*<sup>p</sup> and *syr cu sin boh*<sup>M</sup> with *Tert*<sup>Marc</sup> very definitely : *Concupiscentia concupivi Pascha edere vobiscum antequam patiar*, completely suppress *τουτο* or *hoc*, against the other Greeks and Latins, against *syr pesh* and the *diatess* (quoting Luke xxii. 14/16 continuously). The only Latins besides *vg*<sup>p</sup> to throw light on the matter are *c* and *Hilary*. In *c* "hoc" is present but "Pascha" absent; thus also in *Hil*<sup>in Psa. 63</sup> : *desiderio cupivi hoc manducare*, but *Hil*<sup>in Psa. 139</sup> neglects *hoc* and introduces *Pascha* without *hoc* : "desiderio

*desideravit cum discipulis Pascha manducare.*” Possibly in *c*’s copy a mark was present for the deletion of *hoc* which that ms applied to *Pascha*. *Tischendorf* and *Soden* completely ignore the omission of *τουτο*, and again refuse to let us enter with them the *arcanum* of textual criticism.

#### Luke xxiii. 15.

Concerning Pilate’s speech to the assembled multitude about our Lord’s apparent guiltlessness :

... ανεπεμψα γαρ υμας προς αυτον [*al.* ανεπεμψεν γαρ αυτον προς ημας] και ιδου ουδεν αξιον θανατου εστι πεπραγμενον αυτω.

Here *ιδου* is omitted by *e*<sup>cr</sup> [I wonder if this should not be *c*<sup>scr</sup>] and *D*<sup>sr</sup> *d* with *v**gg*<sup>PR</sup> [*hiat r*<sub>2</sub>] *syr cu sin pers* and *diatess*.

*Tisch* and *Soden* report this because *D d* also omit. I introduce it to show the omission upheld by one cursive. The *diatess* quotes continuously Luke xxiii. 4/16. There is an *ιδου* in the previous verse xxiii. 14 not modified by *syr cu sin pers*, but for *και ιδου εγω* there *D* writes : *καγω δε*, and *d* : *et ego autem*, and *diatess* also without *ecce* there.

#### Luke xxiv. 39.

Of Christ’s request for identification after the resurrection :

Ιδετε τας χειρας μου και τους ποδας μου οτι αυτος εγω ειμι · ψηλαφησατε με και ιδετε · οτι πνευμα σαρκα και οστεα ουκ εχει καθως εμε θεωρειτε εχοντα.

The Greek cursive 300 omits *αυτος* with *a r ? l*. *Syrr copt* omit *αυτος* altogether, while the rest vary the order and form of *αυτος εγω ειμι* considerably. (*Pers* omits altogether). *αυτος* probably came in for emphasis from the margin. *Soden* adds <sup>371</sup>, presumably <sup>e 371</sup> = 4 (Paris nat. 84) for plain omission of *αυτος*, and indeed an addition to the basic text would be quite likely here.

(*Soden*, as usual, neglects the witness previously reported for omission, viz. *Evan.* 300.)

#### John i. 15.

Concerning the wording of John Baptist’s witness to Jesus :

Ιωαννης μαρτυρει περι αυτου, και κεκραγε λεγων · Ουτος ην ον ειπον · Ο οπισω μου ερχομενος, εμπροσθεν μου γεγονεν.

314 (= *Sod*<sup>C13</sup>) reads *εστι* for *ην*. The Latins vary between *est* (*a b c e f q r μ aur vgg*<sup>8</sup>) as (*syr*), and *erat* (*h δ [hiat d] vgg*<sup>r.11</sup> *Iren Aug*), but *Evst* 54 omits outright.

This is interesting because **Σ** alone of Greeks omits *ον ειπον* following, with *arab*, as if between *ην* and *ον ειπον* a mark had perhaps been set indicating omission, and **Σ** had omitted *ον ειπον* and not *ην*.

The *bohairic* really seems to omit *ην* (ΧΕ ΦΔΙ ΦΗ ΕΤΔΙΧΟQ ΕΘΔΗΤQ).



John ii. 19. Of the rebuilding of the temple (of His body) :

Απεκριθη ο Ιησους και ειπεν αυτοις Λυσατε τον ναον τουτον και εν τρισιν ημεραις εγερω αυτον.

*Eust* 47 reads with *Ignatius* δια τριων ημερων.

John v. 27. Of the Father's great gifts to the Son :

. . . Και εξουσιαν εδωκεν αυτω και κρισιν ποιειν . . .

Now *εδωκεν* is omitted outright only by *Eust* 47 and *diatess*, making *εδωκεν* of verse 26 serve here also. Observe that the *syriac* and *pers* substitute *fecit* for *dedit* in verse 27. Neither *Tisch* nor *Soden* notice these readings.

John vi. 22. Concerning the departure of the disciples :

Τη επαυριον ο οχλος ο εστηκως περαν της θαλασσης ιδων οτι πλοιαριον αλλο ουκ ην εκει ει μη εν εκεινο εις ο ενεβησαν οι μαθηται αυτου, και οτι ου συνεισηλθε τοις μαθηταις αυτου ο Ιησους εις το πλοιαριον, αλλα μονοι οι μαθηται αυτου απηλθον.

Neglecting other variations, observe that the *syriacs* † with *pers* omit the last clause, as do the *diatessaron* and *Evan* 220 and *Eust* 222 (*z*<sup>scr</sup>). *Tischendorf* mentions 220 but neglects *z*<sup>scr</sup>, while *Soden* calmly ignores both Greek manuscripts.

There is no break in *diatess* between verses 22 and 23 (proceeding with 23/60 continuously). Observe that the Latins (so intimately connected with the *sy* and *diatess*) apparently do not recognise this omission.

(*℣* 56-58-61 *ff*<sub>2</sub> *l* omit *απηλθον* in this clause.)

John vi. 23.

Of the ships from Tiberias, whether they came, had come, or were there :

Αλλα δε ηλθε πλοιαρια εκ Τιβεριαδος εγγυς του τοπου οπου εφαγον τον αρτον ευχαριστησαντος του Κυριου.

892 and *Sod*<sup>1444</sup> with the *diatess* have *ην* for *ηλθε*.

Some have *ηλθον* for *ηλθε* placing it in various differing positions.

*℣* has *επελθοντων ουν των πλοιων* for *αλλα δε ηλθε* (or *ηλθον*) *πλοιαρια* and *ουσης* instead of *του τοπου*. *D* has *αλλων πλοιαριων ελθοντων* (*d aliae naviculae venerunt*). Cf. *b r* : et cum supervenissent aliae naves, cf. *sy* *cu*.

The *vg* has : *aliae vero supervenerunt naves*. (*Supervenerunt* is favoured by the Latins, but not by *a d e f*.)

Among all this variation, 892 *Sod*<sup>1444</sup> *diatess* substitute *ην*. It seems to me that, including this *ην*, it all savours of retranslation.

† *Syr sin* is said to be illegible here, but *sy* *cu* agrees with *sy* *pesh* and *pers* to omit. (*Pers* doubtless replaces *sy* *sin*.)

John vi. 42.

Of the murmuring Jews' speech concerning the parentage of our Lord  
and of his strange speech about his descent from Heaven :

Και ελεγον ουχ ουτος εστιν Ιησους ο υιος Ιωσηφ, ου ημεις οιδαμεν τον  
πατερα και την μητερα ; πως ουν λεγει ουτος οτι εκ του ουρανου κατα-  
βεβηκα ;

There is found to be a difference of opinion as to whether *ουν* or *νυν*  
should follow *πως*.

BCTW *Sod*<sup>050</sup> *boh arm syr hier Ath*<sup>codd</sup> supply *νυν*.

Σ and D on the other hand, with the other Greeks, most Latins and  
*sah* 4/7, prefer *ουν*.

The *peshitta* does neither, but prefixes *και*.

The editors are strangely enough agreed here ; *Tisch* and *Hort* on the  
strength of BCT, and *Soden* on the strength of BCT and the additional  
W *Sod*<sup>050</sup>, print *πως νυν*. But are they right ? Does not perhaps little  
v<sup>scr</sup> here hold the key, which cursive MS writes *πως tantum* ?

The point is that *syr cu sin* and *pers* with *arab* and the *latins a e*  
and *sah* 3/7 are agreed to *omit* in the same way as v<sup>scr</sup>, merely saying *πως*.  
Still the editors might be right ; but when we find PARIS<sup>97</sup> backing up  
v<sup>scr</sup>, the *syriacs*, *a e*, the *persian*, the *arabic*, and *sah* 3/7 for omission we  
must pause to ask the reason why.

Since therefore once more Σ and B are not agreed (and *aeth boh*<sup>quinq</sup>  
*vg*<sup>DR</sup> conflate) does not Paris<sup>97</sup> hold (with v<sup>scr</sup>) the true base behind ΣB,  
and are not *syr pers* with *sah* 3/7 and Paris<sup>97</sup> v<sup>scr</sup> the purveyors of the  
“ true text ” ?

John vi. 64. Of Christ's speech to the disciples on a certain occasion :

ΑΛΛ ΕΙΣΙΝ ΕΞ ΥΜΩΝ ΤΙΝΕΣ ΟΙ ΟΥ ΠΙΣΤΕΥΟΥΣΙΝ.

Here *τινες* is omitted by 157 alone, and indeed may well be an  
addition. *Tischendorf*, recognising this, chronicles the omission, but  
*Soden* does not think it worth while, although a reference to *syr sin* and  
*aeth* appears to confirm it. Observe here that the order of most : *εξ υμων*  
*τινες* (so also *syr cu*) is varied by STX<sup>b1</sup> and some very important cursives  
(plus *syr pesh hier*) to *τινες εξ υμων*.

John vi. 70. The apostrophe as to a traitor being among the twelve :

Απεκριθη αυτοις ο Ιησους · Ουκ εγω υμας τους δωδεκα εξελεξαμην  
και εξ υμων εις διαβολος εστιν.

*Evan* 28 omits *τους.δωδεκα*. Cf. *syr cu sin*.

Note that 185 (*Sod*<sup>410</sup> and a very critical codex) omits *εξελεξαμην*,  
having evidently mistaken the word to be deleted. Thus again 185  
alone omits *εξ* before *υμων*, intending probably to omit *εις* with Σ\* ; and  
thus 2<sup>pe</sup> omits *και εξ υμων*, retaining *εις*.

John xiii. 14/15.

Of Christ's example in the washing of the feet :

Ει ουν εγω ενιψα υμων τους ποδας, ο κυριος και ο διδασκαλος, και



υμεις οφειλετε αλληλων νιπτειν τους ποδας. Υποδειγμα γαρ εδωκα υμιν, ινα καθως εγω εποιησα υμιν, και υμεις ποιητε.

Now this *γαρ* is omitted by 604 and the very important cursive *c<sup>scr</sup>*. The saying is more stately thus. Not "For I have given you an example," but very simply and majestically: "I (your Lord and Master) have given you an example."

Does *syr sin* omit? No, it has δε. Do any others? Apparently none except the *diatess*, for *Soden* says "om *γαρ* Τα Ι<sup>a</sup> 133/1386." Now the *diatess* is a good witness here, for it quotes continuously John xiii. 1/20. 'There are no other witnesses then for this stately phrase? Yes there are, and important ones too. *Soden's* notes in such cases are too maddening for words, for when he supplements *Tischendorf* (as here, *Tisch* neglecting the omission of *c<sup>scr</sup>*) he cannot even get the matter right.

Observe then that *syr hier<sup>BC</sup>* also omit. Is that all? No, for *pers* (wonderful witness!) also omits [against *syr pesh* and *sin*]. Is that all? No, not yet, for *d*, that other extraordinary witness, also omits, *against D<sup>gr</sup>* opposite. Such opposition between *d* and *D<sup>gr</sup>* invariably means a great deal. I discover these omissions of *von Soden* by chance, but *Sabatier* had already called attention to the reading of *d*. Students cannot possibly see these things in *Tischendorf* or *Soden*. *Aeth<sup>int</sup>* renders "Quia exemplum dedi vobis" without *γαρ* which the Coptic versions hold. Is this quite all? No, because *Aphraates* opposes *syr sin* and also omits *γαρ* altogether. For omission then, instead of *Tatian* 604 and *c<sup>scr</sup>* as *Soden* tells us, we have: 604 *c<sup>scr</sup>* *d pers syr hier<sup>BC</sup> diatess Aphraates* and (*aeth*).

John xix. 40. Of the custom of the Jews at burial:

Ελαβον ουν το σωμα του Ιησου και εδησαν αυτο οθονιοις μετα των αρωματων καθως εθος εστι τοις Ιουδαιοις ενταφιαζειν.

Paris<sup>97</sup>, with *sah boh* (*aeth*), omits εστι. *Sod<sup>050</sup>* (*ed. B & G*) *Sod<sup>1454</sup>* omit εθος.

Observe *NW Greg<sup>Nyss</sup>* substitute ην for εστι. (>εστιν εθος *X<sup>b</sup> 185 a c ff n q*) *cf. e*.

John xx. 15. Of the risen one's speech to Mary in the garden:

Λεγει αυτη ο Ιησους · Γυναι, τι κλαιεις ; τινα ζητεις ; Εκεινη δοκουσα οτι ο κηπουρος εστι λεγει αυτω Κυριε . . .

28, with *syr sin* and *dimma*, omits ο Ιησους.

So, among the Latins, observe:

John xxi. 13.

Of Christ's post-resurrection action at the lake-side:

Ερχεται (ουν ο) Ιησους και λαμβανει τον αρτον και διδωσιν αυτοις.

*c* with *syr sin* omits this *ερχεται*.

*c* reads merely: *Tunc Jesus accepit . . .*

*syr sin* merely: *Et accepit Jesus . . .*

Luke vi. 45.

ο αγαθος ανθρωπος εκ του αγαθου θησαυρου της καρδιας αυτου  
προφerei το αγαθον · και ο πονηρος ανθρωπος εκ του πονηρου θησαυρου της  
καρδιας αυτου προφerei το πονηρον.

Here *ff*<sub>2</sub> alone elides the first της καρδιας, writing: *Bonus homo de bono d'ensauro suo proferet bonum . . .* thus alone agreeing with *Dial*<sup>821</sup>.

Mark vi. 2.

και γενομενου σαββατου ηρξατο εν τη συναγωγη διδασκειν · και πολλοι  
ακουοντες εξεπλησσοντο, λεγοντες: ποθεν τουτω ταυτα; . . .

As against ακουοντες of textus receptus supported by *Σ*ABCW *unc*<sup>7</sup> *al*<sup>p1</sup> and *d f ff g*<sub>1,2</sub> *i l q r δ vgg* with *audientes*, *D*<sup>gr</sup>*FHLΔ*<sup>gr</sup>*Π* *Sod*<sup>050</sup> some *minn*, including some interesting manuscripts (and *a* with *cum audissent*), prefer ακουσαντες, but *b c e* have neither but exhibit a blank. It is eminently a place, as will be seen upon close inspection, where a word could naturally be added, and the fact that the authorities vary as to its form or tense shows that it *may* be an early addition. The Greek ms W would probably have omitted with *b c e* had it continued this recension beyond Chapter V. I mention the example particularly because W ceases to convey this type of text before the end of ch. V. [*Hiant syr*<sup>cu sin</sup>, *sed habent syr*<sup>pesh hie</sup> *pers et diatess*]. Cf. *Luc* i. 66, p. 445.

Lastly, consider Matt. iv. 1 —υπο του πνευματος 892 *P*<sup>scr</sup> *sol*<sup>i</sup>, where the order is changed by *ΣK* 157 *syr aeth*, suggesting something amiss; and Mark ii. 11 —σοι λεγω εγειρε by Paris<sup>97</sup> alone, while W 40 46 61 252 *y*<sup>scr</sup> *Sod*<sup>1443</sup> *b c e* omit σοι λεγω, and *r*<sub>2</sub> *sah* 1/2 omit εγειρε, and *Σ* [not reported by *Tisch* or *Sod*] varies the order >εγειρε σοι λεγω [*Hiant syr*<sup>cu sin</sup>].

#### VON SODEN'S NEW TESTAMENT, issued July 1913.

The crowning volume of *von Soden's* labours, viz. the New Testament volume itself, reached me after nearly all of Part I. of this essay was set up. I have used it for Part II. although this necessitated resetting a considerable amount of type, but for Part I. I was afraid I would not be able to use his work except occasionally in St. Luke and St. John, but I have managed to work in most of the evidence throughout.

I shall attempt no thorough review of his system or of his work at this place. Occasional notes will be found where it is desirable to correct his apparatus or to supplement my own.

I said at the beginning of this essay that the readings of Westcott and Hort, that is those of the ms B, had been generally accepted in England and nearly as much so in Germany. I am told that in Germany this is not the case. Let us look at a passage in *von Soden's* new edition for information.

Upon the strength of B, *Westcott-Hort* have printed at Matthew xiii. 4 και ελθοντα τα πετεινα κατεφαγεν αυτα, instead of και ηλθεν (or ηλθον) τα πετεινα και κατεφαγεν αυτα. B had support only from *f*<sup>Matthaei</sup> *H*<sup>scr</sup>



$y^{cr}$  (not mentioned by *Tisch*) and *fam* 13 but they add *του ουρανου* after *πετεινα*.

I was surprised to find *von Soden* follow suit for this reading of *ελθοντα τα πετεινα* (—*και*). His note on the evidence is not absolutely clear, but one is to infer that besides B, these other mss have been found to have the reading, viz. 050 (ms at Tiflis related to the D text, which latter here has the ordinary text)  $\delta$  30 (= J, otherwise more related to **N**, which does not have it)  $\epsilon$  1444 (Athos, Pantel. 101)  $\epsilon$  1413 (Athos, Pantocr. 34)  $\epsilon$  1333 (Athos, Pantocr. 60)  $\epsilon$  1216 (Berlin 55, *Greg* 659); I suppose a little iota must stand for family 13, but he does not mention the mss by name nor do we know definitely whether the whole group of twelve mss:

13-69-124-174-230-346-543-788-826-837-983-Serres  
Scr. 556

has the B reading.

*Scholz* and *Tisch* after *fam* 13 had said "*alii*," but *von Soden's* list does not bear this out, his witnesses being mss unknown to *Scholz* and *Tischendorf*. *Tischendorf* neglected to mention the other witnesses represented by "*al.*" They seem to be confined to the Lectionary class and are f of *Matthaei* (*Evst* 49)  $H^{scr}$  (*Evst* 150)  $y^{scr}$  (*Evst* 259). It would have been better for *von Soden* to mention these additional witnesses, as his choice of reading needs defence. It presupposes, like *Hort's*, that *ηλθοντα πετεινα* grew out of a basic *ελθοντα πετεινα*, but then B has *ελθοντα τα πετεινα*, and how account for the suppression of *και seq.*? If B and the others read *ελθοντα πετεινα* there would be some force in thinking that the other readings had sprung from this, but does not *ελθοντα τα πετεινα* merely indicate misreading or revision.

Where are **N**L and D and W and Z? Opposed to B. Where does *Origen* stand? Opposed to B. [This *von Soden's* notes do not indicate, as he merely reports *K* (*Κοινη*) for the regular reading.] Where are 33 and 892? Opposed to B. And so are all the rest of the mss, and the versions. I mention this to show that B is still regarded too highly in Germany as a basic or neutral text, and *von Soden's* text probably perpetuates an error of B and of his small following.

There is no trace of this in any of the Latins, and *e k*, both extant here, support the usual Greek text against B.

—*και* is however found in *sah* and *boh* 1/2 after the coptic manner. "Came the birds (of Heaven), they ate them."

Is this the secret? The other versions do not omit *και*. Must we trace this matter also to coptic influence on B? Very possibly; and B's forerunner, not liking *ηλθον...κατεφαγον* without copula in Greek, although the coptic admits of it, changed the first Greek aorist to the participle.

I claim that the versions have been unduly magnified sometimes to support a Greek reading, but also, as in the present case, unduly relegated

to the background when their joint testimony is of considerable value. If von Soden had properly grouped his evidence, and instead of saying :

*K gegen H<sup>δ</sup> etc.*

he had said

*K, I<sup>exc 050</sup>, rell et latt syr verss et Patres gegen H<sup>δ</sup> etc.*

we would have seen the real evidence.

Had he intimated that *sah* and part of *boh* omitted the copula *και*, while holding *ηλθον*, we should also have got a glimmer of the probable reason for the B reading, but he is silent on this point.

This is not intended to be unfriendly criticism of *von Soden*, but only meant to indicate the lines along which we must work for a true grasp of the problems involved before printing new texts. After going through *von Soden's* apparatus to supplement my own, I have however come to very serious and disparaging conclusions as to his work in general. His notes are exceedingly inaccurate, his text is not founded upon any consistent method of using evidence, and I regret to say that he has repeatedly *invented Scripture* in his text without manuscript or Patristic authority. The proof to this effect shall be submitted separately, but some of it will be found noticed in scattered places in these volumes.

### *As to the Κοινή.*

There remains one argument to be dealt with, and that concerns the possibility of someone saying that, after all, the variations in B are *few in number* and probably less than in most mss. That is hardly so. If the reader wants a tenth-century example of a ms true to the Church type let him examine Matthaei's k, a most beautiful and neat ms, one of our very early cursives, and in this ms will be found a true exponent of the Κοινή. Had Erasmus used this, no fault could have been found, and yet but little difference is to be found between k and the textus receptus, while B and his group differ *infinitely more among themselves* at a period much more remote.

The Κοινή probably preserves "the true text" at Luke xxiii. 8 :

*ην γαρ θελων εξ ικανου (-χρονου) ιδειν αυτον . . .* or, as reported by Ψ [*teste Lake*] 241 *Evst* 48 49 54 63<sup>vid</sup> z<sup>scr</sup> H<sup>scr</sup> : *ην γαρ εξ ικανου (-χρονου) θελων ιδειν αυτον . . .*

This is a peculiar construction, but, being the more difficult or idiomatic without *χρονου*, is probably to be preferred.

*Soden* here abandons the chief uncials, which have *εξ ικανων χρονων*, and prints *εξ ικανου θελων* without giving any authority for the K (Κοινή) which he quotes, for the K has *>θελων εξ ικανου*.

It so happens however that not only Ψ [*teste Lake contra Soden*] agrees with *Soden's* text of *εξ ικανου θελων*, with six lectionaries, but



that 241 (*Matthaei's* k), the very MS under consideration above, does this also. I wonder if *Soden* has stumbled on the "true text" here as confirmed by 241. For notice that the genius of all the versions requires the expression of *χρονου*. Hence the versions very likely reflected on our earliest Greek MSS as seen already so often elsewhere, and led to the *addition* of *χρονου*, or substitution of *ικανων χρονων*, while the maligned *textus receptus* may hold the base here, and *Soden* and 241 preserve the true order! It is more than curious, for *Soden* appears to do so quite innocently, and ignorantly of the true evidence as to the *Koinḗ*.

*Winer* has a brief reference to the passage on p. 459 (English edition, 1882), but *Moulton* in his translator's note 3, while saying "In Luke xxiii. 8 quoted above in the text, *ἐξ ικανων χρονων* is no doubt the true reading" goes quite beyond his province, and is merely bowing to the authority of the company of *ΣBD(L)T* etc., whereas there is no such certainty about "the true text" here, and the indications seem to me to point the other way, and *χρονου* more likely to have crept in than to have slipped out or to have been suppressed in an "Antioch" revision.

As this brings up again *Turner's ex parte obiter dictum* of the oldest MSS against the later ones ("which issue will never have to be tried again") I make free to go into the case as to *ικανος* a little more fully than *Winer* or *Moulton* (*Blass* is silent), for it is a very pretty test passage indeed.

Now that we have seen that the "oldest" MSS *were* affected already by the versions or by the Greek text underlying the versions (whichever way the critics prefer to have it put), we can the more readily see the bearing of the present case as to the untrustworthiness of the "oldest" Greek MSS in just such a case, and realize perhaps that, although mutually supporting each other, *ΣBD(L)T* 157 *c d sah* + *T<sup>i</sup> Sod<sup>7050</sup> 892 Paris<sup>97</sup> Laura<sup>A 104</sup>* are wrong, and that the *Koinḗ* and 241 are *right* at Luke xxiii. 8.

The justification for this view is to be found in the classical example at Acts xx. 11 where the writer (doubtless St. Luke) in telling of St. Paul's long preaching at Troas, after the revival of Eutychus, says:

"*αναβας δε και κλασας τον αρτον και γευσαμενος, ἐφ ικανον τε ομιλησας αχρι αυγης ουτως ἐξηλθεν.*"

Here "*until break of day*" qualifies *ἐφ ικανον* sufficiently to give it its true Lucan meaning.

This *ἐφ ικανον* then at Acts xx. 11 (not noted by *Winer*) is the complement of *ἐξ ικανου* in Luke xxiii. 8.

Besides, if we look further, we find that *ικανος* is used by the writer of the third Gospel and of the Acts no less than 25 times, whereas it is found elsewhere only six times in St. Paul's Epistles and three times in St. Matthew and St. Mark.

That St. Luke used *ικανον* without *χρονου* in xxiii. 8 is probable, because he so thoroughly understood the technical value of the word in Greek. Thus at Acts xxii. 6 besides using *φως ικανον* of the "great" light (an 'enfolding' light, see Acts ix. 3) at St. Paul's conversion, at Acts xx. 37 *ικανος δε εγενετο κλαυθμος παντων* "But they all set up a great weeping," at Luke xxiii. 9 (in close proximity to the passage under review) *επηρωτα δε αυτον εν λογοις ικανοις* "But he questioned him in many words" (a sufficiency of words), we find in Acts xvii. 9 of the taking of bond or security from Jason:

"και λαβοντες το ικανον," *simply*,

which is the correct technical term (not referred to by *Winer* or *Blass*). Therefore when we read at:

Acts xii. 12 *ου ησαν ικανοι συνηθροισμενοι και προσευχομενοι*

or ,, xix. 19 *ικανοι δε . . . τας βιβλους κατεκαιον ενωπιον παντων*

we understand that *many* were gathered together, and that *many* burned their magical books, and not only that *certain* did so.

So again at Luke xxii. 38, of the two swords before the betrayal, our Lord's comment is reported thus by St. Luke: "*ο δε ειπεν αυτοις ικανον εστιν.*" That is to say not only "they are sufficient" but "it is plenty." (Cf. 2 Cor. ii. 6 *ικανον τω τοιουτω η επιτιμια αυτη*). Returning to Luke xxiii. 8/9 observe that we meet with the use of *ικανος* alone in *both* verses to signify "much" or "many":

xxiii. 8. *Ο δε Ηρωδης ιδων τον Ιησουν εχαρη λιαν · ην γαρ θελων εξ ικανου ιδειν αυτον . . .*

xxiii. 9. *επηρωτα δε αυτον εν λογοις ικανοις · αυτος δε ουδεν απεκρινατο αυτω.*

The genius of the versions then permits of the translation of *ικανοις* in verse 9 by "many," but requires in verse 8 the addition of "time" to *ικανου*. The versions then can only be used to trace the matter in a subsidiary sense.

To *εξ ικανου* HMX ‡ II *minn*<sup>alq</sup> and W add *χρονου* as most *Latins*, the *Syriacs*, *Aeth* and *Boh*.

While *εξ ικανων χρονων* is substituted by *ΝΒΔΤΤ*<sup>i</sup> *Sod*<sup>030</sup> 157 892 Paris<sup>97</sup> *Laura*<sup>A 104</sup> and *c d* of the *Latins*: "*a (or de) multis temporibus.*" Thus also the *armenian* apparently, and the *sahidic* *ⲉⲓⲧⲏⲛ ⲉⲛⲛⲟⲩⲟⲩ ⲡⲟⲩⲧⲟⲩⲉⲓⲱ* (against *boh* *ⲓⲥⲁⲭⲉⲛ ⲟⲩⲱⲙⲉⲱ ⲡⲓⲭⲣⲟⲛⲟⲥ*). And *ARΓΔΔ unc rel*<sup>6</sup> most Greek cursives have with the *textus receptus* *θελων εξ ικανου*, while *Soden's* text prints *εξ ικανου θελων*. He recognised then that *χρονου* or *χρονων* had probably come in from the outside, but in adopting this order I hardly think that he recognised that it is supported by Ψ [*teste Lake contra Soden*] and by 241 *Evst* 48 49 54 63<sup>vid</sup> and z<sup>scr</sup> H<sup>cr</sup>.

I have not mentioned L. That MS, while having *εξ ικανων χρονων*, drops the *θελων*, which is necessary here, and affords a slight clue that

‡ X has the order: *εξ ικανου χρονου θελων*.



there may have been a mark set in text or margin for redeletion of *χρονων* which mark was misunderstood. Some difficulty also confronted the Latin ms *a*, for it omits altogether, having only: *erat enim cupiens videre illum*. That the four great cursives 157 892 Paris<sup>97</sup> Laura<sup>A 104</sup> go with *ⲚBD(L)TT<sup>i</sup> Sod<sup>050</sup>*, and that *T<sup>i</sup>* supports *T*, and *Sod<sup>050</sup>* supports *D*, with the adhesion of the *sahidic*, shows that this is a fixed reading early. Yet it is absolutely circumscribed as to cursives by the consent only of the four named as far as I know.

The rest of the documents evidently lacked *χρονου* or *χρονων*, for of the uncials which add *χρονου*, viz. HMXΠW, most have strong *Latin* affiliations, certainly X and W, and the forty or fifty cursives which add are a *mixed* lot and some add only in the margin.

It is therefore an equally fixed tradition outside of these—that is to say with the remaining eleven uncials headed by A and with the great majority of cursives—that *χρονου* was *not* in the original text.

It is just here that Ψ [*teste Lake*] and that remarkable exponent of the *Κοινή*, viz. 241 (*Matthaei's* beautiful tenth-century cursive k), with six lectionaries as named above, give Soden's order of *ἐξ ικανου θελων* (without *χρονου*).

The *textus receptus* then positively denies *χρονου* a place. This, according to *Tischendorf*, *Hort* and *Moulton etc.*, simply shows that the *textus receptus* was "revised." But was it?

Have we not clearly indicated by the undesigned coincidences cited from elsewhere in Luke and Acts that *ικανου* without *χρονου* would be eminently Lucan, that the revisers of Antioch (if there were any) would not be any more "classical" than Luke himself, but that more probably Alexandria (to prevent any ambiguity) not merely added *χρονου*, but changed *ἐξ ικανου* to *ἐξ ικανων χρονων*, and that this was done at so early a date as to mislead *Moulton* and other followers of *Tischendorf* and *Hort* into thinking that it is "the true text." It would certainly have been passing strange for "Antioch" to change the plural *ἐξ ικανων χρονων* to the singular *ἐξ ικανου* without *χρονου*.

At the end of our journey we can now afford to call attention to such a passage. No matter whether a consensus of *ⲚB(L)TT<sup>i</sup>D Sod<sup>050</sup> 157 892 Paris<sup>97</sup> Laura<sup>A 104</sup> (Sod<sup>δ 371?</sup>)* read one way, their reading is improbable as an original one. *Merx* is silent on this passage, but *Soden*, notwithstanding *additional* testimony of *T<sup>i</sup> Sod<sup>050</sup> 892 Paris<sup>97</sup> Laura<sup>A 104</sup> (Sod<sup>δ 371?</sup>)*, all unknown to *Tischendorf* and *Hort*, is content to oppose *ⲚB(L)DT 157* and these added authorities, and not only content to oppose them, but, unconsciously apparently, gives us the reading and order of 241:—

*ην γαρ ἐξ ικανου θελων ιδειν αυτον...*

and vindicates the *Κοινή* as reported by its best representative (as I claim it to be) the ms 241. This ms it will be observed gives the order of *ⲚBT* without the addition.

The reading of 241 and the *Kovῆ* needs no defence, whereas the "Egyptian" reading has to be explained. I stand once more on the "harder" or "simpler" reading which I believe to be Lucan.

[In my review of *Soden* in J.T.S. April 1914 I have criticised *Soden*, not for adopting the reading of 241, but for failing to see that he had done so.]

#### MERX, RAMSAY, AND SODEN.

*Adalbert Merx*, daring but thoroughly competent scholar,† has arrived at the same conclusions that I have through an entirely independent channel of thought. His '*Die vier kanonischen Evangelien*' (3 vols.) should be read by everybody who professes to understand these studies. This is a thorough digest of the Sinaitic Syriac with its bearing on a foundation text. His conclusions, expressed in no uncertain terms, are that **Σ** and B are thoroughly unreliable witnesses as exponents of a neutral and pre-syrian text.

There are flaws in *syr sin*, and in many passages we are still seeking for more light, but *Merx* has placed the study upon a higher and a simpler plane, and I could wish that *von Soden* had shown a willingness to sit at *Merx*' feet rather than air his own exceedingly questionable eclecticism. *Soden* opposes *Merx* at Luke xii. 14, Mark xvi. 4, where he certainly should have bowed to his countryman's greater skill.

For assistance in controlling *syr sin* we turn to the Latin witnesses and more particularly to the Codex Bezae. I have considered its text, in something like its present form, to be older than A.D. 200. *Sir William Ramsay*, attacking the problem from yet quite another standpoint, has arrived at the conclusion, from his studies in Asia Minor, that as regards the Acts we cannot date the corrector of D *d* later than approximately A.D. 150-160, and that the foundation text is much older.

I recognise one or two very early correctors in the Codex Bezae, acquainted with Syriac, which of course complicates the problem of the ultimate base, but Bezae, being free from extraneous text influences, has a large value when used in connection with the Syriac documents. Occasionally we find the *persian*, with or without the *armenian*, suggesting the lost *syriac* base, not present even in *syr sin* or *syr cu*. This has still to receive scientific treatment.

When we reach *von Soden*, instead of finding an advance on *Merx* and *Ramsay*'s studies, we find a different state of things altogether. We find that *Soden* is in another class as an investigator and a student, and

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† His mind worked with great rapidity. Thus he hardly ever italicises or places within inverted commas the frequent Latin or English or French quotations which occur to him as he writes. He quotes, for instance, "Facts are stubborn things," or "Be bold, be not too bold," in the middle of a German sentence without any indication that these are quotations and in another language.



that his vision is circumscribed and Alexandrian. His text is a real mixture and quite unscientific. He is incapable of arguing on the lines of *Merx*, and apparently too much of a schoolman to see with *Ramsay's* sharp and clear vision. The truth is that some half-informed people of an Alexandrian turn of mind, who have never made a study of the idiosyncrasies of documents (except at second-hand), have stampeded the Professors into a belief that the *ultimum verbum* in textual criticism has been said,† and that the *ultima ratio* has been reached. *Soden* suggests an Alexandrian redivivus such as *Hort* was. *Soden's* text is so thoroughly Alexandrian that it falls into line with *Hort*, irrespective of MS evidence. Among other things, it favours the *imperfect* over the aorist, just as the Alexandrians did, and favours the historic present on countless occasions, see Matt. xv. 12 *etc. etc.* As to the imperfect, observe Matt. ix. 9, *ηκολουθει* (*pro ηκολουθησεν*) *Soden*<sup>txt</sup> following *H*<sup>δ 2 1016</sup> *I*<sup>a 5 286</sup> *η*<sup>φc</sup> 1266 1353 1443. Yet two verses below, at ix. 11, *Sod*<sup>txt</sup> refuses *ελεγον* (*pro ειπον*) against a larger combination, *viz.* “all *H*<sup>exc 76 (Δ)</sup> *I*<sup>a 600 94</sup> *η*<sup>φa 167 f b</sup> 1266 βb 1043 1353 1416 1443 541 *it vg*,” including this time not only the Latins, but the very MSS followed above, which I have underlined, and the second combination includes BCL *Cyril* actually missing from the first, where only *Σ* of the *H* family is present. (In the second combination *Soden* should have said “*exc. d k*” after “*it vg*.”)

Could anything be less scientific?

So, also, as to the partitive genitive. Observe several places, and note Luke ii. 37, *ουκ αφιστατο του ιερου*, *Soden* with *Hort*, and the small group BF<sup>w</sup>LΞW 131 604 Paris<sup>97</sup>, to which add of *Soden's* codices only *Sod*<sup>1132</sup>, against everything else for *απο του ιερου* (except D<sup>gr</sup> του ναου). Even *Σ* has *εκ του ιερου*. If *Σ* found the preposition absent from his copy, as is probable from his adopting *εκ* and not *απο*, he undoubtedly referred to Latin or Coptic or Syriac, and added the *εκ* from those sources. If he had consulted other Greek copies he would have added *απο*. This is a pretty place as to my contention as to *Σ* and polyglot influences. *Hort* at any rate had the merit of simplifying matters by elevating Codex B to the dignity of an all-powerful arbitrator in any complicated passages. *Von Soden's* text, while evidently enjoying certain solecisms of B or *ΣB*, is so eclectic that its methods are not easy to follow and in certain cases *scriptural terms have been invented* by conflation or mixture of various attested readings. The text is of no use to the real student.

As between *Hort* and *von Soden* ‡ there is no doubt that *Hort* chooses

† Thus Dr. Moffatt in his English translation of the N.T. adopts *Soden's* text as a base.

‡ As these last pages came to me for revision, I received the news of Hermann von Soden's sudden and untoward end. I regret that there has been so much to criticise as to his work. I wish I could have seen any way to modify it.

the short-cut to "get there" by electing to adopt B readings in cases of doubt. It is not the royal road; in fact it is the disloyal road, when we consider how many other witnesses he has to put aside. But it has a singular fascination for scholars. It is ingenious and ingenuous, but it will never solve our problems.

Thus, in a variety of three or more readings or orders, *Hort* almost invariably fell back upon B, even when quite alone, so that we know what to expect. It is otherwise with *von Soden's* text. One does not know what to expect, and it ends frequently by getting muddled and not following *any* document.

*Soden's* notes, by whomsoever put together, without any exaggeration, are full of every misdemeanour known to textual criticism. Even *Evst* 28 is confused with *Evan* 28 (John ix. 27). I knew this must happen when people rushed in apparently armed cap-à-pie for the fray, but forgot the stringent rules of preparation which govern such bouts in whatever connection undertaken.

I do not laud *Merx* because he agrees with me or I with him. But *Merx* reminds one of a mettlesome and blooded horse well and appropriately girded for the tourney, whereas *Soden's* charger is ill accoutred, with his harness indifferently patched, and in danger of its breaking and coming apart, before his rider has crossed a lance.

#### MERX, VOGELS, AND BURKITT.

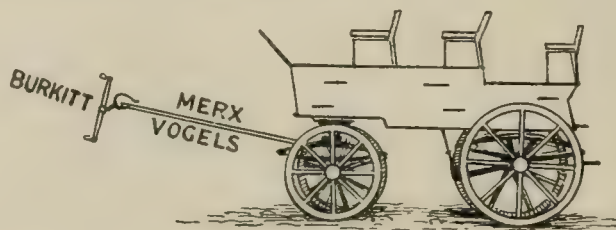
*Vogels* has done, and is doing, good work, but seems to harp too much on a consanguinity (not necessarily of origin) between D<sup>gr</sup>, some *latins*, and *syr cu (sin)*.

In the Syriac-Greek text, thus brought into clear light again by him, we have to differentiate between three things:—

1. Glosses, or additions to the narrative.
2. Harmonistic matters, which he traces entirely to Tatian.
3. The real base.

*Vogels* drives this second horse very hard, and may kill him.

I would liken this matter to a unicorn team of horses, which, as I know by personal experience, is the most difficult of all combinations to drive; and we can, for convenience, label the horses or their postilions *Burkitt*, *Vogels*, and *Merx*. Thus:



*Burkitt* seems to have confused glosses of the "Western" text with the so-called Western text as a whole. This lead-horse has a very tender



and sensitive mouth, is difficult to drive, and rushes his corners. As in every spike-team, one or both of the wheelers (owing to the close coupling of the lead-bar to the crab of the pole, in the case of a single leader) will frequently follow the leader too quickly when the lead-reins are even slightly touched or looped to make a turn. The near-wheeler with his postilion *Vogels* is apt to do this.

Fortunately *Merx*, the postilion of the off-wheeler, is steady-going and experienced, and on him we depend to arrive safely at our destination. He refuses to be stampeded on the one hand by the baulking, or on the other hand by over-anxiety on the part of the leader, and tries to quiet the anxious demeanour of his wheel-mate, who wants to pull the whole coach himself.

In other words, apologizing for my mixed metaphor, there has been great confusion between *glosses*, *harmonies*, and *base* in the Graeco-Syriac-Latin unicorn coach. But the three things are absolutely distinct, for :

(3) The *Graeco-Syriac* text is often the shortest, *irrespective of synoptic accounts*—hence very likely basic. *Merx* has done good work in his running commentary on *syr sin*, and must not be denied the proper hearing as to this and other cognate matters.

(2) The harmonies visible which *Vogels* insists upon are certainly present in the *Graeco-Syriac* text, or in that part of it represented by D d and *syr cu diatess*, but we must not look at this alone. Behind these diatessaric harmonies rests a most ancient base.

(1) The glosses of one or another or of a group of these “*Western*” documents represent frills and clothing assumed much later than either (3) or (2), and are to be kept absolutely distinct and not confused with harmonies or base.

### *The Version Tradition.*

Reduced to its simplest terms the question of the “*Version tradition*” seems to resolve itself into these propositions.

A heavy Syriac influence is visible acting on the Latins (even extending in places to *Tertullian*†), but much more lightly on the Greek mss. It can also be seen extending to the Coptic versions.

A heavy Coptic influence is observed acting on some of our Latin mss (*e ff l*) with nearly as strong a hand.

A Latin reaction of the earliest is visible on *all* the Greek mss, and can also be traced to some extent in the Coptic and Aethiopic versions.

† *e.g. Readings*: Luke xx. 5 *Et* quare, inquit Christus, non credidistis ei. *Tert*<sup>marc 38</sup>. This + *Et* is Syriac. Luke xii. 53 *dividetur* *Tert*<sup>marc 29</sup> with *r* and *syr* against the Latins *dividentur* and Gk *ἡμεῖς* *διαμερισθῶμεν*.

*Renderings*: John v. 39 “*Scripturas in quibus salutem speratis*” *Tert*<sup>Praescr. 8</sup> = Burkitt’s translation of *syr cu* (*hiat sin*), although of course the Syriac *ܥܝܢܐ* is ‘anceps’ or hydra-headed, but *Tert*’s *speratis* is against the Greek *δοκεῖτε* and against all the Latins *putatis* (*a* = *existimatis* as *Gwilliam*’s translation of *syr*<sup>Pesh</sup> which he changed from *Schaaf*’s “*putatis*”).

*Vogels* and others would attribute the Syriac element in the Latins solely to the influence of Tatian's diatessaron. Historically speaking there is this much foundation for the opinion in that Victor of Capua seems to have found a Latin version of the diatessaron, and so far no traces remain of a Greek MS of the diatessaron. But there are objections to this view, for the diatessaron does not seem by any means the only responsible factor in the matter of Syriac influence on Latin, and it seems more probable that Tatian's foundation text, upon which he formed his Syriac diatessaron (if it was originally in Syriac), was a bilingual or polyglot embracing *Gr-Syr- & Lat*, which was current in Rome A.D. 150.†

It is rather to the credit of the Latin versions that they bear traces of Syriac influence, for it shows that the second-century scholars referred to a Syriac version for elucidation of Aramaic points when in doubt as to correct Greek or Latin rendering of the phraseology of and of the points connected with a story whose background was essentially and inseparably Semitic. The story having been given to the world in a Greek form and dress, the Greeks themselves were no doubt content to hold to the Greek text, as do more modern scholars, but the Latin and Graeco-Latin mss exhibit a different attitude. Hence the 'Western' text links up with the 'Eastern' or Syriac, and the Greek text goes over to Alexandria and Greek Egypt to be remodelled.

In the earliest times the written Gospel was not planned. St. Peter, when he heard of Mark's work (we are told), "neither approved nor disapproved of it." In St. Peter's lifetime then he had not foreseen the need for it. The preaching of his eye-witness seemed sufficient for the times; but that was in the early stages of the ministry, and the people were soon clamouring for the records in written form, and we may be sure (although history vouchsafes nothing on the point) that in that misty period of the apostolic-sub-apostolic age, between A.D. 60 and 120, men were comparing the records,‡ people of different languages were

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† This is not the place where I can discuss the "earliest stratum of the Latin text." A key passage like John viii. 55 *καὶ ἐὰν εἶπω ὅτι οὐκ οἶδα αὐτόν, ἐσομαι ὁμοίος ὑμῶν ψευστῆς* yields however this amount of information, that *Tertullian*<sup>Prax 22</sup> has it thus: "*Et si dicam non novi, ero similis VESTRI mendax*," whereas all other Latins have *vobis* with *ὑμῶν* of ABDW and a few minuscules (limited to 1 52 138 157 254 2<sup>pe</sup>) to which add *Sod*<sup>650</sup> (*test. Beermann et Gregory*). This may or may not signify that all the other Latins post-date *Tertullian*, but it reveals *Tertullian's* Latin version (for I cannot consider that he made the translation himself) in accord with the majority of Greek evidence. ... "Since, moreover, you are close to Italy you have Rome, from which there comes even into our own hands the very authority" (of these "authentic writings," see above) *Tert*<sup>Praescr. 36</sup>.

‡ Cf. all of *Tertullian's* forty-four chapters in his "*Prescription against Heretics*," and note (iv) "adulteri evangelizatores," (vii) "whence spring those 'fables and endless genealogies' and 'unprofitable questions' and 'words which spread like a cancer' ... Away with all attempts to produce a mottled Christianity of Stoic, Platonic, and dialectic composition ..." See also ch. viii. and all the following.



insisting upon being fed by the Word in their own speech, capable translators were at work, and scholars were immediately engaged in comparing these versions.

We are apt to think, in our pride of twentieth-century scholarship and achievements, that things are different now to what they were then. My mind, however, conceives of just the same criticism in vogue then as now (large traces of which have come down to us in the sketches and remnants of the diverse heresies of the second and third centuries, into which *Tertullian* enters fully) and doubtless the criticism of the written Word was keen and the comparison of the versions extensive. Hence also, from the marginal annotations of the disputing factors of the early second century, have descended to us many various readings which had their origin in that early age and not in any other.

### *The Verdict asked.*

We have now completed the arraignment of Codex B in the Gospels, referring to a similar condition of the B text elsewhere, and have presented the facts upon which the jury should base their verdict. My arguments have been cumulative rather than exhaustively elaborate. I could have elaborated and gone into much greater detail as to many matters simply mentioned or only sketched. I have preferred to write for those who can appreciate a cumulative argument, which I hope I have at least outlined to their satisfaction. The verdict asked is whether B represents a "neutral" text or not. The claims put forward by us are that B does *not* exhibit a "neutral" text, but is found to be tinged, as are most other documents, with Coptic, Latin and Syriac colours, and its testimony therefore is not of the paramount importance presupposed and claimed by Hort and by his followers. That B is guilty of lâches, of a tendency to "improve," and of "sunstroke" amounting to doctrinal bias. That the maligned *textus receptus* served in large measure as the base which B tampered with and changed, and that the Church at large recognised all this until the year 1881—when Hortism (in other words Alexandrianism) was allowed free play—and has not since retraced the path to sound traditions.

In addressing the jury for the last time, I would remind them of the salient features in this investigation, and ask them to bring to bear upon the situation their good common sense.

*Von Soden* has divided the Greek MSS into certain families:

*H* family (headed by B, but including  $\aleph$ CLWZ,  $\Delta\Psi$ , and the minuscules 33 892 Paris<sup>97</sup> and *Sod*<sup>8 371</sup>).

*I*<sup>a</sup> family (headed by D and including W (in Mark) *Sod*<sup>50</sup> 28 372 2<sup>pe</sup> 604 and *Sod*<sup>337 1337</sup>).

the *fam* 1 (*Sod* *I*<sup>a</sup>, subdivisions <sup>a b</sup>),

the *fam* 13 (*Sod* *I*<sup>a</sup>, subdivisions <sup>a b c</sup>).

A large family  $I^\phi$ , subdivisions <sup>a b c r</sup> (headed by  $\mathfrak{J}$  and including M, the important cursive 71 and over twenty others).

Family  $I^\beta$  <sup>a and b</sup> headed by the important minuscule 348.

„  $I^\circ$  headed by U and 213 and including Laura<sup>A 104</sup> and Soden's critical codices <sup>551 1110</sup>.

„  $I^\pi$  covering the four purple uncials NΣΦ and  $\mathfrak{N}$ .

„  $I^\sigma$  headed by 157 and including four others.

„  $I^{K a b c}$  headed by the Codex Alexandrinus with KII and a dozen cursives including the important 270 (*Sod*<sup>291</sup>) and 280 (*Sod*<sup>294</sup>).

„  $I^r$  covering  $\Lambda$  and four cursives.

„  $I^1$  covering  $\Gamma\mathfrak{J}$ , a very critical family, including  $c^{cr}$  *Sod*<sup>178</sup> † *Sod*<sup>541</sup> *Sod*<sup>1443</sup> and eighteen others.

The commentary families **A** (= XX<sup>b</sup>Ξ),  $K^v$  (of several mss), **C** (of at least five members), **N** (of at least five members).

Also *fam*  $K^1$  headed by  $\Omega$  with V and five cursives.

Also *fam*  $K^1$  composed of the uncials EFGH.

I am sorry to bother the jury to carry so much in their heads, but cards can be obtained by them with this information printed in detail, which they can hold in their hands and consult while considering the following very simple questions:

When *διασαφησον* (*pro φρασον*) Matt. xiii. 36

and *διερχομαι* (*pro ερχομαι*) Jno. iv. 15

were found in **SB**, the readings commended themselves to *Tischendorf*, *Hort*, and *von Soden* ‡ as being excellent, neutral and basic.

These expressions convey an *ampler* and fuller sense as to *explaining* the parable of the tares in the wheat, and as to the woman's *repeated* toil || in coming to the well. *Origen* used both these expressions.

According to the critics, when *Lucian* engaged in an "Antioch" revision of the text, he came across these words and thought they were too explanatory, so he substituted *φρασον* and *ερχομαι*. In other words he abandoned the better for the worse (or simpler) expressions.

Now turn to the card and observe that *Lucian* and the poor *textus receptus* are not alone involved in this absurdity, but *all* the rest.

Of the *H* family all other members oppose.

Of the *I* families all oppose except *Sod*<sup>7050</sup> and  $\phi^a$  which have *διασαφησον* in *Matthew*, but these also have *ερχομαι* in *John* and not *διερχομαι*.

We have therefore to assume, if *διασαφησον* and *διερχομαι* are basic, that all the stupid scribes who copied the rest of the *fam H* mss, all the originators or scribes of the recensitions  $I^a$ ,  $I^\eta$ ,  $I^i$ , ( $I^\phi$ ),  $I^\beta$ ,  $I^\circ$ ,  $I^\pi$ ,  $I^\sigma$ ,  $I^k$ ,  $I^r$ ,  $I^1$ , *fam*<sup>A</sup>, *fam*<sup>C</sup>, *fam*<sup>N</sup>,  $K^1$ ,  $K^1$ , when they came to these places made

† This really belongs with *Sod*<sup>1110</sup> in family  $I^\circ$ .

‡ *Soden* adopts the first but not the second.

|| So the twenty scholars who made the 'Twentieth Century New Testament' from *Hort*'s text translate "nor have to come all the way here to draw water."



identically the same ridiculous alterations and reduced the good, expressive, and ample “*explain*” and “*come repeatedly*” back to the simple “*tell*” and “*come*.” No trace remains, it may be remarked incidentally, of any half-way-house interpretations.

It seems unnecessary to call your attention again to other cognate matters. The plain fact will appeal to you and enable you to render a proper judgment on the *other* issues when you have reconsidered these two simple matters, and recovered critical judgment, which *Origen* abused, for he doubtless was responsible for *διασαφήσον* and *διερχομαι* which impressed *Hort* as being ingenuous, forcible, and basic, instead of being disingenuous, and merely of an ‘improving’ tendency.

You will therefore absolve *Lucian* of the crime of bad revision of the neutral text in these and in other places, and render a verdict that “Antioch” holds the true base in many places, where a few ill-advised but well-meaning Alexandrian “scholars” tried their hands, all too successfully, at this same task of revision, which has appealed to modern Alexandrian *redivivis* with such strange persistency.

For you *must* render a verdict on my appeal to a Court superior to that of the Revisers of 1881, as they are found both to enjoy and to have perpetuated in the Revised Text *διασαφήσον* and *διερχομαι*.

In rendering your verdict it would be interesting to have your views upon the character of *Hort*’s foundations, theories, and critical principles. They are deeply involved in a consideration of these two substitutions. For instance, *Soden* refuses *διερχομαι*, but falls into line for *διασαφήσον* and other kindred alterations upon identically the same authority. *The Revisers* and *Soden* refuse ἦρεν (for αἶπει) in Jno. x. 18, which *Hort* had adopted upon the joint testimony of **Σ** and B. Where is then the solid foundation of *Hort*’s system? What becomes of the theory that B pre-eminently holds the “neutral” base as against others?

Again, if **Σ** and B went apart “close to the autographs,” how much closer to the autographs must some of our cursives have gone apart, for they retain in places an apostolic and sub-apostolic base when they agree with *Clement of Rome*, *Ignatius*, *Justin*, or the *Old Syriac* against **Σ**B D and the rest of the *H* or *I*<sup>a</sup> families.

Lastly, as regards *what* influenced **Σ**B to engage in certain revision, we must consider *Version* influence upon them. If this is seen and recognised, the “neutral” foundation falls away, the props are withdrawn, and the theories as to this foundation melt into air.

Leaving aside the possible version influence upon them of what they saw opposite *φρασον* to influence them to substitute *διασαφήσον* as an amendment, you have only to turn the pages of my brief to be convinced that concurrent version influence is visible all along the line upon **Σ** and B.

What of *κανανατος* (*pro κανανιτης*) Matt. x. 4 by BCDL (*cf. lat*); of *ναζαρηνον* (*pro ναζωραιου*) Luke xxiv. 19 (*cf. lat*); of *Ευγε* (*pro Ευ*) Luke xix. 17 (*cf. lat*); what of *αιτει* (*pro ζητει*) Matt. xvi. 4 by B?

What of the *syriac* *μαριαμ* (for *μαρια*) found in B?

What of Luke xvi. 3 *σκαπτειν ουκ ισχυω και επαιτειν αισχυνομαι* found in B only of Greeks but with *syrr sah boh* and *aeth*?

What of the *Coptic* sympathy at:

<i>Mark</i>	xiv. 18	<i>των εσθιοντων</i>	} B quite alone with Coptic.
„	xiii. 32	<i>αγγελος</i>	
<i>Luke</i>	xi. 36	<i>+εν (ante τη αστραπη)</i>	
„	xxiii. 50	<i>αγαθος δικαιος (-και)</i>	

Consult also in places pure *syriac*, *coptic*, or *latin order* adopted eclectically as the mood seized B or its parent.

As to **Σ** you will find in the appendix to my brief (Part II.) ample matter for reflection. The instances are too numerous to be mentioned here.

The Version influence affects **Σ** and B *in different places*.

Perhaps you have not given sufficient attention yet to this feature.

Observe then the same character of influence on the text of C or W, L or Ψ, 1 or 13, 4 or 7, 21 or 22, 28 or 157, 33 or 213, 348 or 604, 892 or Paris<sup>97</sup>, c<sup>scr</sup> or *Sod*<sup>δ 371</sup>, *Sod*<sup>1094</sup> or *Sod*<sup>1443</sup>, *all in differing places*, and you will open your eyes, and by your verdict the eyes of the Professors and of the Public, to a state of things unrecognised hitherto, and which must be considered in dealing with the basic text. I leave the matter confidently in your hands, relying on your sound common sense.

### *Hortian “heresy.”*

“Nisi quod humanae temeritatis, non divinae auctoritatis negotium est haeresis, quae sic semper emendat Evangelia, dum vitiat.—*Tert*<sup>Marc. iv. 4.</sup>

Upon the first page of this book I spoke of the “Hortian heresy.” Upon this last page I would fain explain what it is that I accuse of being a heresy.

The text printed by Westcott and Hort has been accepted as “the true text,” and grammars, works on the synoptic problem, works on higher criticism, and others, have been grounded on this text. If the Hort text makes the evangelists appear inconsistent, then such and such an evangelist errs. Those who accept the *W-H* text are basing their accusations of untruth as to the Gospellists upon an Egyptian revision current 200 to 450 A.D. and abandoned between 500 to 1881, merely revived in our day and stamped as genuine.

It is not as if we do not know what to expect from these Egyptian documents. We do know. I have open around me, as I write, the different authorities. When I am dealing with St. Mark’s Gospel I know perfectly well what to expect when I consult Δ. I know that Δ is going to fall into line with **ΣB** right through the Gospel, and I am



hardly ever disappointed. It is practically the same document. When I look at  $\Sigma\Phi$  I know that in the main they are against  $\mathfrak{NB}$  here.  $L$  goes with  $\mathfrak{NB}$  generally as elsewhere.  $C$ , I know, will sometimes go with them and sometimes not. When I turn to  $\Psi$  I am hardly ever mistaken. It runs almost invariably with  $\mathfrak{NB}$ . But when I look at  $W$  I never know what to expect. I know  $a$  will bear away from the other Latins and show positive Greek reaction. Of *syr sin* I am never sure, while  $b$  nearly always helps me to good basic traditions. As to *sah* and *boh* they are not certain as allies of  $\mathfrak{NB}$ , so that in some cases one knows what to expect and in others one does not.

The plain fact is that  $\mathfrak{NBCL}\Delta\Psi$  really represent but *one* document, and that one at variance with all others; but, as explained elsewhere, it is anything but a "neutral" document.

I can almost hear the opposition saying "Why here he admits the steady flow of a 'neutral' text." But it is not "neutral"; it is purely Egyptian. Every new document recovered from Egypt points the same way. The new fragments published by *Amélineau* grouped under the letter  $T$  are proof positive. Let those who do not agree with me take the fragment  $T^i$  and compare it with  $\mathfrak{NB}$  and  $Co$ . It falls into line as a regular adherent, yet in some of their sub-singular readings it refuses to follow, showing exactly where the sub-editing took place in  $\mathfrak{N}$  or  $B$ .

The "Hortian heresy" opened the way to endless other pseudo-scientific heresies. Thus Robinson Smith, dating from Iffley near Oxford, has written a paper for the October 1913 number of the 'American Journal of Theology' concerning St. Luke's dependence on Josephus. The case as to this is most unconvincingly stated, but on the last page he goes out of his way to fall foul of St. Luke in these gracious and conservative and helpful terms:

"That is not Luke's method of paraphrasing. On the contrary, he usually, or at least frequently, lowers, not heightens, effects; his sole aim apparently was to tell the story in his own words, and his sole method was to change his originals, *result as it might* . . . I think it can also be shown that the resemblances between passages of Luke and John are not, as has been held, corrections of Luke by John, *but dilutions of John by Luke*: that the order of the Gospels is therefore Mark, Matthew, John, Luke; and the dates I place, tentatively, at 60, 80, 95, and 100 A.D. But the present task of the higher critic is not to fix exactly the dates of the Gospels, *but by the elimination of Luke* to see exactly what they tell us . . . *Luke has indeed much to answer for*; indeed, it is an axiom of scholarship that when a historian is found wanting in reasonable accuracy *he is not to be trusted at all*. But it is an axiom of common sense that 'we should not try to get more out of an experience than there is in it,' and we should err grievously if we threw all of Luke's writings overboard simply because, where we can watch him, *he so often flees from the truth*."

Previously Smith had said:—

“First, and in general, this: that precisely as Luke has been eliminated *as historically worthless and untrustworthy* in all of his palpable derivations from Mark, so must he be eliminated in all that he, and he alone, has in common with Matthew, such as the *distorted* and widely scattered sayings found in Luke of the Sermon on the Mount. *About three-fourths or three-fifths of Luke is thus set aside as negligible if not actually harmful*, and our knowledge of Christ becomes at once more definite, if also to some extent more circumscribed.”

The author of this tirade [another *Marcion* come to judgment] has the effrontery to close his article, after accepting in toto the parables of the Prodigal Son and the Good Samaritan, with these words:

“And in thinking of his writings as a whole, we do well to remind ourselves that if we possessed only the Gospel according to St. Luke, every Christian knee would still bow.”

And this is offset only ten lines above by the statement previously quoted: “that when a historian is found wanting in reasonable accuracy *he is not to be trusted at all.*”

The accusations as to the detail of St. Luke’s misdemeanours [outside of the ridiculous rehashed nonsense about Josephus] are to be found on the first page of the article, and resolve themselves chiefly into these trivial, not to say pitiful, selections. I quote the learned author:

“Proceeding, then, with the other lines of evidence that point to Matthew’s priority over Luke, we shall consider first such Markan phrases as were changed by Matthew, before they were again changed by Luke. (1) Mark 6: 3: ‘Is not this the carpenter, the son of Mary?’ becomes Matthew 13: 55: ‘Is not this the carpenter’s son? is not his mother called Mary?’ which in turn becomes Luke 4: 22: ‘Is not this Joseph’s son?’ † (2) Mark 6: 4: ‘A prophet is not without honour, but in his own country, and among his own kin, and in his own house’; which is shortened to Matthew 13: 57: ‘A prophet is not without honour, save in his own country, and in his own house’; which in turn is shortened to Luke 4: 24: ‘No prophet is accepted in his own country...’

What such shortening by Luke has to do with his accuracy as a historian I do not see. Besides which the longer phrase in Mark vi. 4 is not certain, textually speaking.

As to St. Luke’s general reliability, we have a better witness than Robinson Smith, for St. Paul, the fellow-traveller of the beloved physician, not only seems to quote St. Luke’s words rather than St. Matthew’s ‡ as

† See Knox in ‘Some loose Stones’ (p. 45) for a cogent and delightful bit of argument here as to the untenable character of the modern scholars’ whole hypothesis, which is shown to contain complete self-contradiction.

‡ 1 Tim. v. 18 λέγει γὰρ ἡ γραφή· βούν ἀλοῶντα οὐ φιμώσεις (= Deut. xxv. 4)

καὶ· ἄξιός ἐστις ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ

= Luke x. 7 ἄξιός γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ

whereas Matthew x. 10 = ἄξιός γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.



Scripture, and has thus set his seal upon Luke (before 65 A.D.), but in his second epistle to the Corinthians (viii. 18) has these commendatory remarks :

“συνεπέμψαμεν δὲ τὸν ἀδελφὸν μετ’ αὐτοῦ οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν,”

which have generally been taken to apply to St. Luke.

And *Tertullian*<sup>Marcion iv. 5</sup> says: *Nam et Lucae digestum Paulo adscribere solent... Lucae autem quod est secundum nos.*

It is easy enough to turn the tables on the hypercritics by pointing out that it may be St. Mark who “flees from the truth” by amplification rather than St. Luke who “distorts” Scripture by a shortening process.

St. Luke writes in iv. 40 Δυνοντος δὲ τοῦ ἡλίου

St. Mark „ „ i. 32 Ὁψίας δὲ γενομένης ὅτε ἔδν ὁ ἥλιος

St. Luke v. 15 διέρχeto δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ

St. Mark i. 45 Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πόλλα καὶ διαφημίζειν τὸν λόγον . . .

St. Luke vi. 3 ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ

St. Mark ii. 25 ὅτε χρεῖαν ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ

St. Luke xi. 18 εἰ δὲ καὶ ὁ σατανᾶς ἐφ’ ἑαυτὸν διεμερίσθη πῶς σταθήσεται ἡ βασιλεία αὐτοῦ ;

St. Mark iii. 26 καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ’ ἑαυτὸν ἐμερίσθη καὶ οὐ δύναται στήναι ἀλλὰ τέλος ἔχει

St. Luke viii. 6 καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν

St. Mark iv. 5 καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πεπρωδες ὅπου οὐκ εἶχεν γῆν πολλήν

St. Luke viii. 8 καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα

St. Mark iv. 8 καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενον

St. Luke viii. 24 καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη

St. Mark iv. 39 καὶ ἐκόπασεν ὁ ἄνεμος καὶ ἐγένετο γαλήνη μεγάλη

St. Luke viii. 39 ὑπόστρεφε εἰς τὸν οἶκόν σου

St. Mark v. 19 ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς

St. Luke *ibid.* καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός

St. Mark *ibid.* καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἐλέησέν σε

St. Luke viii. 41 παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ

St. Mark v. 23 καὶ παρακαλεῖ (*vel* παρεκαλεῖ) αὐτὸν πόλλα λέγων ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει (*καὶ θέλω*) ἵνα ἔλθῶν ἐπιθῇς τὰς χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ

St. Luke viii. 47 ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν τρέμουσα ἦλθεν

St. Mark v. 33 ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα εἰδυῖα ὃ γέγονεν αὐτῇ

St. Luke	viii. 52	ὁ δὲ εἶπεν μὴ κλαίετε
St. Mark	v. 39	καὶ εἰσελθὼν λέγει αὐτοῖς τί θορυβεῖσθε καὶ κλαίετε ;
St. Luke	ix. 28	. . . εἰς τὸ ὄρος προσεύξασθαι
St. Mark	ix. 1	. . . εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους
St. Matt.	xvii. 1	. . . εἰς ὄρος ὑψηλὸν κατ' ἰδίαν
St. Luke	xviii. 23	ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο
St. Mark	x. 22	ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος
St. Luke	xviii. 30	πολλαπλασίονα ἐν τῷ καίρῳ τούτῳ
St. Mark	x. 30	ἐκατονταπλασίονα νῦν ἐν τῷ καίρῳ τούτῳ
St. Luke	xxi. 4	ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλεν
St. Mark	xii. 44	πάντα ὅσα εἶχεν ἔβαλεν ὅλον τὸν βίον αὐτῆς
St. Luke	xxi. 30	ὅταν προβάλωσιν ἤδη
St. Mark	xiii. 28	ὅταν αὐτῆς ἤδη ὁ κλάδος ἀπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα
St. Luke	<i>ibid.</i>	γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν
St. Mark	xiii. 29	γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις
St. Luke	xxii. 12	. . . δείξει ἀνάγαιον μέγα ἐστρωμένον
St. Mark	xiv. 15	. . . δείξει ἀνάγαιον μέγα ἐστρωμένον ἑτοιμον
St. Luke	xxiii. 26	. . . Σιμ. τινα Κυρην. ἐρχόμενον ἀπ' ἀγροῦ
St. Mark	xv. 21	. . . παράγοντά τινα Σιμ. Κυρην. ἐρχόμενον ἀπ' ἀγροῦ
St. Luke	xxiii. 35	. . . ἄλλους ἔσωσεν, σωσάτω ἑαυτὸν . . .
St. Mark	xv. 32	. . . ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι . . ἵνα ἴδωμεν καὶ πιστεύσωμεν
St. Matt.	xxvii. 42	ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι . . καὶ πιστεύσωμεν ἐπ' αὐτόν
St. Luke	xxiv. 1	Τῇ δὲ μιᾷ τῶν σαββάτων ὀρθρου βαθέως . . .
St. Mark	xvi. 1, 2	Καὶ διαγενομένου τοῦ σαββάτου . . καὶ λίαν πρωὶ τῇ μιᾷ τῶν σαββάτων. . .

We have been taught that the "shorter" text is not only the more desirable but must represent basic conditions of *Λογια* or of "Q."

Why should St. Luke then "flee the truth" here because he gives us the shorter accounts? Why should not St. Mark have amplified the accounts? Why are we to be forced into acquiescence in the theory that Mark formed the basis for Matthew and Luke in these synoptic passages, if it was not the imaginary "Q"?

As to St. Luke "fleeing the truth," as against unnecessary Semitic redundancy in Mark, the matter is ridiculous. Supposing St. Luke did use St. Mark, was it necessary for him to *copy* word for word. I suppose St. Luke could have employed someone to copy Mark had he wished to do that. He simply supplements Mark, giving us those wonderful



parables that all the critics accept. Why cannot they leave the beloved physician alone, if, writing for Greeks, he prefers his own language as a historian?

As to the Josephus business it is not creditable to seek to make Luke dependent on Josephus, when on similar occasions we are assured that sub-apostolic Fathers are not dependent on the N.T. writings but on a "lost source common to both." We cannot argue both ways. If this be true of sub-apostolic Fathers we must allow St. Luke and Josephus also to be dependent on a common lost source.

As to the Gospel of John,† Burkitt treats it as of no account whatever. But the *grounds* of this disbelief apply equally to the Gospel of Mark, for quotations from Mark are practically nil in the earliest times. The critics first sought to destroy St. John's Gospel as a historical document. Next they decided that St. Matthew's Gospel‡ was not prior to that of St. Mark, although the earliest Patristic testimony is all in favour of St. Matthew. Now Smith tells us that St. Luke is an absolute liar. We are left with Mark, the shortest in matter, the most ample in substance. Yet it has not as great claims to historic priority, as evidenced by early quotations, as the other Gospels. Are we eventually to be left with nothing? Is all this fine criticism simply bent upon pulling the house down upon its ears?

I take the liberty of speaking out thus without mincing matters because no one else seems to care to do so, and to handle the matter with gloves and soft phrases seems to me would be unfaithful.

Shall we not do well to attend to the *textual* side of the problem before indulging in the vain imaginings and superficial flights of the "higher" criticism? Are we really better and more capable critics than *Tertullian*? *Tertullian* does not consider that St. Luke "distorted" the sermon on the mount.

† Yet *Tertullian's* order is (1) John, (2) Matthew, (3) Luke, (4) Mark (*cf.* Scrivener's and Gregory's Introductions) and *Tertullian's* words (against Marcion iv. 2) are: "Denique nobis fidem ex apostolis Johannes et Matheus insinuant, ex apostolicis Lucas et Marcus instaurant."

‡ But see the refutation of this in 'S. Mark's indebtedness to S. Matthew,' by F. P. Badham (T. Fisher Unwin, London, 1897), and note the lists in chapter iii. Then read the words of introduction there and run on to ch. iv. p. 38 for the continuation of the author's summary, as follows:—

"Of course in many of these cases, considered separately, the obligation might be in either direction—S. Matthew might have pruned, toned down, &c.—but considering them all together one can see that there is a unity on the positive side and not on the negative. To suppose that S. Matthew had predilections exactly antithetical to those of S. Mark is to suppose a literary miracle...What an extraordinary conception of S. Matthew we are driven to by the hypothesis that the precise vivid details of S. Mark are original! For these details are absent from S. Matthew one and all, and if the Matthaean narratives are to be derived from those in St. Mark, the conclusion is inevitable that the author of the former was unprecise, unpicturesque deliberately!"

*Dean Inge on St. Paul.*

"How do ye say we are wise and the law of the Lord is with us? Lo the false pen of the scribes hath wrought falsely" (Sept: "In vain hath wrought the false pen of the scribes").†—Jerem. viii. 8.

Before concluding I wish to pass in review a still more recent article (Jan. 1914) in the *English Quarterly Review* on "St. Paul" by the Dean of St. Paul's.

In the list of authorities under review heading his article I miss the German writer *Drews*' scurrilous and unscholarly volume entitled *THE CHRIST MYTH*, in which he wrote (3<sup>rd</sup> ed., p. 207, on "*the Pauline Jesus*") :  
 "At the present day it will be acknowledged by all sensible people that, as Ed. von Hartmann declared more than thirty years ago, *without Paul the Christian movement would have disappeared in the sand* just as the many other Jewish religions have done ;"

yet *Dean Inge* takes precisely the same line as *Drews*, and, while perhaps he may not be pleased to be coupled with *Drews*, it is clear that the same school of thought animates the infidel and the Churchman. *Dean Inge* sums up thus (p. 68) :

"It is impossible to guess what would have become of Christianity if he (Paul) had never lived ; *we cannot even be sure that the name of Jesus would still be honoured amongst men.*"

Thus the same view is held by the atheist and antichrist *Drews* as that put forth soberly and solemnly at the close of his article by a high dignitary of the Episcopal Church.

Is it true then that without Paul Christianity would be dead ?

To accept this view is to deny the Paraclete's presence, to deny the Saviour's Godhead, and to belittle God the Father to a degree !

If instead of following *Drews*, it had been said by *Dean Inge* that Paul happened to be the Master's "chosen vessel" to convey the message to the Gentiles, that his letters had been inspired by His grace, and preserved to us by His agencies, it would have been sufficient. As it stands the Dean's expression seems to point to the survival of Christianity depending *fortuitously* upon Paul's personality—surely a very travesty of the Christian verities !

Unfortunately modern "scholars" delight in the crudest and most irreligious utterances, if they can only thereby show that they are free and untrammelled thinkers.

There were many others besides Paul. In the *Didache* for instance (that ante-Barnabas document) occurs a sentence even more noble than any appearing in 1 Cor. xv., viz. (Did<sup>iv</sup>. 8) :

εἰ γὰρ ἐν τῷ ἀθανάτῳ κοινωνοί ἐστε, πόσω μᾶλλον ἐν τοῖς θνητοῖς.

The trouble is that the 'scholarship' of the last few years is

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† A-V is apparently "conflate."



painfully arrogant and seems to think that it has made great discoveries. All this appears in the Dean's article again and again. He says :

(p. 46) "*It is only in our own day* that the personal characteristics of St. Paul have been intelligently studied... It has been left for the scholars of *the present century* to give us a picture of St. Paul as he really was..." (Then he goes on to describe the picture: "—a man much nearer to George Fox or John Wesley than to Origen or Calvin." This is almost laughable. Have 'modern scholars' discovered this indeed? The only suggestion I would offer is that the comparison is a little inverted. George Fox and John Wesley were men much nearer to St. Paul than to Origen or Calvin. Why should St. Paul take the low place in the form of the comparison?)

(p. 47) "The 'Pastoral Epistles' are probably not genuine, though the defence of them is not quite a desperate undertaking." †

(p. 52) "A curious indication *which has not been noticed* is that as he tells us himself he five times received the maximum number of lashes from Jewish tribunals."

(p. 63) "The Evangelist whom we call St. John is the best commentator on Paulinism. *This is one of the most important discoveries of recent New Testament criticism.*" Indeed!

(p. 66) "...though *it is only recently* that this character of the Pauline churches has been recognised."

(The Dean has been fondling the word 'mystery-religion' and applying it to St. Paul's Christianity and Churches; one sentence runs: "Second, the promise of spiritual communion with *some* Deity." Observe the calculated subtlety of the comparison here between the mystery-cults of the Greeks and the mystery-religion of the Christians).

As to the quotation from p. 47—"The Pastoral Epistles are probably not genuine"—who says so? Only *some* critics; ‡ and these gentlemen are never agreed among themselves on other matters. Yet the Dean reads from these same pastoral Scriptures in public, and accepted them (1, 2 Timothy, Titus, Philemon) when ordained, which ordination embodied a continuous declaration, not to be put aside at will by anyone while still within the Church. The question is "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" *Answer*: "I do believe them." I am aware that a movement is on foot to modify this declaration (which would indeed open the way to a grand muddle), but the adage of a great churchman—

"Philosophia quotidie progressu, Theologia nisi regressu, non crescit"—

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†‡ *Ramsay*: 'The Church in the Roman Empire,' pp. 248 and 365 note, accepts them as genuine. How then can *Inge* write as he does when a modern scholar such as *Ramsay*, of surpassing eminence, endorses them? Dean Inge himself, speaking at the Lyceum Club (*circa* May 10, 1914), is reported to have referred to "the advice *which St. Paul gave to Timothy*," and then to have quoted 2 Tim. ii. 3!

may be recommended to these progressive churchmen. If we abandon the Epistles to Timothy today, the critics of tomorrow may restore them.† If we abandon Ephesians‡ today, its Pauline authority may be fully established tomorrow.

In order to accept the views which ‘modern scholarship’ presses upon us in so cavalier a fashion, we must believe that *Tertullian* and *Irenaeus* before A.D. 200 were worse judges of the Canon than critics of today. *Tertullian* does not hesitate to use Ephesians|| as a Pauline epistle and sets his seal on both epistles to Timothy as Scripture in many places.

In *Tertullian’s* treatise *de pudicitia* he quotes from 1 Tim. i. in chapter xiii. several times. Then follows this up in chapter xiv. by using the apostle’s own description of himself in 1 Tim. i. 1 and 2 Tim. i. 1. He writes <sup>Pudic xiv. near the end :</sup>

“ne scilicet *Paulum apostolum Christi*, doctorem nationum in fide et veritate, vas electionis...”

He also quotes from *Titus* and has confirmed *Philemon* in <sup>Marcion v. 21 :</sup>

“To this epistle alone did its brevity avail to protect it against the falsifying hands of Marcion. I wonder however when he received [into his Apostolicon] this letter which was written to but one man,¶ that he rejected the two epistles to Timothy and the one to Titus, which together treat of ecclesiastical discipline.”

Is *Tertullian* then not a better witness than *Marcion*? Must we class Dean Inge also with the Marcionites? What better proofs do we require than *Tertullian’s* express testimony? Can the ‘modern scholars’ give us anything as ancient *against* the Pauline authorship? For *Marcion* is clearly out of court and always has been.

Or is it that ‘modern scholars’ are impatient of ‘ecclesiastical discipline,’ referred to by *Tertullian* as contained in the letters?

To whom but St. Paul himself can 1 Tim. i. 13 refer?—

“...formerly being a blasphemer and a persecutor and an overbearing ungovernable man. But I obtained mercy because I did it ignorantly in unbelief”; or again :

2 Tim. i. 16, 17 “The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me *and was not ashamed of my chain, but when he was in Rome* he sought me out very diligently and found me”; or again :

„ i. 9 “Wherein I suffer evil *unto bonds* as a malefactor, but the word of God is not bound”; or again :

„ iii. 11 “Persecutions, afflictions, what things befell me in

† The arguments against them are absolutely inconclusive.

‡ P. 47 : “Of the rest the weight of evidence is slightly against the Pauline authorship of Ephesians.”

|| Whether this epistle was addressed to those at Ephesus or elsewhere matters not.

¶ See Bishop Wordsworth’s very beautiful remarks about the letter to Philemon.



Antioch, in Iconium, in Lystra, what persecutions I endured. But out of them all the Lord delivered me"; or again :

2 Tim. iv. 11 "Only Luke is with me" ;

„ iv. 14 "Alexander the coppersmith did me much evil."

Again and again in the pastoral epistles there are exhortations to avoid foolish questions, babblings, endless genealogies, profane and old wives' fables, "for (2 Tim. iv. 3) the time will come when they will not endure sound doctrine."

Is that time upon us ?

In order that readers may not think that I am unaware of any "new" arguments against the genuineness of the pastoral Epistles and that such exist, I will frankly confess that I know of no 'new' arguments against them, and I venture to say that neither does the Dean of St. Paul's. Threadbare arguments there have been, briefly referred to by that excellent critic Bishop C. Wordsworth in his N.T., p. 434, as to the peculiar phraseology of the Epistles—arguments which he dismisses in a few well-chosen words ; but of *new* arguments against them by 'modern scholars' where are they, Mr. Dean? I think they are in Marcion's locker. Certainly the suggestion that the heresies referred to in the Epistles are of later date than St. Paul's times is absolutely inconclusive and not even probable.†

We cannot afford to be divorced from the 'Pastoral Epistles' in this summary fashion. We regard them as some of St. Paul's most inspired utterances against the wicked unbelief and misbelief of 'the last times.' Thus the closing admonition of the 1st Epistle to Timothy covers the ground magnificently in one sentence :

"O Timothy, the (sacred) deposit guard (carefully), turning away from the empty babblings and oppositions OF SCIENCE FALSELY SO CALLED, which some professing, have failed ('missed the mark' R-V marg) ‡ concerning the faith."

(Ὁ Τιμόθεε τὴν παραθήκην (or παρακαταθήκην, the meaning is the same) φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως, ἣν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἡστόχησαν). ||

Has the Anglo-Saxon race outgrown its Bible and the four-fold Gospel narrative? To hear the Dean one would think so. He writes (p. 45) : "We know very little in reality of Peter and James and John, of Apollos and Barnabas. *And of Paul's divine Master no biography can ever be written.*"

† See Dr. Lindsay's explanation of the weakness of Harnack's position (p. 140 note, 'The Church and the Ministry in the early centuries,' London, 1902).

‡ ἡστόχησαν A-V 'erred,' but the meaning is stronger: 'failed.' Thrice is this word used in Timothy. Elsewhere at 1 i. 6 and at 2 ii. 18.

|| The verse has been challenged as a later addition, but on flimsy grounds.

Observe the absence of the word *adequate*. The Dean does not say "and of Paul's divine Master no *adequate* biography can ever be written," but simply "no biography can ever be written." We seem to feel that he means "no biography *has ever been* written."

What is he trying to teach? That the Gospel-narrative is untrue, or only so imperfect that it is useless to 'modern scholars'? Why always harp on the insufficiency of our documents to portray all that went on in those days in Galilee? This spirit of unrest is not scholarship; it is simply "denying the power." Oh, for winged words to combat these stupid heretical suggestions!

For suggestions they are. Suggestions full of guile, emanating from the false teachers,† false apostles,‡ false brethren,§ false prophets,¶ in our classrooms; suggestions that Peter's memory failed him, that Mark suppressed things, and John introduced questionable stories; that Luke changed and embroidered, and that none of the Gospellists told the truth!

'Modern scholars' love to touch on the forbidden ground of the speculative philosophies which St. Paul so often condemns in his pastoral epistles. They touch upon it and withdraw, but the harm for the reader is done. Thus on p. 60, of course the Dean does not mean that he approves of any idolatry, yet here is the *wording* of the sentence: "In addressing the Gentiles, we may assume that he followed the customary Jewish line of apologetic, denouncing the folly of idolatry—an aid to worship *which is quite innocent* and natural in some peoples, but which the Jews *never understood*."

Reduced to plain English what does this mean?

Does it mean that although the Jews did not understand it (is "never" quite accurate, by the way?), idolatry is nevertheless helpful?

Again, pp. 66/67: "It is useless to deny that St. Paul regarded Christianity as, at least on one side, a mystery-religion . . . It was as a mystery-religion that Europe accepted Christianity . . . And students of the New Testament have not yet realised the importance of the fact that St. Paul, who was ready to fight to the death against the Judaising of Christianity, was willing to take the first step, and a long one, *towards the Paganising of it*. It does not appear that his personal religion was of this type. He speaks with contempt of some doctrines and practices of Pagan mysteries, and will allow no 'rapprochement' with what he regards as devil-worship. In this he remains a pure Hebrew. But he does not appear to see any danger in allowing his Hellenistic churches to assimilate the worship of Christ to the honours paid to the gods of the mysteries, *and to set their whole religion in this framework*, provided only that they have no part nor lot with those who sit at 'the table of demons'—the sacramental love-feasts of the heathen mysteries."

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† 2 Peter ii. 1.

‡ 2 Cor. xi. 13.

§ Gal. ii. 4.

¶ Matt. vii. 15, xxiv. 11, Mark xiii. 22, 1 John iv. 1.



Now what in the name of common sense does all this mean? Of course 'modern scholars' understand the tone, the wording, the lesson (is there one?) pervading this kind of high-sounding talk. But from a churchman to churchpeople it is un-Pauline and un-ecclesiastical. It is walking unconcernedly on dangerous ground. It is hinting always at an undercurrent of unbelief latent in the 'modern scholar's' inmost soul.

Either we have God's true religion and our mystery-cult is absolutely un-pagan and unlike any other in the world, or for *Deus* let us substitute *Di* and be done with it, and wipe out all Paul's striving to inculcate the lesson of "the one true God."

But this is not nearly all. For close after this comes another astonishing sentence:

"There is something *transitional* about all St. Paul's teaching." This curious λόγιον is left unexplained and followed by a perfectly harmless ten lines (bottom of p. 67), but the sting of the word remains. There is nothing *permanent* then about the foundations of Christianity as preached by Paul? What does the excellent Dean mean? That things which might offend the modern feminine suffragist are to be found in Paul's teaching? But he has just disallowed the Epistles in which the major part of this teaching occurs! We have to give it up.

But the Dean is not a consistent writer anyway, for on p. 60 he says first of Paul's language: "His Greek, though vigorous and effective, is *neither correct nor elegant*"—and then a few lines below: "Regarded merely as a piece of poetical prose 1 Cor. xiii. is *finer than anything that has been written* in the Greek language since the great Attic prose writers."

And is this also a modern discovery?

I have said that Dean Inge is not consistent. We find another instance on p. 50. Under verbiage and somewhat elaborate language he seeks to impress us with the scholar's profundity, yet his study of Ramsay (cited among his authorities on the first page) is not profound enough for him to avoid direct and unnecessary antagonism to Ramsay's views as to St. Paul's family.† Dean Inge writes (without in the slightest degree indicating that this is opposed to Ramsay, whom he is reviewing *inter alios*):

"St. Paul did not belong to the upper class. He was a working artisan, a 'tent-maker,' who followed one of the regular trades of the place."

Ramsay accounts quite otherwise for St. Paul's poverty, and I cannot but think that Ramsay has the better and more solid foundation for his views. In as fine a passage as one can find in his works, and with an almost unerring instinct for happy solutions and inspiring views, quite above the clap-trap of the schools, Ramsay describes the scene at home after St. Paul's conversion, the bitter words which must have passed

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† Succinctly stated on pp. 31/37 of 'St. Paul the Traveller.'

from father to son, incidentally exhibiting, by an 'e silentio' method, the reality of St. Paul's conversion, the certainty of his heavenly vision, and the permanence of his new views as to religion. He pictures the final break with home ties, and our apostle become a wanderer upon the face of the earth; then, and only then, driven to take up a trade for his living. Not that he learned the trade then, for in accordance with custom he had doubtless learned it at home, but that after leaving a comparatively affluent family 'milieu' he had to face the world alone for the first time.

Again, a cruel and subtle endeavour is made by referring the 'thorn in the flesh' of St. Paul to a predisposition to epilepsy—here again our good Dean is following Drews—to account for his 'visions' and the matter of his conversion.

It is as subtle as it is cruel, and as cruel as it is subtle, for it is introduced some distance away from the main theme of the conversion, which is discussed as follows:

"What caused the sudden change which so astonished the survivors among his victims? To suppose that nothing prepared for the vision near Damascus, that the apparition in the sky was a mere 'bolt from the blue,' is an impossible theory. The best explanation is furnished by a study of the apostle's character" (observe the subtlety of the allusion) "which we really know very well. . . .

"The vision came in the desert, *where men see visions and hear voices to this day*. They were very common in the desert of Gobi when Marco Polo traversed it. The 'spirit of Jesus,' as he came to call it, spoke to his heart, and the form of Jesus flashed before his eyes.† Stephen had been right; the crucified was indeed the Lord from Heaven. So Saul became a Christian; and it was to the Christianity of Stephen, not to that of James the Lord's brother, that he was converted."

Here the Dean comes out more into the open. Reduced to plain English it is this. Paul was an epileptic. The vision he saw took place during such an attack. He *imagined* that Jesus had appealed to him, but the vision was no more real than any other which other men from that day to this have experienced in the same neighbourhood. He was *really* converted by pondering over Stephen's attitude and steadfastness.

Turning back to p. 51 you will find how the Dean falls into line about this epilepsy theory. He guards the matter slightly. "He was liable to mystical trances in which *some* have found confirmation of the supposition that he was an epileptic." That sounds mild, but close by he goes on to add that the belief of 'some' is also his belief; for he says: "He suffered from some obscure physical trouble, the nature of which we can only guess. *It was probably epilepsy.*" He then proceeds to say: "But these abnormal states were rare with him; in writing to the

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† The Dean means as an epileptic.



Galatians he has to go back fourteen years to the date when he was 'caught up to the third Heaven.' This serves a double purpose, implying the epileptic fits were rare but none the less real although connected with heavenly visions. But does not Dean Inge see that the ground is untenable? No man, subject to epilepsy, would have dared to imperil the efficacy of his message by falling down in a fit at a critical moment. That surely 'va de soi' as to Paul's character. Secondly, the long interval between visions stamps them as quite exceptional and as having nothing to do with epilepsy, for an epileptic subject could never have gone through the long series of trials and privations and hardships which fell to the lot of Paul without a frequent recurrence of the malady.

Nothing loth, however, Dean Inge continues (p. 52):

"At that time anyone who underwent a psychical experience, for which he could not account, believed that he was possessed by a spirit good or bad."

This is the modern method of argument. If the epilepsy suggestion does not work, fall back on a statement such as this, to destroy man's belief in anything superterrestrial. In plain English: "If Paul's visions were not due to epilepsy, at any rate he was mistaken in thinking he had been near the third Heaven or had any intercourse with the unseen world." Or in other words: "We plain matter-of-fact twentieth-century theologians reduce all these things to terrestrial terms. We have nothing to do with the extra-terrestrial. We profess to believe in God and Jesus Christ whom He has sent from Heaven, but really we do nothing of the kind. We would like to, but the full evidence, you know, is wanting, and pending further light we must just behave like common-sense mortals." †

Not content with the denial of the reality of Paul's communion with Christ, Dean Inge also falls foul of St. Luke's predilection for the supernatural. He has entirely failed to see that if a physician can believe in the supernatural a churchman can also do so, but, as I say, that is beyond the churchman of today. He sees the miracle of the awakening Spring and "passes by on the other side," seeking and praying for "more light."

This is what the Dean has to say of St. Luke (p. 48): "...a man of very attractive character; full of kindness, loyalty and Christian charity. He is the most feminine (not effeminate) writer in the New Testament, and shows a marked partiality for the tender aspects of Christianity. *He is attracted by miracles* and by all that makes history picturesque and romantic." This sounds delightful, but wait only a few lines (p. 49): "The narrative is coloured in places by the historian's *love for the miraculous*." Our critic, observe, does not in his certificate of good character say that St. Luke is either 'sober' or 'truthful.'

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† One of these days, however, a man who does *not* believe in 'miracles,' or anything extra-terrestrial, will be considered crude, ignorant, uneducated and incapable of apprehending inter-cosmic phenomena (see article by Sir Wm. Barrett, F.R.S., in *Contemporary Review* for June 1914).

According to the Dean he is neither. The Dean, like Robinson Smith, makes no apology for calling St. Luke a liar. And I make no apology for putting this plain interpretation into the Dean's mouth, for here is what he says (only seven lines further down):

"*The Greek historian invented speeches for his principal characters*; this was a conventional way of elucidating the situation for the benefit of his readers. Everyone knows how Thucydides, the most conscientious historian in antiquity, habitually uses this device, and how candidly he explains his method. WE CAN HARDLY DOUBT THAT THE AUTHOR OF ACTS † HAS USED A SIMILAR FREEDOM, though the report of the address to the elders of Ephesus reads like a summary of an actual speech."

Could disguised venom, wrapped up in the soft qualifying and slightly guarded phrases of the modern school, go further?

This kind of thing ecclesiastics do not seem to consider either dangerous or heretical. I write as a layman and I solemnly assure them that they will reap a whirlwind from this wicked sowing. For wicked seeds they are, put forth for our comfort and edification (God save the mark!).

Can it be possible that ecclesiastics not only forget the Master's admonitions "Let your communication be yea yea, nay nay, for whatsoever is more than these (περισσὸν τούτων) is from evil (ἐκ τοῦ πονηροῦ ἔστω)," but that they scurrilously suggest that our Lord's own sub-followers were addicted to falsehood and to the literary affectations of the times in delivering their solemn message? Messieurs les Ecclésiastiques, allow me as a layman to say that such a suggestion is not only unworthy but scandalous. And you have no proofs of it to offer.

What you do offer us is an extrinsic and emasculated Christianity as far removed from the real thing as is your own doctrine from that which you impute to Paul with his pure mysticism (p. 53), "The mystical doctrine of the Spirit of Christ immanent in the soul of the believer, a conception which was the core of St. Paul's personal religion," only you spoil it by using the expression "a conception," as if Paul had 'conceived' it and it was not after all real!

Away with your half-truths and your innuendoes or you will soon preach to empty benches.

The early Church which lived according to the precepts of the *Didache* had many notable Evangelists besides St. Paul. Like some of Paul's letters their names have perished or are only briefly recorded in the lists of Paul's co-workers, but who can stand in the silent chambers of the private burial places of great Roman-Christian citizens of the first century and not realize that Peter's message, as well as Paul's, that the

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† Just above, the Dean practically admits the Lucan authorship of Acts. (This comparison with Thucydides evidently comes direct from the classroom of some University lecturer.)



messages of Luke and Mark and John and Justus, and Apollos, as well as those of Timothy, of Silvanus, of Philemon and Sosthenes, of Titus and Onesiphorus, Urbanus and Stachys and Apelles, of Crescens and Clement, of Tychicus and Artemas, of Erastus and Trophimus, of Ampliatus, of Persis, of Zenas and Apollos, of Archippus, of Epaphroditus, Epaphras and Aristarchus, of Philologus, of Asyncritus and Patrobas, of Epaenetus, Rufus, Hermes, Hermas, Phlegon, of Eubulus, Pudens and Linus, of Tertius Paul's scribe, of Apphia, Prisca and Aquila, of Claudia, of Phebe, of Tryphaena and Tryphosa and Julia, contributed to the continuity of the Christian Church apart from Paul himself.

These all standing shoulder to shoulder † fought the heretics of that day: Hymenaetus and Philetus, Phygellus and Hermogenes, Demas and the rest. They fought them to a standstill for a time. But we,—we,—we dally with heresies and toy with fire. I do not lay myself open to the rebuke that the above-named represent St. Paul's own converts, for they do not, all of them. Besides St. Paul confesses himself to have been refreshed by *others* (1 Cor. xvi. 17): "But I rejoice at the presence of Stephanas and Fortunatus and Archaicus, for that which was lacking on your part these have fulfilled. For they have refreshed (*ἀνέπαιψαν*) ‡ my own spirit as well as yours (*καὶ τὸ ὑμῶν*). Recognise therefore such as these (good) men."

Their preaching must then have been, like that of Paul himself, productive of far-reaching results.

Again (Rom. xvi. 7): "Salute Andronicus and Junias my kinsmen, and my fellow prisoners who are of note among the apostles, who also have been in Christ before me."

Two things stand out here, first that some of Paul's kinsfolk were of the Faith, and secondly a humble recognition that he, Paul, was still the "least of the Apostles," and that the other workers were doing as great a work as he himself.

Has the Dean forgotten St. Paul's growth in grace? As his ministry flourished, so he himself becomes more humble. As Christ from the 'good shepherd' (John x. 11) becomes the 'great shepherd' (Heb. xiii. 20) and then the 'chief shepherd' (1 Pet. v. 4), so St. Paul decreases: A.D. 57 "I am the least of the apostles" (1 Cor. xv. 9)

A.D. 61/3 "less than the least of all saints" (Eph. iii. 8)

A.D. 65? "...sinners, of whom I am chief" (1 Tim. i. 15)

In the light of this what does Dean Inge's sentence mean on p. 54?—

"It does not seem likely that a man of so lofty and heroic character was ever seriously troubled with ignominious temptations."

† Didache<sup>xvi. 2</sup> πυκνῶς. "πυκνῶς δὲ συναχθήσεσθε ζητοῦντες τὰ ἀνήκοντα ταῖς ψυχαῖς ὑμῶν."

‡ The same word as at Matt. xi. 28 "Come unto me all ye that labour and are heavy laden and I will give you rest."

Yet he starts his article thus (p. 45) :

“ With St. Paul it is quite different. He is a saint without a luminous halo. His personal characteristics are too distinct and too human to make idealisation easy. For this reason he has never been the subject of popular devotion. Shadowy figures like St. Joseph and St. Anne have been divinised and surrounded with picturesque legends ; but St. Paul has been spared the honour or the ignominy of being coaxed and wheedled by the piety of paganised Christianity.”

It is Inge therefore who in the sentence on p. 54 elevates St. Paul further above other mortals than the Church has ever elevated St. Joseph or St. Anne !

’Tis a curious bit of writing on p. 54, and implies a strange sub-conscious strain in the mind of the Dean.

But if St. Paul “ turned the world upside-down ” it was only to assist in founding through *others* the glorious heritage which is ours to-day, not by human agency, not by any St. Paul—as Drews and Inge suggest—but by Divine agency permitting certain instruments to stand out above others, but only “ by permission.”

This article by the Dean of St. Paul’s Cathedral is cold-blooded, and not really scholarly. The whole message is tinged with phrases which sound ill in a Dean’s mouth.

Thus his disquisition on the God of the Old Testament (p. 54/55) is a lurid example of what not to write. “ The distinctive feature of the Jewish religion is not, as is often supposed, its monotheism... And when Jahveh became more strictly ‘ the only God,’ the cult of intermediate beings came in and restored a quasi-polytheism...” What is the Dean talking about ? Of Israel’s pure religion or of its lapses ?

This is dealing with the matter from a purely literary standpoint, a point of view which ruined Westcott and Hort’s work on the New Testament text, and a standpoint which is as foreign to the spirit of the glorious Gospel as anything that can well be imagined. To become entangled in folk-lore and to dissociate Paul’s personal religion from his teaching (pp. 53, 63, 66) is undignified, to say the least.

Progress is barred, gentlemen, unless we return to the “ old paths,” *for there can be nothing new* in the religion of Jesus Christ. Either there was one authoritative revelation, and one sacrifice once for all, *or there was not*. No *via media* exists. All this beating about the bush leads but to confusion and apostasy, “ and if the righteous scarcely be saved, where shall the ungodly and the sinner appear ? ” (1 Peter iv. 18). There is one royal road and only one, and that was clearly indicated by others besides St. Paul. If Paul had never lived the message would have lived on.

Therefore when Dean Inge, following Drews, says :

“ *It is impossible to guess what would have become of Christianity if he (Paul) had never lived ; we cannot even be sure that the name of Jesus would still be honoured among men,*”



we lift our hands in horror and exclaim : Is this a Dean writing ? Is this his message of consolation to the afflicted, the sin-sick and the sorrowful ? Has he understood his hero at all if he writes thus of him ? Would not St. Paul himself be the most shocked of all of us to read this utter reversal of the divine order of events ?

The Dean means (I will presume this in all charity) that St. Paul was the instrument chosen of God to be the chief missionary to the nations. If he means only this it is nothing new, and no new discovery of these latter days !

But if he means that Paul by a series of fortuitous visions during epileptic attacks had false views, had imaginary communion with Jesus Christ, preached a pure but vain Gospel on shadowy grounds, was not "a chosen vessel" but a self-appointed advocate of a religious mystery-cult, and but for this delusion would never have preached and written, and that it was owing to St. Paul's delusions that the western world embraced Christianity, then I say it is time to call a halt and ask these clerics to put their articles into plain and unphilosophical English that we may understand, we laymen, what is before us, and decide whether or not to leave "the Church."

In the words of Jeremiah (xxiii. 32) :

*Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies and by their lightness ; yet I sent them not nor commanded them ; therefore they shall not profit this people at all, saith the Lord.*

Let us turn on the other hand to a more helpful view of such matters.

When a Frenchman applies himself seriously to a deep study I find his reasoning more cogent, his conclusions more exhaustive, his explanations more luminous, his summaries more definite, and his entire critical attitude more scientific and profound than the similar series of mental or psychic efforts on the part of a German, an Englishman, or an American.

I would therefore commend a very bright comprehensive and thorough-going synopsis of New Testament criticism by *André Arnal*, Professor of Theology at Montauban, which reached me recently from a friend, and which appeared in the mid-February number for the current year of a periodical called *FOI ET VIE*, published in Paris. The article is entitled "*Le Nouveau Testament devant la critique*," and will help many to a clearer view of the great issues which are so often confused and befogged in the mass of semi-philosophical and pseudo-scientific critical literature which rushes at us from every corner of so-called Christendom.

I will quote one pregnant sentence towards the close of this twenty-two column article, and urge my readers to obtain and read the whole article for themselves. It will do them good, from Dr. Sanday and

Dr. Harnack down through the rank and file of our critics. They will probably agree with every word which Dr. Arnal has printed, and yet their doctrine is not set forth at all in the same way. We miss the dignified constructive character in their works.

Here is Dr. Arnal's summary :

“ Il faut qu'au savoir parfois un peu amer que donne la critique s'ajoute le savoir, infiniment plus précieux, que donne l'expérience religieuse personnelle ; à l'étude qui veut comprendre doit s'unir la prière qui ne veut qu'adorer. Les deux ne sont pas nécessairement liées : *c'est pourquoi il y a des savants qui manquent de foi, et des croyants qui manquent de connaissance.* NI L'UN NI L'AUTRE CONDITION NE SONT ENVIABLES POUR QUI VEUT ÊTRE UN TÉMOIN DU CHRIST...”

“ *Neither the one (attitude) nor the other condition is desirable for anyone who wishes to be a witness for Christ.*” This is a true saying. The “savants qui manquent de foi” are summed up in 2 Tim. iii. 7: “*Ever learning and never able to come to the knowledge of the truth.*” In the same chapter the “croyants qui manquent de connaissance” are assured that the real man of God, to be “complete and thoroughly furnished unto all good works,” must be thoroughly versed in the Scriptures.

So, insensibly, Dr. Arnal almost uses the language of this Pastoral Epistle to illustrate his point, and yet we are asked by such as Dean Inge to doubt that St. Paul wrote the Pastoral Epistles. Well, if he did not, *a greater than Paul* then was faithful enough to warn us of the last times!—to warn us of those “having a form of godliness but denying the power thereof,” and so we find that if Paul had never lived, the name of Jesus would *not* have been forgotten among men, for the writer of the Pastoral Epistles has kept alive the deepest truths and teachings of the Christian religion.

Sublime epistles ! whether of Paul or of Apollos or of another mighty servant of God !

Did a second-century forger then invent the introductions to both epistles?—

(1 Tim.) Paul an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ which is our hope, unto Timothy my own son in the faith. . . .

(2 Tim.) Paul an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy my dearly beloved son. . .

Perish the thought that these sublime prologues of “life” and “hope” in Christ Jesus should not be from the pen of Paul. But,—if they and the epistles themselves are *not* of Paul, then Dean Inge's contention falls to the ground of its own false-weight, for the name of Christ *would* have lived on among men by means of these short and superb epistles, even if Paul's other universally acknowledged writings had perished, or if he himself had never lived.



*Conclusion.*

Our daily actions are based as much on the experience of the past and upon the probabilities of the future as upon our own *knowledge* of what a day may bring forth. We live, in other words, by Faith. But Faith seems to have abandoned the circles where the cult of both the higher and the lower criticism flourishes. Those in these circles desire facts and tangible proof, like Thomas, demonstrative evidence, *τεκμηρίον* as St. Luke calls it (Acts i. 3), and do not seem to seek this evidence in the proper direction. To revive the Egyptian textual standard of A.D. 200–400 is not scientific, and it is certainly not final. The truth is scattered over all our documents and is not inherent entirely in any one document, nor in any two. Hort persuaded himself that where **SB** were together (as for *ἦρεν* instead of *αἶπει* at John x. 18) they must be right. This kind of fetichism must be done away with. Other documents having the same base must be consulted for the necessary “control” in these passages of **S** and **B**, such as the cursives 892 and Paris<sup>97</sup>. Nor can we lightly disregard **W** when in opposition to **SB**.

A reference to the quotation from Hippocrates on our title-page may not be out of place here. The aphorism was well rendered into French by A. de Mercy in 1811 :

*La vie est courte, l'art est long, l'occasion passe vite, l'expérience est trompeuse, le jugement difficile.*

*Le médecin doit non-seulement faire ce qui convient, IL DOIT ENCORE FAIRE CONCOURIR LE MALADE et ceux qui l'entourent et les choses externes.*

Oh for the Faith of him healed by Peter and John in the name of “Jesus Christ the Nazarene,” the result of which is described by St. Luke in the medical term *όλοκληρία* “perfect soundness” (Act iii. 16). May “perfect soundness” in matters of doctrine and of criticism be restored to us, so that like another blind man healed by the Nazarene Himself in a twofold operation, we may “look up and see all things clearly” (Mark viii. 25).

## END OF PART I.

THANK GOD, ALL THE SHIFTING TO AND FRO OF TEXTS, ALL RECENSIONS AND REVISIONS, AND ALL VARIOUS READINGS, CANNOT TOUCH OR ALTER THE WHOLE BODY OF TRUTH AS WE HAVE IT REVEALED TO US IN HOLY SCRIPTURE; BUT THE SLUMBERING DEPTHS OF GOD'S ETERNAL COUNSELS SHALL REMAIN EVER SAFE FROM THE RIPPLES MADE BY THE BREATH OF MAN ON THE SURFACE OF HIS WORD.—*S. C. Malan*. From the Preface to ‘St. John’s Gospel translated from the eleven oldest versions,’ London, 1862.

## POSTSCRIPT.

Referring to pp. 252/255 *in re περι* or *ὑπερ*, it is to be noted that in the fragment of an "uncanonical Gospel" just published (Vol. X., March 1914, *Oxy*,<sup>1224</sup>) by Grenfell and Hunt, we meet with the expression, on folio 2 recto col. 1 :

*και προσευχεσθε υπερ των εχθρων υμων*

and the general language of the fragmentary context of this early fourth-century document is more akin to St. Luke's diction than to St. Matthew's.



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