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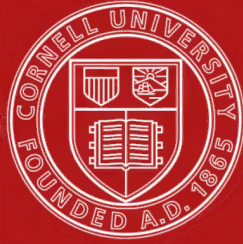
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**CODEX B AND ITS ALLIES**

**Vol. 1**











# CODEX B AND ITS ALLIES

A Study and an Indictment

PART I

BY

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"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 μακρή,  
ὁ δὲ καιρὸς ὀξύς, ἡ δὲ πείρα σφαλερὴ, ἡ δὲ κρίσις χαλεπή.  
Δεῖ δὲ οὐ μόνον ἑαυτὸν παρέχειν τὰ δέοντα ποιέοντα, ἀλλὰ  
καὶ τὸν νοσέοντα, καὶ τοὺς παρεόντας, καὶ τὰ ἐξωθεν.  
—Hippocrates (Aphor. I.)

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THIS ESSAY IS RESPECTFULLY  
DEDICATED TO  
THE NEXT BODY OF  
REVISERS  
IN THE HOPE THAT  
IT MAY PROVE OF SOME SERVICE  
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 δι' ἐλεεινότητος ἑαυτοῦ ἐπαικίζεται.—1 Cor. iii. 10.

ὁ δὲ λοιπὸν ζητεῖται ἐν τοῖς οἰκονομίαις ἵνα πιστὸς 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 *τίνας προ οὗτος*) 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  $\aleph$ . In such cases  $\aleph$  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  $\aleph$ , 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  $\aleph$ , 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

† 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  $\aleph$  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

† 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 Pamphilus vulgaverunt: totusque orbis hac inter se trifaria varietate compugnatus . . ." 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 NB group any general neutral base as against the other text, or to see any way out of the difficulty except an assumption that the NB 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 NB 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 NB as:

- Matthew vi. 7. υποκριται (*pro* εθνικοι)  
 xvii. 15. κακως εχει (*pro* κακως πασχει)  
 xix. 4. κτισας (*pro* ποιησας)  
 xx. 34. ομματος (*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. περιεψαντων (*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 NB 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 *græco-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 *græco-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 NB. . . .

"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 *g. . .*."—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 NB. The Old Syriac sometimes supports the true text of the NB family, where N 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 N 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 N and B occasionally" [over 3,000 real differences between N 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· τὸ καλὸν κατέχετε.—1 Thess. v. 21.

Γίνεσθε τραπεζίται δόκιμοι.—Apelles Eph.

Origen Joh

Σοῦ γὰρ, φησὶν [ὁ Κύριος], ἄνθρωπε, τοὺς λόγους μου ὡς ἀργύριον ἐπὶ τραπεζιτῶν καὶ ὡς χρήματα δοκιμᾶσαι.—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:

GENKAIAPOKPIΘI  
ΠΡΟCAYTONΕΙΠΕΝ  
ΤΙΝΟCΥΜΩΝΟΝΟC  
ΗΒΟΥCΕΙCΦΡΕΑΡΠΕ

At first sight it looks as if the corrector had misplaced YC (YIOC) over the wrong ON, but he is apparently correcting *avrov* to *avrovς*. 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: AYTONKAIAPΕΛΥCEN  
KAIΠΡΟCAYTOYCΕΙΠΕ  
ΤΙΝΟCΥΜΩΝΥΙΟCΗΒΟΥC  
ΕΙCΦΡΕΑΡΠΕCΕΙΤΑΙK

we find *vios* comes below *avrovς*, as in N *ovos* comes below *avrov*. 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

† 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 N 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  $\aleph$  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  $\aleph$  and B. With  $\aleph$  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 *παράδειγματίσαι* (*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* NB.

‡ 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<sup>2</sup>*]" 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. $\overline{\gamma\gamma}$	B $\gamma\text{IOY}$
i. 1		" $\Delta\text{AYIA}$	B $\Delta\text{AYEIA}$
3	ZAPE	" AMMINADAB <i>bis</i>	B AMEINADAB <i>bis</i>
4			
5	BOEC (but so also $\aleph$ <i>copt k</i> )	" $\Delta\text{AYIA}$ <i>bis</i>	B $\Delta\text{AYEIA}$ <i>bis</i>
	IWBHΔ ( " " $\aleph$ CD <i>copt al.</i> )	" THC OYPEIOY	B THC TOY OYPEIOY
6	-ο βασιλεὺς ( " " $\aleph$ Γ <i>al. et latt<sup>2</sup></i> )	" AB[EI]A <i>prim</i>	B ABIA
	COΛOMΩNA ( " " <i>most MSS</i> )	" ABEIA <i>sec</i>	B ABIA
7			
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	" ΕΓΕ[ΝΗCEN] <i>prim</i>	B ΓΕΝΝΑ <i>prim</i> †
12		" <i>illeg</i>	B ΤΟΝ CΕΛΑΘΙΗΑ
		" <i>illeg</i>	B CΕΛΑΘΙΗΑ ΔΕ ΓΕΝΝΑ †
13		13/14 Oxyr. <i>illeg</i> but:	$\aleph$ ABIOYT ( <i>cf latt</i> )
14			
15		Oxyr. MAΘΘAN <i>bis</i>	B MAΘΘAN <i>sic bis</i>
16		" IΩCHΦ	B ΤΟΝ IΩCHΦ
17		" ΓΕΝΕΑΙ	B ΑΙ ΓΕΝΕΑΙ
		" $\Delta\text{AYIA}$ <i>prim</i>	B $\Delta\text{AYEIA}$ <i>prim</i>
		" $\Delta\text{AYIA}$ <i>sec</i>	B $\Delta\text{AYEIA}$ <i>sec</i>
		" IΔ <i>ter</i>	B ΔΕΚΑΤΕCCEΑPEC <i>ter</i>
18	ΓΕΝΕCIC (but so also $\aleph$ CPSZΔ)	" $\overline{\gamma\gamma}$ $\overline{\gamma\gamma}$	B $\overline{\gamma\gamma}$ $\overline{\gamma\gamma}$
	-γὰρ ( " " $\aleph$ C*Z <i>etc</i> )	" ΔΕΙΓΜΑ[T]ΕΙCΑΙ†	B ΔΕΙΓΜΑΤΙCΑΙ
19		" $\Delta\text{AYIA}$	B $\Delta\text{AYEIA}$
20			

† Cf *Protev<sup>2</sup> ad Luc* i. 31.

‡ Burkitt claims this as against *παράδειγματίσαι* 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



ΩΒΗΔ or -ο βασιλεὺς 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 NBLTWΨ 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 N 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 (= NB) 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 graeco-latin (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-

† 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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"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 *sol*i at Luke xi. 12, of BT *sol*i at Luke xiii. 27,† of NB *sol*i at Luke xviii. 12, xix. 48, of BA *sol*i at Luke xxi. 24, of BK *sol*i at Luke xiv. 1 (square brackets) and of B *fam* 13 *sol*i at Luke vi. 42.†

Further, readings of B absolutely alone are dignified by textual notice. Matt. vii. 18 *ερεγκειν . . ποιειν* is read absolutely alone by B (see note on this elsewhere), and in Luke iii. 33 *του αμναδαβ*, 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 ειδιδασκεν* 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 εποισεν* 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>250</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\*<sup>R</sup> together alone at Luke v. 30 *εγγονυζαν* for *εγγονυζον*, and again vi. 23 *εν τοις ουρανους* 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 Cyp<sup>r</sup>*.

‡ Many are the places where NBL 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 *θροηθεντες* 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>251</sup>) is not omitted by *W-H*. At vii. 47 + *και ante ολιγ. αγαπα* B<sup>801</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>ser</sup> z<sup>ser</sup>* and some other important cursives, is Origen's reading, yet not found in NB.

Or as at Luke xxii. 4 where Origen 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 *κακος*, 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 *εψησει αυτην* where Origen *Iren* and *fam* 1 33 read *οιτως 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

† 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 *αὐτῷ*, and one for *περὶ αὐτοῦ*; while *syr sin* by its silence accuses *cu* 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 *ἀπαντήσει* with D *min*<sup>5</sup> (against *ὑπαντήσει* CLX, and *συναρτήσει* NB unc<sup>15</sup> *rell*), while at Mark xiv. 13 he incorporates into the narrative *εἰσελθόντων ὑμῶν εἰς τὴν πόλιν* from Luke xxii. 10 with only *fam* 13 28 91–299 2<sup>re</sup>.

Again, at Matt. xx. 13 he is to be observed very carelessly on both sides of the question. Once <sup>3.703</sup> with LZ 33 *sah boh syr sin aeth Nyss* writing *οὐχι δηναριον συνεφωνησα σοι*, and again <sup>3.697</sup>, again <sup>thro' int 3.907</sup> *οὐχι δηναριον συνεφωνησας μοι* with NB and all the rest, and *latt syr rell arm Auct<sup>or</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: “*καὶ ὁ μαρκὸς δὲ κατὰ τὸν τοπὸν οὕτως ἀνεγράφε· καὶ ὅτε ἐγγιζοῦσιν εἰς ἱεροσόλυμα καὶ εἰς βηθανίαν πρὸς . . .*” and again <sup>3.743</sup> “*ἰδόμεν δὲ περὶ τῆς βηθφαγῆ μὲν κατὰ ματθαίον, βηθανίας δὲ κατὰ μαρκόν, βηθφαγῆ δὲ καὶ βηθανίας κατὰ τὸν λουκάν.*”

Nothing could be plainer as to the Marcan reading of *εἰς ἱεροσόλυμα καὶ εἰς βηθανίαν* without *εἰς βηθφαγῆ*, and yet when in another place Origen comes to write out Mark xi. 1–12 he has there *εἰς ἱεροσόλυμα εἰς βηθφαγῆ καὶ βηθανίαν*.

We note in these two places—these two codices as it were—of Origen that they vary in the spelling of *εὐθὺς* and *εὐθεὺς* (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 *οὕτω*, 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 *τί ποιεῖτε τοῦτο*; in the other *τί λυετέ τὸν πῶλον* with D.

Ver. 4 one place *καὶ ἀπηλθόν* in the other *καὶ ἀπελθόντες*  
 “ “ *θύραν* “ “ *τὴν θύραν*  
 “ “ *τὸν πῶλον discrete* “ two others *πῶλον*.

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 *καὶ τὸ δανεῖον ἀφῆκεν αὐτῷ*, Origen with 1 only and *ff*, *sah boh* (ex xviii. 32) says *πάσαν τὴν ὀφείλην*.

Origen's quotation, as given in Tischendorf, is *ὁ δὲ σπλαγχνισθεὶς ἐπ' αὐτῷ κυρίως οὐκ . . . ἀφῆκεν αὐτὸν μόνον ἀλλὰ . . . πᾶσαν τὴν ὀφείλην αὐτοῦ*. 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  $\phi^1$ .)

The principal point is this (for NB 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 *ἐχει* 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 *ἐκεῖνον* [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 *πάσαν τὴν ὀφείλην* for *τὸ δανεῖον*.

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 *αὐτὸν Ἰησοῦν μόνον*. This is read by B and by B only. NB supports with *Ἰησοῦν αὐτὸν μόνον*, both readings being obtained via the Coptic by NB and B. Hort did not know this, for the Coptic or Syriac has never been alleged in the critical apparatus as containing this *αὐτοῦ*, nor does Horner connect the readings of NB with Coptic in his *sah* apparatus. But it seems perfectly clear to me where NB got the *αὐτοῦ*. Hort's margin has *τον* in place of *αὐτοῦ*. [*Sod*<sup>950</sup> = B.]

14. *ἐλθόντων* (—*αὐτῶν*) NBZ 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 *δε* here, to read *ἐν ἐκείνῃ δὲ τῇ ᾠρᾳ* 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 *G<sup>omn</sup> Lat<sup>omn</sup> Syr<sup>34</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. sah boh<sup>1</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 *παράλαβε ἐτι ἐνα ἡ δυο μετὰ 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 *ἰϞ χϞ* stands in Hort's text without the alternative *ο ἰϞ*. 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> practer 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: "ἐν τούτῳ τῷ καιρῷ"? 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 αϥβωκ εϥρα.ι, αϥι εϥορι.*

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

Observe xii. 17 *ἡ α* (*pro σῶς*) *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 *ἡ α* (*pro σῶς*) is read by *B alone* and *boh*. [*Soden* adds nothing.]

Hort does not follow *B* here in viii. 34, but why not? If *ἡ α* 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 *ϣ.ι.α* caught *B*'s eye instead of *σῶς*? If so, where is the neutral text?

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

† As *N* in Matt. xiv. 1 *etc. τετραρχης more copt.* ‡ *Soden*'s text accepts +*τοτε* with *omn*.

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

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 *N* 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 *N* 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 *NB* influenced the *sahidic* or *bohairic* versions (except perhaps a few separate MSS of each or either of them); for the sympathy visible between *N* or *B* or both and the Coptic versions is a sympathetic bond which antedates the MSS *N* and *B*, and which contributes to place these versions (where they oppose *NB*) on an independent footing implying a Greek text of older date than that of *NB*, 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 *N* 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 *ls*, *και ην πλουσιος* of *NL* 245 892 *goth syr hier* (and *W-H marg*), *και πλουσιος ην boh syr cu sin*, *και αυτος πλουσιος BKP big vg (W-H txt)*, *και αυτος ην πλουσιος U al. latt*, *και ουτος ην πλουσιος A unc<sup>13</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 conflations, 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 *N* 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

† 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 NB 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 *græco-latin*: Matt. xxii. 9 *προς* (*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</sup> vid* and ATHAN<sup>dis</sup> *vid 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 *So<sup>d</sup>950*.
- (8) Jo. x. 32 *fin*. Order *>εμε λιθαξετε* of NBLW 33 157 Paris<sup>97</sup> *So<sup>d</sup>950* 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*

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



*Thdt.* When **NBL** 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>col</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**\***LN**<sup>2</sup> 1 33 **Paris**<sup>97</sup> *Pet*<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* *rauc* *Elz*<sup>ed</sup> *pcrs c f g vgg* and *Cyri*<sup>alex</sup>, all others *εκεινου*.
- (12) 1 Peter i. 11. Of the prophets of old: *ερευνωντες εις τινα η ποιον καιρον εδηλουτο εν αυτοις πνευμα* (—*Χριστου*) *προμαρτυρομενου τα εις Χριστον παθηματα*. . . . **B**<sup>col</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>col</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 *Cyril*, 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 **Y** only begins at Mark ix. 6, but 892 is valuable in Matthew.

I do not overlook the fact that the side opposed to **NB** 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 *εστω* B alone with  $\Sigma$  *min*<sup>4</sup> *Eus* substitutes *εσται*. Hort actually dignifies this with a place in his margin. Now if B be right,  $\Sigma$  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 *εστω*, while John Damascene confirms it absolutely, for quoting the same saying from *St. James* v. 12, where the rare form *ητω* obtains (and is constant in all mss), he quotes it as *εστω*.

(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. *ενεκα* B<sup>sol</sup>  
 vi. 18. > *νηστευειν τοις ανθρωποις* B (*k*) only  
 21. — *και* B and one *boh* codex  
 33. > *την δικαιοσυνην και την βασιλειαν αυτου* B<sup>ol</sup>  
*ibid.* *χρητε* (pro *χρηζετε*) B<sup>\* sol</sup>  
 xii. 20. No one seems to have emphasised *ληνον* by B (for *ληνον*, flax). I do not think this is an itacism because *k* and *vg*<sup>c</sup> check us. *ληνος* or *λανος* 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. *ουκ αφεθησεται* (pro *αφεθησεται 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 (*vell et*  $\Sigma$  *εκαυματισθη et D* *εκαυματισθησαν*)  
 17. — *και δικαιοι* B<sup>sol</sup>  
 24. *ελαλησεν* (pro *παρεθηκεν*) B<sup>\*</sup> *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*  $\Sigma$ N (*sah* expresses this curiously) Cf. xxi. 46 which B was considering.  
 19. *κελευσατε* (pro *κελευσας*) B<sup>\*</sup> *Sod*<sup>1443</sup>  
 36. *παρεκαλουν* (— *αυτου*) B 892 *Orig* 1/2 *Chr*  
 xv. 11. *ερχομενον* (pro *εισερχομενον*) B<sup>sol</sup>  
 15. *αυτω ειπεν* (pro *ειπεν αυτω*) B<sup>ol</sup> *pers*  
 17. *εισερχομενον* (pro *εισπορευομενον*) B *Orig* 1/2. Add *Sod*<sup>650</sup>  
 32. — *ηδη* B 106 301 *l vg*<sup>L</sup> (cf *syrr* *copt* *aeth*)  
 xvi. 4. *αιτει* (pro *ζητει*) B<sup>sol</sup> (*cum pers*<sup>int</sup> *arab*<sup>int</sup>; cf. *syrr* *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>650</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>allq</sup>  
 xviii. 9. *σκανδαλει* (pro *σκανδαλιζει*) B<sup>sol</sup>. Correctors have not changed. It is accented *σκανδαλει*.  
 28. — *εκεινος* B 245 *pers sol* (*arm*<sup>20h</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* *χρημα*: "The interchange of *χρημα* and *κτημα* is frequent, yet the same distinction holds as between *χράσμαι* and *κτάσμαι*, so that *κτημα* is strictly a possession, *χρημα* what one wants or uses."

In other words "money" to B or the scribe of B was more familiar (*χρηματ' άνήρ* "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.



St. Luke (= Mark x. 23) uses *χρηματα*, having in the previous verse said merely *ην γαρ πλουσιος σφοδρα*. In Mark x. 22 it is D which substitutes *χρηματα* for *κτηματα*.

In this connection consider next (out of the regular order):

- Matt.  
xxv. 27. *τα αργυρια μου* (for *το αργυριον μου*) N\*BW 604 only; "my monies" for "my money" although referring only to the one talent as Tisch points out. All the other Greeks, sympathising cursives, Latins, *boh* and *sah* have the singular. One solitary *sah* ms No. 8, by the change of *η* to *ι*, gives the plural with NB. I think these two places looked at together are very instructive.†
- xx. 18. *-εις θανατον vel θανατω* B *aeth*  
25. *κατακυριευουσιν.* B 124 *al. perpauc (contra rell et verss)*  
27. *ειναι υμων πρωτος* B alone among many variations, apparently the nearest to *copt*.
- xxi. 19. *ου μηκετι* (for *μηκετι*) BL<sup>7</sup> only, being "a strengthened negative but against all the rest and Orig<sup>118</sup> Meth and even Peter of Alexandria.
31. After varying the order of vv. 29/30 B with only a very few cursives and *sah boh* etc., remains alone at verse 31 with *ο υστερος*, for *Evan* 4 has *ο δευτερος*, and D with the other few *ο εσχατος*. Hort places *ο υστερος* in his text.
- xxii. 39.† *ομοιως (pro ομοια)* B<sup>sol</sup> *vid* } The one change hangs on  
*ibid.* *- αυτη* B<sup>sol</sup> *vid* } the other.
- xxiii. 27. *ομοιαζετε (pro παρομοιαζετε)* B 1 [*non fam*]  
37. *-εαυτης* B 604 *sol* (*libere Clem* 1/3 Orig 2/6 *Eus* 4/5)
- xxiv. 1. *εκ (pro απο)* B 4 *Soden*<sup>96 1353 1443</sup> (*syr*) Cf *Marc* xiii. 1  
23. *πιστευετε* B 262 Orig<sup>codd</sup> (*cf Marc* xiii. 21)  
38. *γαμισκουτες* B *et Sod*<sup>duo</sup>
- xxv. 6. *εγενετο (pro γεγονεν)* B (*cf xxiv. 21 εγενετο* BD 604)  
23. *πιστος ης (pro ης πιστος)* B *h r* (*Iren*<sup>int</sup>) *syr*  
40. *- των αδελφων μου* B<sup>1</sup> *ff. 2 vg<sup>T</sup> arm?* Clem 4/5 lib *Ath*  
42. *- ουκ pr. (ante εδωκατε)* B\* *et vg<sup>W</sup> soli*  
42. *+ και (ante εδιψησα)* BL *aeth syr pesh diatess (contra rell omn et copt)*
- xxvi. 4. *- και αποκτεινουσιν* B *min<sup>4</sup> r<sub>2</sub> vg<sup>h</sup>* [*non al.*]  
42. *- λεγων* B *g<sub>1</sub> soli vid*  
51. *μετ αυτου (pro μετα ιησου)* B<sup>sol</sup> *vid cum Hil*  
53. *δυνομαι* B  
61. *οικοδομησαι (- αυτον)* B 1-209 [*non* 118] 69 [*non fam*]  
Orig 2/4. *Sod*<sup>2050 al.</sup> (Origen gives three readings here.)

† Cf Hawkins' 'Horæ Syn.' p. 4. Plural never used in the LXX, where the singular occurs over 850 times. *Soden* adds <sup>960</sup> for the plural.

† Male Horner *ομοια*.

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 ποσα*)  
17. *τον βαρabbαν* B 1 *Sod*<sup>1132</sup> Orig *sol* *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 *sol* *vid et W-H* [*non al. Sod*]  
29. *περιεθηκαν* B 131? for *εθηκαν* of KNWΔH *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 τον τοπον*) cf. *sah boh et Luc* xxiii. 33. See under "Harmonies."  
43. *επι τω θεω (pro επι τον θεον)* B 213 *sol* *latt<sup>14</sup> Eus* 1/2 *Juvenc. W-H<sup>ms</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)* NBCDWZA (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)* NBWZA Clem Orig<sup>sexies</sup>  
18. *> νηστεων τοις ανθρωποις* B (*k*) *sol*  
ix. 28. *> τουτο δυναμαι ποιησαι* B *l q vg<sup>W</sup>*  
x. 4. *καναναος (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 rett sabbatis*  
xii. 4. *δ (pro ους)* BDW 13 22 124 *b d k q aur vg<sup>Z</sup> syr*  
xiii. 5. *εξανειλαν (pro εξανειλεν)* 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, *σεροκροε* (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 *c* "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 περισσεουν 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 ηλεις 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>1</sup> *vg syr* against *προσελθων* ... *ηψατο* of the rest.
22. *συστρεφομενων δε αυτων* (*pro αναστρεφ. δε αυτων*) NB 1 892. (*Cf lat*<sup>1</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>650</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 NBDLZ 33 892 *Sod*<sup>371 al</sup> 4 *latt*
- xxi. 28. > δυο τεκνα B 142 299 *Sod*<sup>al</sup> 5 *latt*<sup>omn</sup>
- xxii. 4. *ητοιμακα* NBC\*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.*) NBCDT<sup>h</sup> ΣΦ *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*) NBCL<sup>7</sup> *Sod*<sup>650</sup> *fam* 1 33 157 892 *Cyr*<sup>hier</sup>
38. +εκειναις BD *Sod*<sup>ano</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*) NBDL 1-209 [non 118] 33 124 [non *fam*] = *Lat*.
41. *κατηραμενοι* (-οι) NBLT<sup>r</sup> 33 *Sod*<sup>1248</sup> *boh Cyr* 1/2 (*contra rell et Patr Gr permultos*) *et Orig*<sup>15</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 τον θεον*) B 213 *sol* *latt*<sup>1</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* *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>551</sup> *sol* *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) NBD 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 *υνν* (and some Latins both *ουν* and *υνν*), 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 *oun* 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 *iva* instead of *πως* (viii. 34), which ριπα 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 (pro ηλθεν) NBC 157 273 soli et sah (αφδωκ εερα) boh (αφι εδοτη)
- 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 vg<sup>MQ</sup> gives us Coptic order καρπους ποιει 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. *Soden* adds no support for B.
24. αυτου την οικιαν NBCWZ 1 33 892 Orig sah boh (ex more copt) contra rell omn et latt 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 *sy*, *lat* and *copt*, as well as improvising himself, as he does in the verse previous to this, adding πολλά to δαιμονια].
26. αυτου την οικιαν NBWZ 1 604 892 Sod<sup>all</sup> sah boh (more copt). Contra rell et Orig (hoc loco)!
- viii. 8. αποκριθεις δε N\*B 33 372 sah [non boh] W-H  
απεκριθη. και ειπεν syr et k  
και αποκριθεις N 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 N boh soli (τους οχλους boh) }

The rest πολυν οχλον, οχλον πολυν (W), πολλους οχλους or οχλους πολλους.

A curious place occurs at viii. 27 *fin* where NBW 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 obaudientes 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 obaudiant ei with the mass. *Sod* adds <sup>50</sup> to NBW.

Matt.

- viii. 34. ινα (pro πως) BW alone and boh ριπα (sah κεκα) c
- ix. 9. μαθαιου NB\*D sah [non boh], so at x. 3 again  
12 imit. ο δε (- ιησους) NBD 248 892 d sah [non boh] aeth<sup>Walt</sup> syr sin
32. κωφον (- ανθρωπον) NB 71 892 sah boh (πρωτεβο) aeth syr W-H contra rell omn.
- x. 32. εν τοις ουρανοις (pro εν οvp.) 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.) NBZ (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) NBL 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 πως) NBCD 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>Eph</sup> opposes B and has it.

Matt.

- xiv. 3. + τοτε B<sup>ol</sup> cum fam 13 Sod<sup>50</sup> et txt, et sah diserte (εν τουτω }  
τω καιρω); et cf k "cum detinuisset."

† 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.  $\bar{\iota}\bar{\epsilon}\bar{\chi}\bar{\epsilon}$  (*pro o ihsous*) N\*B\* Sod<sup>1178</sup> *sah* 2/3 *boh*<sup>omni</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> *planc om.* W-H follow NB.
- xvii. 8.  $\bar{\iota}\bar{\nu}$  *αυτον μονον* N  
 $\bar{\alpha}\bar{\upsilon}\bar{\tau}\bar{\omicron}\bar{\nu}$  *ιν μονον* B 604 Sod<sup>950</sup> } *pro τον ιησουν μονον.* This is rendered perfectly clear from the coptics, where *αυτος* is tacked on to the word for *monos*. 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.  $\epsilon\lambda\theta\omicron\nu\tau\omega\nu$  (—*αυτων*) NBZ 1 124 245 Sod<sup>1132</sup> *sah*
- xviii. 1 *init.*  $\epsilon\nu$  *εκεινη δε* BM Sod<sup>1443</sup> and only *sah* 3/6 *boh*<sup>omni</sup>
- 11 *vers om.* NBL\* 1\* [non fam] 13 [non fam] 33 892\* *e ff.* *sah boh*<sup>pl</sup> *syrr 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>950</sup> also omits.)
14. *πατρος μου* (*pro πατρος υμων*) BFHIF *al. sah boh*, only *r*<sub>2</sub> of Latins, *arm aeth, syrr sin* (only of *syrr*) and *Orig*<sup>bis</sup>
16. Matter of order:  $\pi\alpha\rho\alpha\lambda\alpha\beta\epsilon$  ( $\epsilon\tau\iota$ )  $\epsilon\nu\alpha$   $\eta$   $\delta\nu\omicron$   $\mu\epsilon\tau\alpha$   $\sigma$ . B *ff.* *boh sah* only [non *al. Sod*]
27.  $\tau\omicron\nu$  *δουλου* (—*εκεινου*) B Sod<sup>950</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. (*αυτου syrr cu sin, et aliter pers*).
31.  $\gamma\epsilon\gamma\omicron\nu\tau\omicron\iota$  *οι συνδουλοι* B<sup>ol</sup> *cum sah boh*
- xix. 16.  $\sigma\chi\omega$  (*pro εχω vel κληρονομησω*) BD Sod<sup>1201</sup> *Orig* 1/2. Coptic has no verb for *εχω*, and although  $\sigma\chi\omega$  probably approximates the Latin here, it is interesting to see that *sah* has  $\epsilon\iota\epsilon\chi\iota$  "take" as against *boh*  $\pi\tau\alpha\epsilon\rho\kappa\lambda\eta\rho\nu\omicron\mu\omicron\lambda\lambda\iota$  "inherit" transliterating the Greek of NL and some.
21.  $\tau\omicron\iota\varsigma$  *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.  $\tau\omicron\nu$  *εμου ονοματος* (*pro του ονοματος μου*) NB Sod<sup>950</sup> 124 [non fam] § *sah boh et W-H txt.*
- ibid.*  $\pi\omicron\lambda\lambda\alpha\pi\lambda\alpha\sigma\iota\omicron\nu\alpha$  (*pro εκατονταπλασ.*) BL Sod *fam*  $\phi^{\circ}$  *sah syrr hier* *boh*<sup>plurles</sup> *soli 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 xxvii. 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.  $\epsilon\lambda\theta\omicron\nu\tau\epsilon\varsigma$   $\delta\epsilon$  B<sup>ol</sup> *et W-H txt cum sah boh*<sup>duob.</sup> (*r*<sub>2</sub> *syrr 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>omni</sup> *syrr*<sup>omni</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 *syrr lat* are a unit for the clause.
34.  $\gamma\alpha\rho$  *αυτων των ομματων* B<sup>ol</sup> *et copt* (*contra Orig*)
- xxi. 11.  $\gamma\alpha\rho$  *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.  $\epsilon\iota\varsigma$   $\tau\omicron$  *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>950</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 *ποιετε* of NBL Sod<sup>950</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.  $\gamma\alpha\rho$  *τους* (*ante κραζοντας*) NBDLN (*sah*) *boh arm syrr* 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.  $\omicron$   $\delta\epsilon$  *εφη αυτω* NBL 33 *sah boh Orig*<sup>int</sup> (against D *latt εφη αυτω ιησους*, and  $\omicron$   $\delta\epsilon$  *ιησους εφη αυτω* of most, and  $\omicron$   $\delta\epsilon$  *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>112</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>371 1225</sup> *Eust* 48 *al*<sup>5</sup> *Nyss* *et sah boh W-H et Sod txt* (contra *rell gr et syr lat o 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>sap<sup>o</sup></sup> *Eus*<sup>sap<sup>o</sup></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>1RW</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. > μον ο κυριος **NBCDIL** 33 157 209? 409 604 892 *Sod*<sup>al. perpauc.</sup> *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>st</sup> pure)

xxv. 1. *υπαντησιν* (pro *απαντ.*) **NBCZ** 1 [non fam] 892 (*Meth* 1/2) [male *Soden* de 157] *Cf e2per 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. εις υπαντησιν του ιησου	<b>N</b> 33	} εις απαντησιν τω ι. <i>Sod</i> <sup>450</sup>
εις υπαντησιν τω ιησου	<b>B</b> 1 <i>Sod</i> <sup>750</sup>	
εις συναντησιν του ιησου	<b>C</b> 157 892 <i>y<sup>scr</sup> Cyr</i>	
εις συναντησιν τω ιησου	<i>Rell om</i>	

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

Mark

v. 2. *υπηνητησεν αυτω* **NBCDGLΔ** 1 *fam* 13 28 *al*<sup>20</sup> *Dam* against *απηνητησεν* of **ΑΠ** *unc*<sup>8</sup> *al. pl* unchanged by all (except *υπ.* 28 *Sod*<sup>122</sup>)

Luke

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

ix. 37. *συνυνητησεν αυτω* **ALL** (except **D** *συνελθεν R* *συνυνητησαν*)  
xiv. 31. *υπαντησαι τω μετα* **NABDRXΔ** 1 33 *fam* 13 (*partim*) 157 *Paris*<sup>97</sup> 892 *Sod*<sup>100</sup>

*απαντησαι τω μετα*

xvii. 12. *υπηνητησαν αυτω* **LWΓΑΠ** *unc*<sup>8</sup> *al. pl* *Bas*  
**NN** *Sod*<sup>750</sup> *fam* 1 *fam* 13 [non 124] 157 [male *Sod*] 892 *al*<sup>10</sup> *Bas* *Dam*

*υπηνητησαν* (-αυτω)

*απηνητησαν αυτω*

*απηνητησαν* (-αυτω)

[*οπου ησαν*

xxii. 10. *υπαντησει υμιν*

*απαντησει υμιν*

*συναντησει υμιν*

John

iv. 51. *υπηνητησαν αυτω* **NBCDKLW** 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>100</sup>)

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

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

*εις απαντησιν αυτω* **AKUP** *al*<sup>50</sup> *Orig*<sup>his</sup> (*αυτου* *Sod*<sup>145</sup>)

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

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

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

Acts

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

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

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





Acts

- xx. 22. συναντησονται μοι **NBLP** *al. pl Ath Chr* (**NB** εμοι)  
 συναντησαντα μοι **ADEH** *al.*  
 συμβησομενα μοι **C** *min<sup>9</sup>*
- xxviii. 15. εις υπαντησιν υμιν **N\*** *sic* (ημιν *Sod<sup>1100</sup>*)  
 εις υπαντησιν ημων 40  
 ει; απαντησιν ημιν **ABHLPN<sup>c</sup>** *etc Chr Thpyl 1/2*  
 εις απαντησιν ημων **I** *min<sup>23</sup> Thpyl 1/2*
- 1 Thess.  
 iv. 17. εις υπαντησιν τω χριστω εις αερα **D<sup>e</sup>E<sup>e</sup>FG**  
 εις υπαντησιν τω κυριω εις αερα **D<sup>b</sup>**  
 εις συναντησιν του κυριου εις αερα **Epiph**  
 εις απαντησιν του κυριου εις αερα **NB** *rell Orig<sup>his</sup> Hipp Dial*  
*Eus<sup>his</sup> Bas al.*

Heb.

- vii. 1. συναντησας, Heb vii. 10 συννητησεν by all

Anyone who will have the patience to go through this list will see the drift at once. Until the list is drawn up we are at sea. Now it appears that *υπανταω* is purely Johannine, that St. Luke rather favours *συνανταω* (as shown by Acts x. 25, xx. 22; Luke ix. 37, xxii. 10), but also used *υπαντ.* or *απαντ.* elsewhere, where the MSS try to confuse us. St. Mark uses *απανταω* xiv. 13, and the MSS are divided as to *απαντ.* or *υπαντ.* at v. 2. St. Matthew uses *υπαντησαν* in viii. 28, where all are agreed, and doubtless *συναντησιν* at viii. 34, which **NB** wish to change to *υπ.* He seems afterwards to employ *απαντ.* but the MSS wish to harmonize his passages (or prefer the Johannine expression) and so confuse us at xxv. 1 and xxviii. 9. St. Matthew therefore uses all three expressions interchangeably and this has caused the trouble. I have no hesitation, after making up this list, of charging wilful change by **NB** at Matthew viii. 34, xxv. 1, xxviii. 9 (probably Mark v. 2, Luke xiv. 31) and Acts xvi. 16, where *Eustath*† contradicts *Origen*. Certainly *someone* is revising. Is it Antioch or Alexandria or Caesarea? Well, observe Luke xvii. 12 and Acts xxviii. 15 for the keys and there will be found **N** and **B** opposing each other! There seems to be no kind of doubt in view of the wavering courses of **L** and **II** and **C** and **X** that accommodation and revision went on in the different places. Instead of "neutrally" keeping clear of these matters, **NB** run to meet difficulty and again obscure the issue for us in some of these passages, and hence a text founded on **NB** obscures the problem of the varying synoptic language (see Luke xvii. 12 **B** & *W-H soli*, **L** & *Sod soli*!).

Epiphanius shows us at 1 Thess. iv. 17 how carelessly he differentiated between the language of one or of another passage.

After this digression we continue as to coptic sympathy:—

† Nor is Eustathius' text of Acts any common "Antioch" revision. He has a most peculiar cast alone with **D** in one of the few places which survive in his writings.

Matt.

- xxv. 3. αι γαρ (*pro αι δε Z 157 it<sup>v</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>750 8371</sup> boh<sup>11118</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>cr</sup> = sah syr sin Ath<sup>his</sup>†*
55. καθημεραν (—*προς υμας*) **NBL** 33 604 892 *sah boh syr sin Cyr<sup>his</sup> Orig<sup>int</sup> 1/3* against all others and against Latin.
71. ουτος (—*και*) **NBD** *Sod<sup>1118</sup> [non 604] sah syr sin* (against all else).
- xxvii. 2. πιλατω (—*ποντιω*) **NBLZ** 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>750</sup> 33 69 [non fam] sah [non boh] syr<sup>hier</sup> arm*  
*(syr<sup>ala</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. ελωι ελωι **B** *et sah literatim soli*  
 ελωι ελωι **N** *et boh literatim cum 33 al. pauc vg<sup>allq</sup>* } *cf Marc*  
 xv. 34
- In Mark xv. 34 both **NB** have *ελωι ελωι*, while *sah* repeats *ελωι ελωι* and *boh* *ελωι ελωι*, but the *syr* differentiates (with the Greeks) as between Matthew and Mark. This tiny place therefore affords a considerable 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.

<sup>Matt.</sup>

xxvii. 46. λεμα **NBL** 33 273 604 *Evst* 21 22 *et boh* (*al. boh ελεμα*  
cum *sah*). The rest *λιμα* or *λειμα*, and *λιμα* D

*ibid.* σαβακτανει **B**<sup>coi</sup> *vid cum* 22? *al<sup>2</sup> sah* (*pro σαβαχ. rel*)

51. Order: εσχισθη (*ap*) ανωθεν εως κατω εις δυο (*hoc loco*) **BC<sup>\*</sup>L**  
*sah boh aeth* (As *syr sin* omits κατω εις δυο and **1 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 *avro* 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>tre</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>bls</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.

<sup>Matt.</sup>

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 οδομοις*,  
but the Syriacs with the *diatess arab* have in *Sodom* and a singular verb.  
The bohairic has *Ⲭⲉⲣⲧ ⲙⲟⲩⲟⲩⲁ* 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.

<sup>Matt.</sup>

xiii. 36. διασαφησον (*pro φρασον*) **NB** *Sod<sup>750</sup> 4a* [none of the sympathis-  
ing 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  
*διασαφοῦντες 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. αφεθισται νμιν 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. λεγοι δε νμιν οτι παν ρημα αργον ε λαλησουσιν οι ανθρωποι. So  
**NB** *Sod<sup>1341</sup>* and *copt syr*. The common Gk text read by nearly  
all is *δ εαν λαλησωσιν*. **NB** drop *εαν* and change the subj. to  
the indicative. The Latins all say *quod* for *ο εαν* (except *h*  
*quodcumque*) with *Iren<sup>int</sup>* and *Cypr*, but have the *subjunctive*,  
so they no doubt read *δ εαν 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.)







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 Matthaean, 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 Matthaean, 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 *απαντα*, *συναπαντα*, *υπαντα* 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 (*syrri 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>87</sup> and versions, against ND and all other Greeks and *all the Latins* conjoined. *Soden* now adds J (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*, *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)* NBDL 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>re</sup> *syr sin*, as *Ephr Aphr* in Matthew) but *εφυλαξαμην* by NB *rell.* In Luke xviii. 21 *εφυλαξα* by NABL *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>re</sup>. This Marcan recension must be further enquired into. *Servani* is there used by *vg<sup>psq</sup>*. See further remarks under the head of "Improvement."

Observe at Matt. xxvii. 57 NCDΣ *fam* 1 33 273 604 *Eust* 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 *μαθητευσате*. I only mention it to show how liberties are taken, even when the combination N 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: "Εν δὲ τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι· ἄλλ' οὐ παρὰ τοῦτο δεδικαίωμαί" uses the middle.

#### Change of Mood.

- xii. 36. *δ λαλησουσιν (pro ο εαν λαλησωσιν)* NB (and D d o λαλουσιν) 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)* N<sup>8</sup> BXWΦ 33 213 *Sod<sup>al</sup> 5 Eust* 4 *sol*i [seminantis latt copt (*syr*), D *rell σπειροντος*]  
 24. *σπειραντι (pro σπειροντι)* NBMXWΔΠ min aliq latt pl et verss [sed seminanti d h k δ *vg<sup>8</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 NBXWΦ there are merely trying to equate the two passages, which should not equate but differ slightly.

- xiii. 23. *συνιεις (pro συνιων)* NBD<sup>87</sup> Φ 238 892 *Sod<sup>131</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 *συνιεις* 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*) **NBDZ** 892 *d* (*d* no doubt following his Gk, because all other Latins are against *d*). No cursives appear to join **NBDZ** besides 892, and *sah boh arm acth* 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*) **NBHS** *φ* *fam* 1 *fam* 13 *etc.* *txt. recept. latt copt et verss vid.* Here **CDLZΓΔΠ** *al unc'* oppose with *κατοικησαντι*, as do **WΣΨ** and as does 892.

Here the versions reverse their position and go with **NB**. One's preference would be against **NB** 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>NDLW</b>	} where <b>N</b> and <b>B</b> are on different sides.
<i>θεραπευειν</i>	<b>B</b> <i>rell</i>	
xiii. 3. <i>σπειραι</i>	<b>N</b> <b>DL</b> <b>MXW</b> <i>minn aliq</i>	
<i>σπειρειν</i>	<b>B</b> <i>rell</i>	
xvi. 21. <i>δεικνυναι</i>	<b>B</b> <sup>ol</sup> <i>cum Orig</i> <sup>somet</sup>	[ <i>Soden</i> adds nothing]
<i>δεικνυνειν</i>	<b>N</b> <i>rell et Orig</i> <sup>nepe</sup>	
xxiii. 23. <i>αφειναι</i>	<b>NBL</b> <i>x</i> <sup>scr</sup> <i>7</i> <sup>ro</sup>	
<i>αφιεναι</i>	<b>CD</b> <i>rell omn</i>	

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

#### Imperative.

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

Matt.

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

#### Change of Case.

#### Genitive Absolute.

viii. 1. *καταβατος δε αυτου* (*pro* *καταβαντι δε αυτω*) **BC(Z)W** *Sod*<sup>so</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 *Burgen* 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." *Burgen* referred to viii. 1 *καταβαντι αυτω*, viii. 5 *εισελθοντι τω Ι.*, viii. 23 *εμβαντι αυτω*, viii. 28 *ελθοντι αυτω*, ix. 27 *και παραγοντι τω Ι.*, 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. <i>εισελθοντος δε αυτου</i>	<b>NBCZ</b> 892 <i>min aliq W-H &amp; Sod</i> <i>txt</i> ( <i>Orig</i> <i>εισελθοντος του κυριου</i> )
but <i>εισελθοντι δε αυτω</i>	all the rest
viii. 28. <i>και ελθοντος αυτου</i>	<b>BC</b> <i>et N</i> <sup>b</sup> <b>Φ</b> <i>Sod</i> <sup>so</sup> <i>et Sod</i> <sup>xt</sup> 892 <i>min</i> <i>pauc</i> ( <i>και ελθοντων αυτων N</i> <sup>*</sup> )
<i>και ελθοντι αυτω</i>	all the rest
xxi. 23. <i>και ελθοντος αυτου</i>	<b>NBCDLΦ</b> 1 <i>fam</i> 13 33 604 892 <i>Sod</i> <sup>1094</sup> [ <i>non al.</i> ] <i>Orig</i> <i>bis W-H &amp; Sod</i> <i>txt</i>
<i>και ελθοντι αυτω</i>	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 προσήλθον 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 **NBDLT** 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>750</sup> *fam* 13 *εισελθοντων*, and *a* is content with *intrantes*, **N** and **B** use an accusative, **N**\* *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 **N** and **B**"] it must fairly be admitted that **NB** are improvising.

Now note:

xxvi. 71, where **NBLZ** 892 *min pauc* do not care for an acc. absolute, for they suppress *αὐτον* in *εξελθοντα δε αὐτον*, the reading of nearly all others. **D** *Evst* 17 have *εξελθοντος δε αὐτου* (*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," *f*<sub>2</sub> as printed "exeunte autem illum," *g*, "exeuntem illo."

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

† 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 **NBL** has a different significance in this Gospel to what it has elsewhere. It is not "Western" agreeing with **NBL**, but **NBLD** in St. Luke's Gospel the outcome of some common text tradition.

*Change of Case.*

Matt.

x. 16. *εἰς τὸ μεσονυκίων* **B** (for *ἐν τῷ μεσῷ νυκτων*) *f*<sub>1</sub> *k vg*<sup>B</sup> (*Lucif*). This is clear "improvement" after *ἀποστελλω υμᾶς*. Cf also Matt. xxvii. 5. (Note **D**<sup>ca</sup> at Luke x. 3 *μεσονυκτων*).

25. *τῷ οἰκοδεσποτῇ* and *τοῖς οἰκιακοῖς* **B**\* alone (*pro* *τον οἰκοδεσποτην* and *τους οἰκιακους*) (governed by *ἐπεκαλεσαν*); common text is *ἐκαλεσαν*, but nearly all authorities are for *ἐπεκαλ.* *ἐπεκαλεω* would seem to favour a dative, while *καλεω* (except in middle) takes accusative. Lachmann and *W-H mg* follow **B**.

xiv. 19. *ἐπὶ τοῦ χορτο* **NBC**\* **IWS** *Φ* *Sod*<sup>750</sup> 1 22 33 *al*<sup>10</sup> *Orig*<sup>qualer</sup> *W-H Sod txt*

*ἐπὶ τοῦ χορτον* **D** 16 61 892 *latt sah boh pl aeth arm (syr cu)*

*ἐπὶ τοὺς χορτους* **C**<sup>E</sup> *rell unc omni min pl [non verss praeter boh<sup>B</sup> syr sin']*

*ἐπὶ τὴν (της) γῆν (γῆς)* *boh<sup>E</sup> syr pesh*

*ἐπὶ τοὺς χορτους sic* **L** (cf *ἐχ<sup>α</sup> π<sup>α</sup>χορτος sah*)

Whether "herbage" plural or "grass" singular is original cannot be determined. I incline to the reading of **D**, regarding the genitive after *ἐπὶ* 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. *ἐπὶ τὴν θαλασσαν* **NBPT**<sup>c</sup> **WΔΘΦ** *Sod*<sup>750</sup> 1 [*non* 118–209] *fam* 13 22 238 *Sod*<sup>al</sup> *all<sup>q</sup> Orig*

*ἐπὶ τὴν 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 χορτον* 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: *ον γεγραπται* ἤλθε πρὸς αὐτοὺς περιπατῶν ἐπὶ τα κύματα, ἀλλ ἐπὶ τα ὕδατα." Clearly then *Origen* employed the accusative after *ἐπὶ* 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**) have *ιδοντες αὐτον ἐπὶ τὴν θαλασσης περιπατῶντα* and not *ἐπὶ τὴν 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 *ἐπὶ* 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 ἐπὶ τὴς γῆς*, which he leaves unchanged, and *λυσῆς ἐπὶ τὴς γῆς*, which latter he changes to *λυσῆς ἐπὶ τὴν γῆν*.

But these little things were done in passing, because at xviii. 18 *λυσῆτε ἐπὶ τὴς γῆς* (following *δησῆτε ἐπὶ τὴς γῆς*) is left unchanged by **N**.



Matt.

- xxv. 18. See p. 67. Nothing further occurs until  
 xxvi. 7, where **NBDM**<sup>6</sup> *fam* 1 (118 *hesitans*) *fam* 13 [non 124] 106 301 604 *et Eust*<sup>1000</sup> prefer *ἐπὶ τῆς κεφαλῆς* for *ἐπὶ τὴν κεφαλὴν* of the rest and *Basil.* In Mark xiv. 3 a partitive genitive is used *κατεχεεν αὐτοῦ τῆς κεφαλῆς* (—*ἐπὶ*). Perhaps the Marcan diction influenced **NBD** 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 τὸν θεόν* with *latt*<sup>1</sup> [non *c d f g<sub>1</sub> vg<sup>DPR</sup>*] with *Eus* 1/2 and *Juvenius*. 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* **NB** *Sod*<sup>1050</sup> *fam* 1 4 33 273 *Sod*<sup>178</sup> *Ath* *copt et verss* for *αὐξανεῖ* . . *κοπία* . . *νηθεί* (after *τα κρινα του αγρου*) of all the rest. *Soden* *txt* plural as well as *Hort*.  
 32. *ἐπιζητουσιν* (*pro* *ἐπιζητει*) after *τα ἐθνη* **NB** *min pauc* *copt contra rell.* We have to assume that all others strove for improvement by writing the verb singular, or that **NB** thought it best to employ the plural. *Soden* *txt* plural like *Hort*.  
 [xi. 23. *εμεινεν* (*pro* *εμειναν*) see under "Syriac."]  
 xii. 4. (Improvement) *εφαγον* for *εφαγεν* **NB** *o<sup>scr</sup>*. *W-H* not *Sod*. This follows *εἰσῆλθεν*, but is accommodated to the previous verse 3 *οὐκ ανεγνωτε τι ποιησε Δαδ οτι επειρασεν (αυτος) και οι μετ' αυτου*. Obs. here that the coptics oppose **NB** and have *εφαγεν*.  
 xiii. 5. *εξανετειλαν* (*pro* *εξανετειλεν*) **B** only with *vg* and some latins "exorta sunt" (and *k fructicaverunt*) and coptic.  
 16. *ακουουσιν* (*pro* *ακουει*) following *ωτα* (to accord with *βλεπουσιν*, following however *οφθαλμοι*) **NBCDMXΣ** *al Orig latt contra unc<sup>11</sup> al. pl.*  
 [xvii. 2. **L** (and **HUT**) change *εγενετο* following *ιματια αυτου* to *εγενοντο*. Not so *D<sup>sr</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 ἐθνη* **NBDGKLUP** *al.*  
 xxvi. 31. *διασκορπισθησονται* (*pro* *-σεται*) as to *τα προβατα* **NABCGH\*ILM** *al. copt Orig* 1/2  
 xxvii. 52. *ηγερθησαν* (*pro* *ηγερθη*) as to *πολλα σωματα* by **NBDGL** [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>sr</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\*BZ** *W* 892 *Sod*<sup>1246</sup> *Orig*  
 26. > *ευδοκια εγενετο* **NBW** *Sod*<sup>1050</sup> 1 33 892 *k* (*copt*) *Sod* *txt*  
 xii. 44. > *εις τον οικον μου επιστρεψω* **NBDZ** 7 33 892 *aeth* against *rell* and all other versions. *Sod* *txt* follows **NB**.  
 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. > *φερете μοι ωδε αυτους* (*pro* *φερете μοι αυτους ωδε*) **NBZ** 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 iudice* is without it) by *D d 1 boh aliq* *sy* *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 **NBZ** and found its way into the wrong place in the text. *Soden* however follows *Hort* and **NBZ**.



Matt.

- xvi. 21. > οτι δει αυτον εις Ιεροσολυμα απελθειν **NBDL** 1 fam 13 33 157 y<sup>scr</sup> e Orig Iren<sup>int</sup> Hil (for οτι δει αυτον απελθειν εις Ιερουσ.). 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>oso</sup> fam 13 157 892 Sod<sup>190 1333</sup> (et txt) e f sah arm aeth Chr Aust<sup>p</sup> Innp (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>Iren</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 > κρεματα 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>tejan</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>his</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>3.991</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 rg 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) **NBDL** fam 69 [non 124]† 33 157 892 Sod<sup>95</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 **NB**. Read εκει ευξομαι 604 [non —; corrige ed.] after the Egyptian form.

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

### 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." ('Horræ Synopticae,' 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 **N** and B in Matthew, Luke and John (cf. Matt xiv. 19 κελειν Orig 2/3).

If one consults Tischendorf at Apoc. xii. 13 as to εδιωξεν, we read in his note: "**N** εδιωξεν (**N**\* 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 **N** 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 ειπον) NBCD 33 (Sod) 157 892 Sod<sup>1141</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 *Epiph<sup>manich</sup>* 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) λεγουσι 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>17</sup> et Sod txt!) for ηκολουθει here instead of ηκολουθησει, 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>allq</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>17</sup> (non txt) latt<sup>1</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>1</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 ενεβριμματο 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 Thdo<sup>mops</sup> schol

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. (εδιδου 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>1</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>650</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>650</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>17</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 ποιησατε as Basil (and St. Luke), and 1 Justin Orig 2/4 πεποικατε (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>650</sup> 28 64 118-209 243 2<sup>pe</sup> 604 892 Sod<sup>178 541</sup> Eus<sup>1a</sup> septem with Arnob omit σι. Here boh sah [except boh<sup>17c</sup>] retain the usual introductory xε, 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 αποσπελλει pro απεσπειλεν L only, although leaving απεσπειλεν 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 αυτον at xxii. 6, so that the text is "old" enough for αποσπελλει 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 ανελεν at xxii. 7 (and deliberately, for he repeats αναρρουσι [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 **N** alone at xxvi. 21 of λέγει for εἶπεν 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 ὀλίγοι δὲ ἐκλεκτοὶ is removed by **NBLZ** 36 892 *sah boh* (some *aeth* MSS, not Walton), but only by these, as being an importation from xxii. 14. But *Orig<sup>ina</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 **NBLZ**, for **D** is against them and **W** and all the rest, nor do the sympathising cursives join **NB**, 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 460</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 **N** and the rest. Thus if the text were basic in xx. 16 *fin* for the "non-interpolation," why should **N** desert **B** here? It must be because **B** was following *sah*.

Again (same verse xx. 17) τοὺς δωδεκα (—μαθητας) is read by **NLZ** and **D** 1 892 with *boh*, but *sah* joins **B** in writing τοὺς δωδεκα μαθητας (+*avrou sah* 1/2), so that *sah* and **B** are very close here. As to an underlying text, it is **N** (or *syr cu sin* τοὺς δωδεκα αυτου) which preserve it, for *Orig* (*quater*) goes with **N** against **B** here. Besides **N** gives us the *syr* base in the next verse xx. 18 εἰς θανατον with *boh<sup>1</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> Cyr* 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>1</sup> vg<sup>16</sup> aeth Orig<sup>int</sup> ex Luc* xi. 34 against **N** and the rest.

viii. 9. +τασσομενος (*post εἰμι υπο εξουσιαν*) **NB** 4 238 273 372 421 *q<sup>cr</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>1</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>550</sup> 1 fam* 13 22 33 157 *Sod<sup>mauc</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</sup> *chBDΦ* 13-124 28 86 *Sod<sup>quattuor</sup> aeth arm it<sup>1</sup> syr 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. επιτιμησεν **B**\***D** *W-H<sup>int</sup> d e syr 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>2<sup>crptem</sup></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. 21. *τρηματος* **N**\*B *Orig* 1/3 (*Orig* 1/3 *τρυμαλιας cum plur, Orig* 1/3 *τρυπης*)

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

Luke xviii. 25. *τρηματος* **NBD** 49 (*τρυπηματος* L<sup>R</sup> 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 **NB** 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 **NBD** 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 **NBD(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 ἕνεκα τοῦ συνίγειν 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) "*ἦσαν 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 **N** + *min*<sup>3</sup> exhibits the process on its side at xx. 24 by writing *ἤρξαντο αγανακτειν* with Mark (x. 41 [the *diatess* § xxxi. opens with the account from Mark x. 41/44]) instead of *ἡγανακτησαν*. And if we look beyond to xxii. 40 we find — *ολος* by **N** 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 (προ απεναντι)* **NBCDLZΦ** 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)* **NBDLZΦ** 33 69 892\* *Sod*<sup>110</sup> *Orig*<sup>115</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. — *τον θεου* (*cf Marc xi. 15 Luc xix. 45*) See under "Coptic" and beyond under "Improvement."

25. *εν εαυτοις (προ παρ εαυτοις)* **BLM**<sup>2</sup>**Z** 157 372 892 *min*<sup>5</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*) **NB** 4 157 *Sod*<sup>243</sup> only (against the versions and *sah boh pl*) with *sah*<sup>111</sup> *boh*<sup>(17)112</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 περιτθεασιν*.

33. *εις τον τοπον του* **B**<sup>901</sup> *cf Luc xxiii. 33 exactly*.

Here is harmony in full blast in this "neutral" text. Consult in the same verse 33 — *λεγόμενον* by **N** alone (= *Marc xv. 22*) and the



picture is complete as to *both* **N** 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 Emen- danda attention is directed to **B**\* *διεμερισαν* for *διεμερισαντο*. In the photograph it reads ΔΙΕΜΕΡΙCΑ<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>10h</sup>* and *vg omni* (*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 τον*) 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 εποιησαν τεσσαρι μερη εκαστω στρατιωτη μερος, και τον χιτωνα*.]

Matt.

xxvii. 46. *εβοησεν* BLWΣ 33 69-124 218 604 *Sod*<sup>400</sup> only as Mark xv. 34. All others with **N** and *Eus* *Bas ανεβοησεν* and a *d ff<sub>2</sub> g<sub>2</sub> h vgg<sup>II</sup> and R* (*boh*) exclamavit.

*ibid.* *ελωει ελωει* **B** (and *sah*) with *ελωι ελωι* **N** 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 **NB** alone, as usual, obscure 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 **N**, although he was glad enough to seize *εβοησεν* of **B** in the same verse against **N**. 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 Ιουδας* (-*επι*) **NB** 892 *min pauc arm Eus*. *Contra* *rell et it et sah* ο *ἡρρο* *εχῆ* *†οτταλια* *sed boh plane* *χε* *αρχελαος* *ετοι* *ἡοτρο* *ε†ιοτταεα* = **NB**. **NB** *ex boh, vel boh ex NB??* (*Soden* follows **NB**.)

† 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 **NBC**\***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 **NB** 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 ενεκα* (*Anth*). But **B** repeats *ενεκα* next verse before *εμου*. [**N** 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 **N** which objects to *ενεκεν του εμου*. **N**, with **D** and *Cyr*, writes *ενεκα του εμου*, while **B** here remains with the rest. If **B** changes in one place and **N** in another we may be perfectly sure that it is editorial.

At Mark x. 29 *ενεκεν του ευαγγελιου* is now left alone by **NB** *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 νιου* except inconsistent **D** who with *F\*PW* writes *ενεκεν του νιου*, reversing his position.

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

At Matt. xix. 5 **NBLZ** *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 *N<sup>scribe</sup>* 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 συνελθυσαν* most, but *ενεκα συνελ.* **NAB** and four cursives; xxvi. 21 *ενεκα τουτων* apparently all; xxviii. 20 *ενεκεν γαρ της ελπιδος* all but **N**\***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 **NABDEF**\*GP; 2 Cor. vii. 12 *ενεκεν ter* with infinitive by most including **NB**, only *εινεκεν* **E** and **L** (*primo loco*) *Thdt Occ*. From this it is abundantly clear that changes everywhere are wilful. (*Sod* adds a few codd. varying.)

Matt.

vi. 7. *υποκριται* **B** and *syr cu* [*non syr sin pesh diatess*] *εθνικοι* all the rest

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





Clearly *υποκριται* is an "improvement," being set up as a better antithesis to *βαττολογησθε* 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 clement 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* NBL *a e ff, 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>550</sup> 604 *a b e k vg*<sup>14</sup> [non *D d syr sin* †]

xii. 48. *τω λεγουσι* (*pro* *τω ειποντι*) *Σ*<sup>BDZII</sup>\* 7 33 892 *Evs*<sup>4</sup> *alig.*

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) *ευλογησας* is substituted by *text recept* with *Σ*<sup>BDLCGZ</sup> *min*<sup>14</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>550</sup> of uncials, of *fam* *φ*<sup>4</sup> four cursives, and prints *διασαφησον* in his text. Of the five next, four are omissions:

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

*Matt.*

xiii. 45. *εμπορω* (*pro* *ανθρωπω εμπορω*) *Σ*\**B* 50 59 *Sod*<sup>120</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 *Σ**B* [*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 *Σ**B* 604 *Sod*<sup>120</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 *syr 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 *Σ**B* as a distinctly Egyptian group joined by *aeth* and *c* also clearly of Egyptian provenance, yet *Soden* excludes.

[*Σ*'s graeco-latin tendency is seen clearly in the neighbourhood *xvi. 27 τα εργα* for *την πραξιν* with *d* [*contra* *D*<sup>57</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 *Σ*\**F* *min*<sup>14</sup>) divide squarely here, the Latins did not get it from the Greeks but from the Syriac.]

*Matt.*

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

But *NBL* 13 33 73 604 892 *Sod*<sup>114</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>100</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 *syrr* *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.

<sup>Matt.</sup>

xviii. 6. *περι τον τραχηλον* (*pro* *epi* *or* *eis* *ton* *tr.*) *NBL* ΖΣΗ 28 157 237 253 258 *y<sup>act</sup> al. pauc.* *Orig* (SEMEI) *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 *syrr* expression. Only *Burkitt* says "about his neck" for the same *syrr* 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* *Julianus* 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. *Bohr*<sup>1</sup> here oppose *sah* with *arm aeth Chr Lucif Hil* etc. who are all conjoined with *†<sup>2</sup>†<sup>3</sup>†<sup>4</sup>* of the Greeks plus *Lat* and *Syr*. *W<sup>er</sup>* does not omit nor 604 nor 892.

(A reference to *Luke* xvii. 3 where *NB* *Sod*<sup>50</sup> again omit with *AL* *fam* 1 42 254 892 but also *lat syrr 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>50 178</sup> & *Sod*<sup>121</sup> *boh* *sah* *Orig*<sup>118</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 *κτίζω* 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 *NB(C)Δ* is *εφη*, and returning to *Matt.* xix. 18 note that at the beginning instead of *λεγει αυτω ποιας*, *NL* 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 *NBDL* 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 *NBCNWX*. In *Luke* xviii. 21 most read *εφυλαξαμην* but *NABL* *fam* 1 *εφυλαξα*. It would seem as if in both *Matthew* and *Mark* *NB* take the wrong line.

xxiv. 16. *φευγετωσαν εις τα ορη* *BDAΣ* 892 *min* *alig* *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>118</sup> *Iren*<sup>118</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).

<sup>Matt.</sup>

xxvi. 44 *fin.* *τον αυτον λογον ειπων + παλιν*. This *παλιν* is added by *NBL* *Sod*<sup>50</sup> 124 (against the family) † *a* and *boh* [*non sah*]. There is no particular reason for this (*syrr* *sin* "and again thus he spake"; *arm* "and again the same word he said") unless erroneously incorporated from the *παλιν* occurring above "παλιν απελθων προσηξατο," for "τον αυτον λογον ειπων" is quite sufficient. Here is an absolute contradiction of the

† *Soden* misquotes his *ε<sup>25</sup>* (*Scriver* "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>text non mss</sup>*

All others have *απεκρυψας... απο* with *Iren<sup>st</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>st</sup>]*  
*l vg goth sah boh aeth syr hier arm<sup>coll</sup> Orig Chr Aug*  
*Sod<sup>xt</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 **Bst**, 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 λαβας ανεμου εις την λιμνην</i> of all Gks
	{ <i>et descendit procella venti in stagnum</i> of Latins
B alone has	<i>κ. κατεβη λαβας εις την λιμνην ανεμου</i>
and a	<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 *ηλανετο 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>st</sup>** shows it was the *later* latin witness which caused this. *Sod* cannot even produce <sup>550</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 ιδού ο σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σίτον· ἐγὼ δὲ ἐδεήθην περὶ σου ἵνα μὴ ἐκλείῃ 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 πᾶσιν 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.

† *Wiclif* 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 ἀποδίδόντες· προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων· εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες· μὴ ἑαυτοῦ· ἐκδικούντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ (γέγραπται γάρ "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) πεινῇ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψῇ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν, ἀνθρακας πυρὸς σαρκεύσεις 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 c) 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 NBZ 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, *κρυφαῖω* (for *κρυπτῶ*) *bis* is found only in NB(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>100</sup>) joins here, absolutely of B family, not recorded above.] *Soden*<sup>100</sup> *κρυφαῖω*.

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

But, I may be told, do you mean to put aside NBZ *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 NBZ *Orig sah boh* represent but one text recension, and *it<sup>8</sup> Aug* no doubt are turning a difficulty † as well, seeing that they are not supported by *d k* (unfortunately *f<sub>2</sub>* is wanting here in the early part of Matthew). Adhesion of the *gothic* here to NBZ 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 NBZ 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 *αφανίζουσιν γὰρ τὸ προσωπον* N 244 *g<sub>1</sub> k syr pesh pers* for *αφανίζουσιν γὰρ τὰ προσωπα*.

Note also in Matt. vii. 16 *μητι συλλεγουσιν ἀπο ἀκανθῶν σταφυλὴν* C<sup>8</sup>EGKLSUVWXΔΠ *al. pl arm aeth Lucif* (although opposed by NB(C) *fam* 1 22 892 *latt syr goth copt* with *σταφυλας*) may be the right reading; observe LWX for *σταφυλὴν* and *Clem* (but cf. Luke vi. 44).

#### Improvement (continued).

- Matt. vi. 8. Addition: ο θεος ο πατηρ υμων N<sup>8</sup>B *sah* [IV-H] *non Sod*<sup>100</sup> *ms*  
ο πατηρ υμων D *rell et verss sine o theos*
- vii. 8. *ανοιγεται* (*pro ανοιγσεται fin*) B only (and *syr cu boh Aphraat*). Clear "improvement" to correspond with *λαμβάνει* and *εὐρισκεῖ* above, against *Clem N* 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 IV-H do not agree with him, printing them *margin* in both places.
- ix. 28. Order: *ὅτι τοῦτο δυναμὶ ποιησάι* only B l q and *vg<sup>ed</sup>* against *ὅτι δυναμὶ* in first position all others and versions (although varying somewhat otherwise; see under NB in Part II).
- x. 2. + *καὶ ἀντε ἰακωβος* NB d (*contra D<sup>8</sup>*) *syr* (*contra rell gr et latt sah boh aeth*). When NB abandon coptic sympathy there is always a reason, and this must have been considered an improvement. Why should all the rest drop it? (+ *καὶ Sod*<sup>179</sup> *ms*).

† 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." N here opposes B, and with *f goth syrr sah omn boh omu* and *Clem Eus* is certainly right.

‡ See Winer, p. 778 ('Breviloquence,' section 2 f.) comparing Xenophon (Cyr. 5, 1. 8) *ομοῖαν ταῖς δούλαις εἶχε τὴν εὐσθητα*. As to Luke v. 4 it is referred to on p. 725.





Matt.

- x. 3. θαδδαιος (προ λεβαιος) NB 17 124 sah boh c ff<sub>1</sub> g<sub>2</sub> l [Non clare Sod]  
 13. εφ υμας (προ προς υμας) NBW 174 (243) 372 892 Sod<sup>190</sup> 1333.

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>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. *πραος* 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>ascpo</sup> Ens<sup>ascpo</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>sr</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*

*παις μου ον ηρετισα, ο αγαπητος μου ον* (προ εις ον) *ευδοκησεν η ψυχη μου*. So N<sup>\*</sup>B 115 244 892 ff<sub>1</sub> Ens<sup>bis</sup> 1/2 against *εις ον ευδοκησεν* of all the rest and *latt syr copt*. A reference to Isaiah xlii. 1 (Septuagint) shows *ισραηλ ο εκλεκτος μου, προσεδεξατο αυτον η ψυχη μου*.

[D<sup>sr</sup> indeed here writes *εις ον* for the first *ον* (as *syr*) against *quem* of *d* opposite, and D<sup>sr</sup> has *εν ω* for the second *εις ον*.]

Matt.

(Questionable.)

- xii. 29. *αρπασαι* (προ διαρπασαι) BC<sup>\*</sup>WX 892 min<sup>pano</sup> sah ? against  
*διαρπασαι* ND Rell omn et latt (diripere) et Marc iii. 27  
 "Nicety":

- xii. 32. (*sec loco*) *ου μη αφεθη* B<sup>sol</sup> et W-H mg.  
*ου μη αφεθησεται* N<sup>\*</sup>  
*ουκ αφεθησεται* N<sup>cor</sup> Rell omn

This seems a strengthening "nicety" on the part of B, for Luke xii. 10 = *ουκ αφεθησεται*, and Mark iii. 29 *ουκ εχει αφεσιν*.

Another "nicety" (favoured by *W-H* and *Sod* tri<sup>ci</sup> 050 94) occurs at:

- xiii. 48. *τα καλα εις αγγη* (προ τα καλα εις αγγελια) NBCM<sup>\*\*</sup>N 1 [non 118-209] 124 [non fam] 892 Evst 48 (notable conjunction among our minuscules of editorial work) Orig<sup>bis</sup> Cyr<sup>bis</sup> Isid. *αγγελιον* is a pure Matthaean word occurring only here and at xxv. 4 where *εν τοις αγγελιοις* is left alone by all. I consider *αγγη*, the non-diminutive form, to be a "nicety" of *Origen*. The Old Syriac omits here at xiii. 48 saying "the good (as) good," but DW and the rest have *εις αγγελια* (or *εις τα αγγια* D).

57. The "pair" of clauses here: "in his country and in his house" has given rise to a great deal of variety.

I believe the "received" text to be correct: *εν τη πατριδι αυτου και εν τη οικια αυτου*. It is read by eleven uncials and LXWΦΣ min pl latt pl syrr Bas Chr and Orig 2/3, and is Semitic. BD 33 604 (*al' perpauc*) a d k = *εν τη πατριδι* (- αυτου) *και εν τη οικια αυτου* making the possessive serve once for the two as *W-H*. This *Origen* does not agree to. NZ fam 13 892 ff<sub>1</sub> Orig 1/3 = *εν τη ιδια πατριδι και εν τη οικια αυτου* as Sod<sup>xt</sup>. L f g<sub>1</sub> vg<sup>2</sup> omit the second clause, but L with 15 uncials including W has *εν τη πατριδι αυτου*. C conflates *εν τη ιδια πατριδι αυτου και εν τη οικια αυτου* exactly as sah (which probably gave rise to some of the trouble) περφησε εις την οικiam . . .

We see *Origen* as usual divided against himself, yet not supporting BD for the "shorter" text, which here I believe to be a mistake by BD.

A study of such "pairs" conveys a good deal of information. Thus at Luke xx. 20: To "deliver him unto the power and authority of the Governor." N 157 Paris<sup>97</sup> and three lectionaries write *τη αρχη και εξουσια του ηγεμ.*, eliding the second article before *εξουσια*. I mention it because *Tisch* omits this in his notes (it is added in Gregory's 'Emendanda') and because the Coptic *neen* for *και* (although it retains the article



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

Matt.

xiv. 33. **NBC**<sup>2</sup>T<sup>c</sup> 1 22 892\* *min*<sup>10</sup> *ff*<sub>1</sub> *capt aeth* (*Orig*?) *Did* omit *ελθοντες*. This is peculiarly interesting, for although *l* 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* **NBCD**<sup>2</sup>NT<sup>c</sup>WΔΣΦ† *fam* 13 33 157 238 245 *Sod*<sup>novem</sup> *e* "ad terram" (*sah* *ερχραι* *εινκαρ*, *boh* *εχουσι* *εινκαρι*) *syr*, et *syr cu sin* *diserte*

*ηλθον εις την γην* *E* *rell omni 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 **NB** 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 **NB**, but not by some of their followers. He would have (*bis*) *ινα καν μονον αφωνται* with **Φ** 1 [non 118-209] *fam* 13 [non 124] 22 33 *al. aliq.* All the uncials have *ινα μονον αφωνται*. 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* **NBD**<sup>2</sup> 1 *fam* 13 33 *W-H Sod* (*Orig* *ενθαδε δε ου κελευει αλλα παραγγειλει*)

*και εκελευσε . . . και λαβων*

*Rel Gr fl q vg*

*αφαραγγειλε δε . . . αχχι* *sah*

*οσο αχχοιρεν . . . αχχι* *boh*

*και εκελευσε . . . και ελαβεν*

*syr a b c e g, 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 **N** 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. **N** alone prefers *εκ γαρ των λογων σου δικαιοθηση και εκ των λογων* (-σου) *καταδικασθηση*. *Soden* does not add one single new witness.

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

**NBD**<sup>2</sup>. The comparison is with xiv. 19 where **NZ** *Orig* had *εκελευσεν* (against *κελευσας* of most, *κελευσατε* **B**\* *Sod*<sup>145</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 παραγγειλε* be correct or not), as if **NB** had inverted the construction and that *και παραγγειλε* (or *παραγγειλε 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 (προ τας κλεις)* **N**\***B**\* (both corrected) *LW Sod*<sup>950</sup> *Orig* 4/5 against *τας κλεις* by all others and **N**\***B**\* *Orig* 1/5 *Eus Chr Phot.* Doubtless *Origen* caused this.

xvii. 4. *ποιησω (προ ποιησωμεν)* **NBC**\* 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 **NBC** 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 ηψατο αυτων και* **NB** 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>950</sup>. See his note.

- xvii. 15. κακως εχει (pro κακως πασχει) NBLZ<sup>1d</sup>Ση *Sod*<sup>950</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 πᾶ 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) BLNΣΦη *Sod*<sup>950</sup> 1 33 *al. pauc.* This seems to be an "improvement" (cf *Hebr* ix. 16 23 etc) and is not witnessed to by N *vell* 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>950</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 EFGHKMSVWXRΔΠΣΦ *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>f<sup>scr</sup></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>mark</sup>NΣη 32 157 892 *al*<sup>9</sup> e\* *vg*<sup>2\*</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 αυτο 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>11q</sup> <sup>1st</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. ουν (pro δε) Only NBD 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 εις εκ δεξιων σου και εις εξ ευωνυμων σου NB *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: εις σου εκ δεξιων και εις σου εξ ευωνυμων (vel αριστερων). There BDWΔ (but not N) with 1 2<sup>pe</sup> *Sod*<sup>133</sup> *b c d ff*<sub>2</sub> *g*<sub>1</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 N 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":

επι ονον και επι πωλον NBLNΣη 1 [non *fam*] 124 [non *fam*] 2<sup>pe</sup> (*Sod*) 604 *Sod*<sup>190 1280</sup> *syr sah aeth*; but om. επι *sec.* with CDW and the mass, all latins *boh dis. arm* and *Orig*<sup>1st</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 επι. The reply to this insinuation is contained in my other examples of "pairs." I will say no more except that *Sod*<sup>1st</sup> follows *Hort*.

Note. The LXX quotation (*Zach.* ix. 9) is επι υποζυγιον και πωλον νεον. *Origen* cites five recensions [see quotation in *Tisch*] where *Aquila* has επι ονου και πωλον υιον οναδων, *Symmachus*: επι ονον και πωλον υιον οναδος, *Theodot*: επι ονον και πωλον υιον ονου. In no case does a second επι 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>133</sup> *Eust* 48 against NW and all others and *Orig*<sup>1st</sup> *Eus*<sup>1st</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 *προσεταιξεν* 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 *N* diverged from a point near the autographs and never came into contact subsequently."

Well then, either B or *N* is right here. The whole matter is thus confined to St. Matthew's Gospel. For B we have six witnesses, C and D<sup>or</sup> Evan 33 604 *Sod*<sup>133</sup> and *Eust* 48, all witnesses in such a case of rather peculiar character. For *N* 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 *N*, and that B and six witnesses kept pure from the common herd "at a point near the autographs." This is criticism gone mad. If *N* and B divided at a point "near the autographs and never came into contact subsequently" then it is *N* here which holds the balance of power by an overwhelming majority. There is practical agreement that St. Matthew used *προσεταιξεν* 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 *N* Origen and Eusebius here give the lie direct to BCD<sup>or</sup> Evan 33 604 and *Sod*<sup>133</sup> *Eust* 48, Hort and the Revisers.

xxi. 18. *πρωι* (*pro* *πρωιας*) *N*\*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 *NBD* 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 βαπτισμυ το Ιωαν(ν)ου *NBCZ* 22 33 372 *Sod*<sup>133</sup> [*non* 157] *Eust* 48 *Orig* against το βαπτισμυ Ιωαννου D *rell* *omn* *Cyr*. In Mark (xi. 30) *NABCDLΔ* *Sod*<sup>133</sup> 33 favour the second το, in Luke (xx. 4) *NDLNR* 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*) *N*(*επει*) B D(*επει*) L *fam* 1 22 33 892 *Orig*<sup>133</sup> *Sod*<sup>133</sup> *et txt*. All the rest have *επειδη* (except *στι Sod*<sup>133</sup> *inquir*). Now *επειδη* is apparently not Matthaean 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>133</sup> *Sod*<sup>133</sup> say *επει εις* against the mass, and secondly because both coptics have *εως* thus contradicting *NBL* here. *Tisch* refers to xxi. 26 and xiv. 5 where *ως* remains unchanged. Further note that B 604 ALONE at xiv. 5 substitute *επει* for *στι* 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 praebet *ως pro εις*."

xxii. 10. This is a most important place. *NB\*L* 892 *Sod*<sup>133</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 δυναται 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>or</sup>) *et repletæ sunt nuptiæ*. 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," *ܚܘܬܐܝܬܐ ܡܬܥܠܝܬܐ*, against *ܒܗ ܠܚܥܝܕܐ* exactly the same word as used in xxii. 2, 3 for *γαμος*.

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 Bobairic, 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>1</sup>, who went over the whole text, carefully refrained from inking over Ο ΝΥΜΦΩΝ (ὁ Γάμος 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 Erst 48 Sod<sup>50</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>100b</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 (pro λεγοντες) NBLT<sup>h</sup> 27 66 against all the rest and *Dam*. This is quite a clear case in order to refer to αποστελλουσιν 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>331</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 υπολημιον," 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 *εκριψα 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 *γ<sup>er</sup> Sod<sup>1050 94</sup>*, against all else and against Coptics and Latins, savours of improvement.
- xxvii. 5. *ριψας τα αργυρια εις τον ναον (pro εν τω ναω)* NBLJ 33 *fam* 69 99 157 273 604 *Sod<sup>1050 1443</sup>* and versions, but not latin nor *d*. *Orig* and *Eus* are on the side of NBL for this improvement with *Sod*. Cf B alone at Matt. x. 16 *ιδου εγω αποσπελλω 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>quintuor</sup> Evst 60 r<sub>2</sub> (sol inter latt cum Aug) (syr) Cyr<sup>semet</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  
*σινσταυρωθεντες μετ αυτου* Θ<sup>1</sup> 157  
*αυτω* AW unc<sup>12</sup> *rell omni 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>re</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>1050 al.</sup> Sod<sup>11</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 εθνικοι* B (= *Sod<sup>1050</sup>*) *syr cu* only the rest and *Orig*

B or NB and Origen in conflict.

- xii. 36. Most serious opposition as to the Greek fundamental text: *δ εαν λαληλωσιν Orig* L and most, against NBD (NB δ (-εαν) *λαλησουσιν*; D δ (-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 = εκλαμψουσιν*, but D (*d lucebunt*) 124 238 *Cyr* *ORIGEN<sup>ter</sup>* and (*Justin*) have *λαμψουσιν* (*Justin* *οταν οι μεν δικαιοι λαμψουσιν* for *τοτε οι δικ. λαμψουσιν*). Hence if we want *Origen's* text with D, it is the uncompounded word (for which also *syr<sup>†</sup> 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>1017</sup> fam<sup>φ</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 *sevivisse*).  
*κακος* NB *unc omni rell minn*.
- xvi. 20. *επετιμησεν* B\*D *syr cu d e* against the rest and *Orig<sup>quater</sup>*. *διεστειλατο* and *Orig diserte* "ο μεν ουν μαθ. πεποιθε κατα τινα των αντιγραφων το τοτε διεστειλατο... ιστευ δε οτι τινα των αντιγρ. του κατα μαθ. εχει το επετιμησεν" since he himself uses *διεστειλατο* four times. Hort sees a necessity to put *επετιμησεν* in his text.
- xvii. 22. *συστρεφωμενων δε αυτων* NB 1 [non *fam*] 892 *W-H txt*, *Sod mg latt pl conversantibus*.  
*αναστρεφωμενων δε αυτων* CD *rell omni et boh et re... ff<sup>1</sup> c e*.  
The "neutral" text is found in *Origen* *στρεφωμενων 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 εως 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 *N* rell omn Orig<sup>ter</sup> Eus<sup>his</sup>  
 19. ου μηκετι BL<sup>7</sup> against μηκετι *N* rell and Orig<sup>his</sup>  
 xxii. 4. ητοιμακα NBCDLΣΖΓ 1 22 33 892\* Sod<sup>1353</sup> ητοιμασα rell et Orig Cyr Dam  
 10. ο νυμφων† NBL 892 Sod<sup>190</sup> only (no other min), ο γαμος rell omn et Origen bis  
 xxiii. 37. επισυναξαι Orig Eus (επισυναγειν *N*, επισυναγαγειν B rell)  
 xxv. 41. οι καταραμενοι Orig<sup>his</sup> Hipp Const Eus Caes Bas (καταραμενοι NBLT<sup>r</sup> 33 Sod<sup>1246</sup> boh Cyr 1/2 soli)  
 xxvi. 28. της καινης διαθηκης Orig and most (της διαθηκης NBLZ 33 Sod<sup>200</sup> boh<sup>unus</sup> Cyr (Cyp<sup>r</sup>) )  
 39. Of our Lord's prayer: πατερ tantum Orig<sup>sexies</sup> cis (et Celsus) et Justin Iren<sup>val</sup> Eus<sup>sexies</sup> Ath<sup>ter</sup> Ps-Ath Cyp<sup>r</sup> Did Cyr Bas<sup>octies</sup> a δ μ vgg<sup>6</sup> et dim Orig<sup>int</sup> his, with LΔΣ fam 1 802 al<sup>10</sup>, witness against πατερ μου of NB 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 NBD (latt) against Origen πλειους with all the rest; Soden quotes Orig for πλειω.  
 δωδεκα (-η) NBDL 604 b d against Origen η δωδεκα with all the rest.  
 Above we have certainly two really "neutral" readings of Origen, as against NB, xiii. 43 λαμψουσιν and xxvi. 39 πατερ.

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

*Origen and N against B.*

Matt.

- vi. 7. εθνικοι *N* omn et Orig (contra B<sup>1</sup> syr cu υποκριται)  
 21. και η καρδια *N* omn et Orig (contra B m aeth boh<sup>unum</sup> - και)  
 vii. 14 init. οτι (-δε) *N*\*X m boh Orig Naass etc (οτι δε B sah 4/6)  
 x. 37. Habent και ο φιλων... μου αξιος *N* plur Orig Orig<sup>int</sup> Eus Cyp<sup>r</sup> 2/3 (contra BD 17 243 al<sup>50d</sup> d Cyp<sup>r</sup> 1/3 om)  
 xi. 15. Habent ακουειν *N* 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 *N*(D) latt pl Orig Evang<sup>Eblon</sup> (+ αυτου B plur)  
 xiii. 4. και ηλθεν τα πετεινα και κατεφαγεν ND plur Orig (και ελθοντα τα πετεινα κατεφ. B fam 13 Sod<sup>150</sup> alig et txt)  
 { xv. 32. ημερας τρεις *N* min Orig<sup>his</sup> (τρεις ημερας B al.)  
 { xvii. 4. τρεις σκηνas *N* plur Orig<sup>his</sup> (σκηνas τρεις B e)  
 xvi. 1. επηρωτων *N* min alig boh Orig (επηρωτησαν BCD al.)  
 14. αλλοι δε *N* plur copt lat syr Orig (οι δε B Eus)  
 20. διεστειλατο *N* plur sah boh Orig<sup>quater</sup> (επετιμησεν BD)  
 xvii. 9. αναστη *N* plur Orig (εγερθη BD Sod<sup>1353</sup>)  
 10. - αυτου NLWZ Sod<sup>1050</sup> al. Orig (Habent B plur)  
 25. απο τινων *N* plur Orig Cyr 2/4 (απο τινος B Sod<sup>1114</sup> Cyr 2/4)  
 xviii. 7. Habent εστιν *N* plur Orig (om BLΣΦ al.)  
 16. δυο η τριων μαρτυρων *N* al. Orig (δυο μαρτ. η τριων B al.)  
 xx. 17. τους δωδεκα tantum NDLZ etc Orig<sup>quater</sup> (contra B et rell)  
 xxi. 6. προσεταξεν *N* plur Orig<sup>ter</sup> (συνεταξεν BCD 33 604 Evst 48 Sod<sup>1353</sup>)  
 8. (sec loco) εστρωσαν ND<sup>sr</sup> c e ff<sup>2</sup> q boh Orig (εστρωννυν B rell)  
 19. γεινοιτο (for γενηται) *N* Sod<sup>1050</sup> Orig<sup>ter</sup>  
 Etc etc, and often 892 is on the side of *N* in the above list.  
 Further note that NB when they are in sympathy with the Evang<sup>Eblon</sup> do not keep on the same side. At xii. 48 B is with this Gospel. At xii. 49 it is *N*.  
 But see as to *N* in detail Part II. where the main differences between *N* 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 Δ in St. Mark to the NBL group. Δ 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 τον αιγιαλον και πας ο οχλος εν τω αιγιαλω ην  
b c 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  
rg circa mare super terram

As to ην (*pro ησαν*) erat is read by a b g<sub>2</sub> l q rg 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 επι της γης 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 γης.

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>a</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 οσταν 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 8 in medium) or εν μεσω D<sup>fr</sup> Paris<sup>97</sup> (c l vg<sup>KZ</sup> in medio). Also ειδον W<sup>sol</sup> at ii. 12 (for ειδμεν) = viderunt of c (b) (vidiase se a g) 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>1010</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 **NB** 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 **N** 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>nc</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>ol</sup>. Why not *δυνα*? [See ix. 22, 23.]  
45. — ην B<sup>ol</sup> (-ην και *b e* *soli inter verss*)

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>ol</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>ol</sup> cum Sod<sup>050</sup> [ut B<sup>sol</sup> in Matt. xiii. 5]. D<sup>sr</sup> alone agrees to insert an article βαθος την γην. **N** 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>hns</sup>*)  
15. οι οταν (pro και οταν) B<sup>sol</sup> (cf *pers*)  
16. οταν (pro οι οταν) B<sup>ol</sup>  
20. — εν sec et tert B<sup>ol</sup> et Δ (cf *sy*)  
22 *fin.* φανερωθη B<sup>ol</sup> (cf *sy* *sah pers aeth*)  
28. πληρες σειςτος B (DW *πληρης ο σειςτος*)  
32. κατασκηνοιν B

- Mark v. 36. +τον (ante λαλουμενον) 'τον λογον τον λαλουμενον B<sup>ol</sup>  
38 *fin.* πολλας (pro πολλα) B<sup>ol</sup> (πολλους Sod<sup>050</sup>)  
vi. 17. — την γυναικα B<sup>ol</sup> *txt sol cum Sod<sup>1493</sup>*  
33. εγνωσαν BD *fam* 1  
39. εν (pro επι) B<sup>ol</sup>  
54 *init.* και εξελθοντων (-αυτων) B<sup>ol</sup>  
vii. 4. απερ ελαβον (pro a παρελαβον) B Paris<sup>97</sup> Sod<sup>1442</sup>  
14. λεγει (pro ελεγεν) B 59 *soli* (see under "Historic present")  
15.† το κοινουν αυτον (pro ο δυναται αυτον κοινωσαι) B<sup>ol</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 πεποιηκει) B. See under "Coptic."  
viii. 2. ημεραις τρισι B<sup>ol</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>ol</sup>. See under "Coptic."  
ix. 1. ωδε των εστηκοτων B(D\*), cf *c f l vg* [contra **N**, contra Orig]  
21. εως B<sup>ol</sup> (εως ου Sod<sup>351</sup>)  
x. 30. ζων αιωνιαν (pro ζων αιωνιον) B<sup>ol</sup>. Here is a purist for you. No others seem to change. Clem turns it "ζώνή ἐστιν αἰώνιος," Q.D.S. § 25, but Barnard in his note to 'Clem. of Alex. Bibl. Text,' p. 35 = ζώή ἐστιν αἰώνιος.  
39. δυναμεθα (pro δυναμεθα) B<sup>ol</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>ol</sup> (cf *sah* 1/5)  
*ibid.* το ελαιων (pro των ελαιων) B<sup>ol</sup> (cf Σ et *k*)  
7, 8. εαυτων his† B<sup>ol</sup> cum 892 (*vide infra* xiii. 44) (Sod<sup>050</sup> 1279)  
11. — της ωρας B<sup>ol</sup> cum Δ Sod<sup>147</sup> 413 1444 (cf *aeth sy* *sin*)  
xii. 5. αποκτενυντες B 892 *Erst* 150  
8. εξεβαλαν B<sup>ol</sup>  
17. — αυτοις BD d [*non al.*]  
36. — εν (ante τω πνευματι) B<sup>ol</sup> cum Sod<sup>050</sup> 273  
*ibid.* καθισον (pro καθου) B<sup>ol</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 *Luc* vii. 33  
 xiii. 3. καθιδιαν B  
 7. ακουητε B *et Sod*<sup>1337</sup>  
 9. ενεκα (pro ενεκει) B<sup>sol</sup> *vid*  
 12. επαναστησεται B<sup>ol</sup> *cum Sod*<sup>1017</sup> *k* (cf BΔ *Matt.* x. 21 *in loco*  
*parall.*)  
 13. εις στελος B<sup>ol</sup>  
 30. εως ουτου B<sup>ol</sup> (*variant plurimum rell,*  
*vide Part II.*)  
 32. αγγελος (pro οι αγγελοι) B<sup>ol</sup> (*et boh<sup>u</sup> unique Aug<sup>l</sup> here*)  
 34. εαυτου *pr et sec* (pro αυτου) B<sup>sol</sup> *vid* (*vide supra* xi. 7, 8  
 xiv. 20 *fin.* + εν (*inter το et τρυβλιον*) B<sup>ol</sup> (C\* ??) *Sod*<sup>7050</sup> 2<sup>re</sup> See  
*under "Coptic."*  
 24. — αυτοις B<sup>ol</sup>  
 32. — ωδε B<sup>ol</sup> (*αυτου pro ωδε fam 1*)  
 43. απο των αρχ. (pro παρα των αρχ.) B<sup>ol</sup>  
 49. εκρατει (pro εκρατησατε) B<sup>ol</sup> (*εκρατειτε Ψ*)  
 60. οτι (pro τι) BWΨ *sol* (cf *boh*) (*τοι 13*)  
 63. κίτωνα B<sup>ol</sup> (*ut N alibi*)  
 69. ειπεν (pro ηρξατο λεγειν) B<sup>ol</sup>. See *under "Coptic."*  
 xv. 4. — ουδεν B *Paris*<sup>97</sup> *sol* *vid*  
 12. ποιησω λεγετε (pro θελετε ποιησω ον λεγετε) B<sup>ol</sup> *et W-H* [*ον*]  
 15. ποιειν (pro ποιησαι) B<sup>ol</sup> *cum Laura*<sup>A 104</sup>  
 35. εστηκοτων B<sup>ol</sup>(A) (*pro παρεστωτων NDU al. pauc,*  
*παρεστηκοτων al.*)  
 45. ιωση (pro ιωσηφ) BW *sol*  
 xvi. 5. ελθουσαι (pro εισελθουσαι) B 127 *sol*

### 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 απαρηση (pro απαρηση με) NBDΔC (*fam 13*) (με αρνηση W) and *latt* (IV-H *Sod*). All others and Ψ have the common order. The point being that B is supported by both the graeco-latins ΔΔ (L 69\* *Sod*<sup>7050</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>7050</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 NBCLWΔΨ Old Latins and *copt* (IV-H *Sod*).

As bearing on this in the immediate context note Mark xv. 1, where BDLΨΔ *Sod*<sup>7050</sup> 46 2<sup>re</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 NBDKΛΔΠ (IV-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 NBD\*ΔΨ *Sod*<sup>7050</sup> and *k l n vg copt* (IV-H *Sod*).

Again xv. 27 for σταυρουσιν of the usual text we find εσταυρωσαν by B 2<sup>re</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, αβαβας (of NBD 892 *sah boh goth* (a) c d ff<sub>2</sub> l r δ *vg*) and αβαβησας (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 αβαβησας. *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 ND 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 N<sup>eb</sup>A fifteen uncials and W and all the cursives including *fam 1* *fam 13* 28 and 157 435 and 2<sup>re</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 αβαβησας against NBD 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 αβαβας.

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

For further detail, observe the following:

- Mark i. 2. — εγω BD *Sod*<sup>7050</sup> 2<sup>re</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 εν at the time  
 it was written. *Sod* follows Hort for εις.  
 iv. 1. οχλος πλειστος pro οχλος πολυς NBCLΔ and only these *plus*  
 W 892 IV-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

I should think *multa multa* must have stood in the copies. (See note to John vii. 39 in Part II). Nor do I need to be told that this is far-fetched, because in the very next words W "gives away" a purely latin reading known only from *b e* which have *ad litus* for *εν τη θαλασση* (*primo loco*) while W has *παρα τον αιγιαλον*. D has only *περαν της θαλασσης* and 131 *παρα την θαλασσαν*. *d* = circa mare, *a* circa litus maris, *c ff<sub>2</sub>* proxime litus, 2<sup>re</sup> = *επι τη θαλασση* and *q* super mare.

In *secundo loco* where most have *προς την θαλασσαν*, but D<sup>sr</sup> *περαν της θαλασσης* (*a d l q* circa mare), W has *εν τω αιγιαλω* with *b c e f ff<sub>2</sub>* in litore.

- iv. 3. σπειραι (*pro* του σπειραι) **N<sup>\*</sup>BW<sup>710</sup> Sod<sup>1122</sup> et W-H** [*Sod txt*] *Cf* *seminare it<sup>pl</sup> et d* (*om* D<sup>sr</sup>)
- v. 6. προσεκυνησεν αυτον (*pro* πρ. αυτω) **BACLD 892 al.** *d* [*contra* D<sup>sr</sup>] *δ et latt copt* (*et W-H Sod*)
21. εν πλοιω (-τω) **B 447 soli inter gr. et vg et f δ** [*contra copt et NW rell εν τω πλοιω, sed om εν τω πλοιω D it<sup>pl</sup>*]
- vii. 6. > ο λαος ουτος **BD 372 Laura<sup>A 104</sup> latt** against all others as well as W and *copt*. Not followed by *W-H Sod txt*.
- viii. 10. + αυτος (*post εμβας*) **B<sup>sol</sup> 372 W-H mg, + αυτος ante εμβας** *b d i r, et D k ipse ascendit*
- x. 30. ζωνη αιωνιαν **B<sup>sol</sup> Cf vitam aeternam**
37. - σου sec. **BWDΔΨJ 2<sup>re</sup> Sod<sup>1353</sup> b c ff<sub>2</sub> g<sub>12</sub> k q r δ**
- xi. 2. εκαθισεν (*pro* κεκαθικεν) **NBCLΔΨ**. No doubt on account of *sed it* all Latins. Only *Sod<sup>950</sup> al. b* 2<sup>re</sup> 604 892 Paris<sup>97</sup> and *Evst* 36 join Ψ in supporting **NBCLΔ**. *Soden txt* refuses it.
- xii. 30. 

- της ante καρδιας	} <b>B<sup>sol</sup> vid</b>
- της ,, ψυχης	
- της ,, διανοιας	

This is quite striking. **D<sup>\*</sup>XΨ** omit the first one only.
- xiv. 10. - ο (*ante ισκαριωτης*) **N<sup>\*</sup>BC<sup>\*</sup>DW ? J fam 13** [*non 124*] 28 440 **Laura<sup>A 104</sup> Sod<sup>all</sup> Orig**, against *sah boh* and the rest and refused by *Sod*.
- (But immediately after **NBC<sup>\*</sup>LMΨ** have *ο εις* (for *εις*) accepted by *Sod* with *boh* (**ΠΙΟΤΑΔΙ**) against *sah O<sup>TA</sup>* and *latt*: unus)
21. - ην (*post καλον*) **BL et W 892 c ff<sub>2</sub> i l q aur vg<sup>CDJR</sup>** but refused by *Sod*. Neither Ψ nor Paris<sup>97</sup> omit and none of the others, not even 2<sup>re</sup>. The *ει* (*si*) following may have been confused for *ει* (*est*) "*καλον αυτω ει ουκ εγεννηθη*" but the Latins who omit *ην* say "*bonum illi si non esset*" (*fuisse g*).
- xv. 15. το ικανον ποιειν (*pro* το ικ. ποιησαι) **B Laura<sup>A 104</sup> soli**. Refused by *W-H Sod*. *Cf lat satisfacere* [*sed d ff<sub>2</sub> k r<sup>vid</sup> om claus cum D<sup>sr</sup>, et hiant b e f i q, et a mutilus ab Pilatus autem...* xv. 15].
27. εσταυρωσαν (*pro* σταυρουσιν) **B 2<sup>re</sup> c d ff<sub>2</sub> k n** (= *it<sup>oma</sup> fere*, *hiant b e f i q r r<sub>2</sub>*) *aur gat vg<sup>WW</sup>*, refused by *W-H Sod*.

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xv. 44. ηδη (*pro* παλαι) *sec loco* **BDW c<sup>et</sup> Sod<sup>1442</sup> soli 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* (*syrr sin* omits *παλαι*, and 2<sup>re</sup> *n r<sub>2</sub>* omit the clause).

xvi. 2. - τη (*ante μια*) **BW 1 soli 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>dm</sup>** [*non al.*]
34. τα δαιμονια λαλει **B<sup>sol</sup> vid cum boh** (*hiat sah*). The others have *λαλειν τα δαιμονια*, but D *d latt syrr sin aeth*: *αυτα λαλειν* in the order of B, but more simply.
37. και ευρον αυτον και λεγουσιν **NBL 892 soli et W-H cum e** *boh<sup>Δ103</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 syrr 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>sr</sup>*, and it will be seen that **NBL 892 e** are left completely alone with *boh<sup>Δ103</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>950</sup> 892 sah boh aeth W-H Sod** against all else and *syrr 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>re</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 syrr<sup>ach</sup>* (*contra D rell qui saepe in ch. i ευθεως om.*)

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



Mark

- ii. 4. *προσενεγκαι* NBL *Sod*<sup>550</sup> (33) 63 253 372 892 *Eust* 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 2<sup>pe</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.* *στι* (*pro ti*) B *Sod*<sup>550</sup> *p<sup>scr</sup>* only. Cf *στι τι* of *sah boh* with the usual introductory *xe*. 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>r</sup>??] 604 892 Paris<sup>97</sup>.

Here, where Tisch. quotes *copt* ("ita certe *cop<sup>col</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 bobairic MSS and possibly in the first hand of a third.

- ii. 17. + *στι* (*ante ου χρεαν*) BΔ *Sod*<sup>550</sup> δ 2<sup>pe</sup> Laura<sup>A104</sup> *Sod*<sup>351</sup> *sah boh*. Absolutely no others yet greedily seized by *Sod*<sup>txt</sup> [*W-H*<sup>154</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>pl</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>pl</sup> *124*<sup>9</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>161</sup>). I hardly think it is fair to suggest that *εδιδουν* is "neutral"; rather is it a correction. Notice that N is absent, reading with CA *Sod*<sup>550</sup> 2<sup>pe</sup> *εποισαν*. The latins and d use *faciebant* (q iniebat). Paris<sup>97</sup> *εποιουν* with most. D<sup>sc</sup> a *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 *εποισαν* in the margin.

Mark

- iii. 8. *ποιει* (*pro εποιει*) BL *W-H* (none of the sympathising cursives) and *sah boh*<sup>114</sup><sup>116</sup> against ND and the rest + WΣΦ.
15. - *θεραπευειν τας νοσους και* NBC\*LD 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\*LD 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 *αγωνι*, and *αγωνι* (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>sc</sup> does not omit, and adds after *δαιμονια* end of verse *και περιαγοντες κηρυσσω 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. + *στι* (*ante μητι*) BL 892 *sol* = *copt* + *xe*. Accepted by *W-H*, refused by *Sod*.

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

The sentence runs: *και ελεγεν αυτοις [στι] μητι ερχεται (απτεται D latt) ο λυχνος να 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 (*sol* 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>114</sup><sup>116</sup> (*syr emph*) *W-H Sod txt* [*Non Paris*<sup>97</sup> *non N*].

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

8. > *μη υπον μη πηραν* NBCLΔ *Sod*<sup>550</sup> al<sup>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 *υποδεμενους*, forming a hiatus) *ex more copt* by NABCDLUNΣ 28 scr<sup>2</sup> Paris<sup>91</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 δεζηται NBLΔ<sup>87</sup>W fam 13 28 W-H Sod is found in *boh* (*sah*) *aeth* *vg*<sup>1</sup>, while the others have: ος αν μη δεζηται C (fam 1) and AD and the large majority οσοι αν μη δεζωνται, *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>1</sup> only, *r*<sub>2</sub> is missing and only begins again at vi. 14.

20. -και (ante συνετηρει) B<sup>ol</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) NBL Sod<sup>50</sup> (and W ηπορειτο) *sah boh*, against all the rest, against the friendly cursives, and against *latt* *syr* and *aeth* yet willingly incorporated by W-H & Sod texts.

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

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- vi. 27. ενεγκαι (pro ενεχθηναι) NBCΔ<sup>87</sup> 892 *copt* W-H [non Sod] against all else and DW as well as L and *Latt* adferri. (See under "Change of voice"). δ over Δ<sup>87</sup> has "adferri vel adduci."
40. κατα bis (pro ανα bis) NBD 21 *boh* et W-H Sod *txt*.
- vii. 4. ραντισωνται (pro βαπτισωνται) NB min<sup>8</sup> *sah* Euthym. See under "Improvement."
6. +οτι (ante οντος ο λαος) NBL 372 892 Laura<sup>104</sup> *boh sah* (syr) W-H Sod *txt* [non Paris<sup>91</sup>]
16. Om vers *boh* [non *sah*] cum NBLΔ 28 [non W *rell*] W-H, non Sod.
29. See under "Order."
37. +ως post πεποιηκεν B<sup>ol</sup> W-H<sup>ms</sup> (*boh*), *cf sah* + εωστε et *boh*<sup>all</sup>
- viii. 2. προσμενουσι (-μοι) B<sup>ol</sup> cum *boh*<sup>could tribus</sup> (Cf *latt* ωδε εισω)
- 3 *fin.* εισιν (pro ηκασιν vel ηκουσιν) BLΔ<sup>87</sup> 892 *sah* 1/5 *boh*<sup>quattuor</sup> W-H [non Sod, non al. nec *latt* *syr*]
4. +οτι (ante ποθεν) BLΔ 115 892 Paris<sup>91</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. +ατω (ante επτα fin) BCLΔ 892 Sod<sup>171089</sup> [non *txt*] *boh sah aeth*

21. νοειτε (pro συνιετε) B 372 Sod<sup>1098 1225 1341</sup> sed D<sup>87</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>87</sup> may be meant for *ουν νοειτε*, and *ουν* is present in some Greeks (fam 13) and in *sah*, but there it is *σε* not *ουν* as it would be in *boh* if present there, where it does not find a place. The *boh* word for *συνιετε* is *τετενηατι* but in *sah* = *πτετηπιοει*. It seems clear therefore that B may have seen this *πιοει* in a close parallel column and written *νοειτε* by mistake rather than have recollected or borrowed from St. Matthew.

Mark

- viii. 23. βλεπεις (pro βλεπει) BCD<sup>87</sup>Δ<sup>87</sup> Sod<sup>750</sup> 372 2<sup>re</sup> Paris<sup>91</sup> *sah boh* *aeth* (strengthened by *syr sin diatess*) but against all else.

W writes *βλεπει*, 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<sup>\*</sup>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>ol</sup> cum *sah* et *boh*. Why do W-H avoid?

- x. 1. +και (ante περαν) NBC<sup>\*</sup>LΨ 892 *sah boh* (against περαν others and latin, and δια του περαν others, και δια του περαν Laura<sup>104</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, male Sod.] *sah boh* W-H [non al. *latt gr* non *syr arm aeth*] cf Matt xix.

24. -τους πεποιοτας επι (τοις) χρημασιν NBWΔΨ k *sah boh*<sup>ex</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 *np. avt. Clem* ut Matt Luc)]

As *Tisch* says "at nusquam apud Me 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 BCLΔ et WΦ [non Ψ] Sod<sup>50</sup>, 61 106 2<sup>re</sup> 604 Sod<sup>quintque</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>91</sup> *soli cum sah boh aeth*.



This is against **ND** *vell 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 *αιωνων* in verse 30 from an original.‡ B and coptic conspired to add *δυο*, and B wanted to exhibit the real gender of *ζωνη* 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*.

<sup>Mark</sup>

- x. 37. > σου εκ δεξιων (προ εκ δεξιων σου) **NBC\*LDΨ** 892 *boh* [*non sah*] δ. In the second clause *boh* repeats σου εξ αριστερων **L**<sup>sc</sup>, σου εξ ευωνυμων **N**<sup>sc</sup>, against most εξ ευωνυμων σου, but **BDA** and **WΨJ** 1 [*non fam*] 2<sup>re</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> his vg<sup>Q</sup>*. It may be worth while to exhibit here *boh* and *sah*, which differ, as *boh* goes with **NBC\*LDΨ** in the first place:

*boh* ρηνα ητε οτα ρεμεσι κατεκοτιναμε οτορ οτα  
μελον κατεκχαδην ζην πεκωοτ

*sah* χεκαδ ερε οτα μελον ρεμεσι οτινα μελοκ  
ατω οτα ρι ρδοτ μελοκ ρε πεκοτ ητεκελη-  
τερο.

46. προσαιτης (προ 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** *vell omn et boh lat*<sup>mm</sup>.

49. ειπεν · φωνησατε αυτον (προ ειπεν αυτον φωνηθηναι) **NBCLΔΨ** 7 892 *Sod*<sup>1100</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 ρηαφδκη (*sah* 4/5 ρηεφδκτ)  
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."

<sup>Mark</sup>

[*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 *verses*: "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** *soli vid.*, *sah boh syr pesh*<sup>1111</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>1100</sup> *c k sah boh syr pesh* [*non sin*]. See under "Improvement." (This does not appeal to *Soden*).

32. αγγελος (προ οι αγγελοι vel οι αγγελοι οι) **B**<sup>so1</sup> et *W-H*<sup>mk</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 **NDKLUW**<sup>Σ</sup> 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 οταε παγγελος ετρηπ τηε·οταε παγγρε etc. B could not have been copying *sah* or he would have seen the ετ in ετρηπ 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 οταε παγγελος etc, has simply οταε αγγελος ζην 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>re</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) **NBL**Ψ *boh*. All the rest have the copula. Even D 2<sup>pe</sup> with και θραυσασα, and *syr* *pesh* et *aperuit*, and *sah* *Δε*, yet *Sod* *txt* [no new mss] omits και as well as *W-H*.
7. + παντοτε in *sec loco* **BLN**Ψ 892 *Laura*<sup>A104</sup> *solī cum sah boh*.
10. ὁ εἰς (pro εἰς) **NBC**LMΨ 892 = *boh* *πισταῖ* against *sah* (οὔτα.) (But immediately before **N**\*BC\*DW? 13 28 440 *Laura*<sup>A101</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>ol</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 *manducat*. All have the verb in the singular. And all Greeks, including *W* and the friendly *Ψ*, make no change.
20. —εκ **NBCL** et **W**Ψ 1 *min*<sup>allq</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>850</sup> 2<sup>m</sup>) **ΕΙΣΤΟΕΝΤΡΥΒΛΙΟΝ** for εἰς το τρυβλιον by *B*. *Tisch* says "εἰς 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 **ⲉⲛ ⲧⲣⲩⲃⲗⲓⲛ** 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 *ⲭⲉ* followed by **NBL**Ψ 892 *Paris*<sup>97</sup> only seized again by *Soden*'s Alexandrian mind. (*W* does not have it, yet it conflates *υπαγει* and *παραδιδεται* 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 **W**ΣΦ *minn*  
*omn vid. latt syr.*
35. επιπτεν (pro επεσεν) **NBL**Ψ 892 *boh* [*non sah*] *W-H* & *Sod* *txt.* See under "Historic present" (imperfect).
40. > αυτων οι οφθαλμοι (pro οι οφθ. αυτων) **NBCL**Δ et ΦΨ *Sod*<sup>850</sup> 108 115 127 238 *e*<sup>scr</sup> 892 *Paris*<sup>97</sup> *Laura*<sup>A104</sup> *Sod*<sup>pac</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 **NBCL**ΔΨ

Mark

61 258 435 892 *Paris*<sup>97</sup> *Laura*<sup>A104</sup> 2<sup>scr</sup> *H*<sup>scr</sup> *Sod*<sup>nlq</sup> *goth boh* to και αφεντες αυτον 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) **BW**Ψ *solī et W-H*<sup>ms</sup> (cf. *boh* *ⲭⲉ*)
61. ουκ απεκρινατο ουδεν **NBCL**Ψ 33 892 *Laura*<sup>A104</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 **NBCL**UΔΨ 33 108 127 892 *Paris*<sup>97</sup> *Sod*<sup>ulnq</sup> *copt* (See above xiv. 40) *Sod* follows both here and above.
- 68 *fin. Om.* **NBL**WΨ 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>ms</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, *CL*ΔΨ 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 ιω φραγ. **B** *Sod*<sup>1354</sup> and *boh* alone. See under "N and B differences" in Part II for the three varying orders.
23. —πειν **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) **BL**Ψ [*non minn vid*] c (ff<sub>2</sub> i) *vg*<sup>om</sup> *boh (sah)*
39. —κραζας **NBL** et *Ψ* 892 *copt W-H* *Sod* *txt.* (See "Improvement.")
40. + ἡ (ante ιωσ. μητηρ) **B**Ψ 131? *solī et (sah boh)*

#### Latin and Coptic.

- i. 2. —εγω **BD** *Sod*<sup>850</sup> 2<sup>pe</sup> *latt sah* 3/4
24. λεγων (—εα) **NBD**WΛ *Sod*<sup>850</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) **NBCD**L *Sod*<sup>850</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>re</sup> and 892. The rest all have the present, and W gives the passive, retaining the present tense *διαρρησσονται οι ασκοι*.

- Mark  
iii. 9. *πλοιαρια (pro πλοιαριον)* B<sup>u</sup> cum sah. [Sod omits sah]. I place this here under Coptic and Latin, because the Latin "ut navicula (most omit in) deserviret" may be responsible.
- iii. 18. *τον καναβαιο* NBCLΔ 33 372 2<sup>re</sup> Paris<sup>97</sup> Sod<sup>351</sup> et txt latt (ο καναβας W = boh *πικανανος*) contra *κανανιτης* sah et Gr rell et Sod<sup>950</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>u</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>952</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)* NCB\*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* NBLV 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* NBCLΔ et Ψ<sup>1</sup> Sod<sup>950</sup> 46 892 Sod<sup>1337</sup> 2<sup>re</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. *αναβας* NBD 892 latt copt goth, against *αναβοσας* of the rest and even Δ<sup>re</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>re</sup> 28 225 271 syr (boh<sup>unus</sup>) W-H [non Sod] †
- iv. 20. *-εν sec et tert* B<sup>u</sup> cum 2 (Cf syr pesh, hiat sin)  
*22 fin. φανερωθη* B<sup>u</sup> et (sah syr pesh)
- v. 2. *-ευθεις* 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>re</sup>.

† Cf. Merz, pp. 40, 41.

Mark

- x. 47. *εστιν trsfert post ιησους* B<sup>u</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>950</sup> 33 179 Paris<sup>97</sup> Sod<sup>1098</sup> et Sod txt. Al. et D<sup>re</sup> *εξεληλυθα, vel εληλυθα* WΔΘ<sup>4</sup> 28 892 al. et latt et d.
39. This is followed by *ηλθεν pro ην* by NBL Sod<sup>950</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 *κηρυσσω* 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>950</sup> 213 892 and W-H Sod (om claus *στηναι* ... *στηναι* Paris<sup>97</sup> ex homoiotet.)
- vi. 41. *παραιτωσιν* N\*BLM\*WΔΠ Sod<sup>952</sup> et txt, *παραιτωσιν* D rell.
- vii. 9. *τηρητε* B Evst 15 (pro *τηρησητε*); *στησητε* D aliq.
24. *ηδυνασθη* NB only with Sod<sup>954</sup> for *ηδυνηθη*.
- viii. 6. *παραιτωσι* NBCLMA 372 892 al<sup>re</sup> Sod txt (rell *παραιτωσι*)
- ix. 18. *ειπα* NBFLWΨ 2<sup>re</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>F</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 *εργαρ*. At Matt. xxvii. 32 *ηγγαρευσαν* is used by all (including NB) except D *ηγαρ...*, 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>1</sup>Φ Sod<sup>150</sup> al. 3 28 33 511 Evst 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. <i>Gr. εμπροσθεν</i>	ante <i>latt<sup>n</sup></i> et <i>vg</i> , coram <i>δ</i> , in conspectu <i>a d</i>
xii. 8. <i>εμπροσθεν</i>	coram <i>latt<sup>n</sup></i> et <i>vg</i> , in conspectu <i>d</i>
9. <i>ενωπιον vel εμπροσθεν D al.</i>	coram <i>latt</i> , in conspectu <i>d</i>
xiv. 2. <i>εμπροσθεν αυτου</i>	ante illum, <i>latt<sup>n</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>n</sup></i> et <i>vg</i> , coram me <i>e</i> , in conspectu meo <i>a d</i>
xxi. 36. <i>εμπροσθεν του νιου του αιου</i>	ante fil. hom. <i>latt<sup>n</sup></i> <i>vg</i> , in conspectu fili hom. <i>d f</i>
Jo. x. 4. <i>εμπροσθεν αυτων πορευεται</i>	ante eas vadit <i>latt<sup>n</sup></i> et <i>vg</i> , coram eas vadit <i>δ</i> , praecedit eas <i>r</i>
xii. 37. <i>εμπροσθεν αυτων</i>	coram eis <i>latt<sup>n</sup></i> et <i>vg</i> , in conspectu eorum <i>d f (r)</i>
Luke i. 6. <i>εναντιον (vel ενωπιον)</i>	ante <i>latt<sup>n</sup></i> et <i>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>n</sup></i> et <i>vg</i> , in conspectu <i>c d e Aug</i>
Act vii. 10. <i>εναντιον (vel εναντι)</i>	in conspectu <i>latt<sup>n</sup></i> et <i>vg</i> , ante <i>gig</i> , coram <i>d</i>
viii. 32. <i>εναντιον</i>	coram <i>latt<sup>n</sup></i> et <i>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>n</sup></i> et <i>vg</i> , in conspectu <i>a d Iren</i>
17. <i>ενωπιον</i>	ante <i>latt<sup>n</sup></i> et <i>vg</i> , in conspectu, <i>a d Iren Ambr</i> , coram <i>Tert</i>
19. <i>ενωπιον</i>	ante <i>latt<sup>n</sup></i> et <i>vg</i> , in conspectu <i>a d f</i> , om <i>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. *απεναντι* BU<sup>97</sup> Paris<sup>97</sup> Sod<sup>h14</sup> *κατεναντι* ND<sup>unc13</sup> et W<sup>ΣΦ</sup> (κατενωπιον 13-346-556.)

and ver. 36. *υποκατω (pro υποποδιον)* BD<sup>87</sup>T<sup>d</sup>W<sup>Ψ</sup> 28 Sod<sup>1337</sup> *sah boh syr sin υποποδιον* *ℵ* *rell et it et d et rell verss et LXX.*

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.

*υποκατω* here is read in Matt., but *υποποδιον* by Luke and the LXX and by all Latins in Mark.

Mark xv. 46. *μνηματι (pro μνημειω)* *ℵB*, contra *rell omn et W<sup>ΣΨ</sup> minn.*  
(xvi. 2. *μνημα (pro μνημειον)* *ℵC (W 2<sup>re</sup>) Hes<sup>hr</sup>*, contra *rell omn*, cf v. 3)

Omission from Homoioleuton.

Mark xv. 10 *fin.* — *οι αρχιερεις* B 1 [non fam] 115 349 Paris<sup>97</sup> [non 892] Sod<sup>203 337 1225</sup> Evst 13 47 *syr sin boh* [non *sah*].

This is clearly an error from the repetition of the words at the beginning of the next verse. We have a nice check here of *sah* against *boh*, *pesh* against *sin* [*hiat cu*] and *Ψ* (besides all the other uncials) against B. *Ψ* is so extremely friendly to B otherwise (and in this neighbourhood) that to me its witness is conclusive for the words, although they are put into square brackets by *W-H*. But this may be due to the omission in Matt. xxvii. 18.

Mark viii. 17. — *ετι* by no less than *ℵBCD<sup>87</sup>LNWΔ<sup>87</sup>Σ* Sod<sup>050</sup> fam 1 28 33 124 [non *rel fam* 13] 225 245 2<sup>re</sup> [non 604] Paris<sup>97</sup> 892\* *a sah boh arm aeth* [non *syr sin pesh diatess non rell latt*]

This occurs from *CYNIETEETIΠEΠΩΡΩΜΕΝΗΝ* and I claim that the omission is an error on the part of all these authorities, including B, for *d* goes against D, *δ* goes against Δ, and *syr sin* with the other Latins witnesses against the Coptic.

The opposite side of the picture is seen immediately after at

Mark viii. 19, where 28 with fam 13 99 Sod<sup>203</sup> and *b c d ff i k* add *ους* after *αποους* (ΑΠΟΥΣ ΟΥΣ ΕΚΛΑΘΑ) against all the Greek uncials [except D “*τους*” borrowing from Latin]. These errors control themselves when we balance the evidence properly.

Cf viii. 14 + *quem post panem latt*, but no Greeks which we know have ΑΠΤΟΝΟΝ.

xii. 36. — *εν (post ειπεν)* B<sup>801</sup> cum 273 et Sod<sup>050</sup> (teste Sod contra ed. Beermann & Gregory).

#### GRAMMATICAL CHANGES.

##### Change of Voice.

There is nothing surprising in attributing the changes of voice to Alexandrian revision. Observe how the MS W acts at times, *e.g.* in the matter of the sons of Zebedee at Mark x. 35 where we are to read *αιτησωμεθα* instead of *αιτησωμεν* B etc. (*αιτησωμεν* *ℵ* [ℵ omits clause] A, or *ερωτησωμεν* D 1, 2<sup>re</sup>), or at vi. 20 *ηπορειτο* W instead of the *ηπορει* of *ℵBL* (and *εποιει* D *rell*). In these places W stands quite alone.

vi. 27. *ενεγκα* *ℵBCA<sup>87</sup>* 892 *copt* (active) for *ενεχθη* (passive) of DW and L and all the rest and *Latt* adferri (*b auferri*).



As bearing on this matter of voices, perhaps it has something to do with retranslation. Observe that at Mark xiv. 14 for *φάγω*, DW 1-209 *fam* 13 have *φαγομαι* and G 28 118 346 *φάγωμαι*.

In St. Luke (xxii. 11) all have *φαγω* without change.

In St. Matthew xxvi. 18 the expression is *ποιω* (*ποιησω* D *d q* *Orig<sup>int</sup>*. Cf. *sah*. It is impossible to divorce D from a coptic background).

#### Change of Mood.

Mark

iv. 29. *παραδοι* (*pro παραδω*) **N<sup>\*</sup>BDΔ** *Sod<sup>550</sup>* 28 2<sup>pe</sup> [*non W*]

(observe variations in *boh* MSS here)

xiv. 10. *παραδοι* (*pro παραδω*) **BC<sup>\*</sup>?W** 28 (D *προδοι*)

(observe variations in *sah* MSS here)

11. *παραδοι* (*pro παραδω*) **BDW**

In these passages in *ch.* iv. and xiv. the sense is different, so that the change is purely that of the grammarian.

In the first case in *ch.* iv. it is *οταν δε παραδοι ο καρπος*, in the second and third in *ch.* xiv. *ινα αυτον παραδοι αυτοις* (of Judas), and *αυτον ευκαιρως παραδοι*.

viii. 37. *δοι* (*pro δωσει*) **N<sup>\*</sup>B** and *W-H txt* while **N<sup>\*</sup>L** and *Sod txt* write *δω*.

The sentence is (*η*) *τι γαρ δωσει* (or *δω* or *δοι*) *αυτος ανταλ- λειγμα της ψυχης αυτου*;

The Latins support *δωσει* with *dabit*. The *sah* and *boh* are equally emphatic with a future indicative.

It remains for **N<sup>\*</sup>L** *Sod* to give the subj. and **N<sup>\*</sup>B** *W-H* the optative against Origen. Who is revising here? [See for a change in the context under "Infinitive for the *εαν* construction."]

ix. 30. *γνοι* (*pro γνω*) by **NBDLC** (cf. *sah*) apparently no cursives, not even 892 Paris<sup>97</sup> nor 28 (*me teste*) nor 2<sup>pe</sup>, which have *παραδοι* above at iv. 29. Surely this would not have been changed to *γνω*, if *γνοι* were original. *W* does not join here but does at xiv. 10, 11. Lake prints *γνω* for *Ψ*.

v. 43. *γνοι* for *γνω* by **ABDLW** Paris<sup>97</sup> [not 28 or others]. Westcott and Hort (ii. 168) treat this termination *οι* for *ω* as conjunctive not optative, but see Moulton's Winer, edition 1882, p. 360, note 2. And consult further: Luke i. 62 *θελοι*, Mark xi. 14 *φαγοι*, Act xxv. 16 *εχοι*...*λαβοι*, Act ii. 12 *θελοι* (**N<sup>\*</sup>E** *rell*; *θελει* ABCD), xvii. 18 *θελοι* (all except D<sup>\*</sup> *θελη*, four cursives *θελει*). Also: Act xxii. 24 *επιγνω* by all. And finally: 1 Thess v. 15 *αποδοι* **N<sup>\*</sup>D<sup>b</sup>** (D<sup>\*</sup> *etiam αποδοιη*) FG *αποδω* **N<sup>\*</sup>ABD<sup>c</sup>EKLP** *al. et Patres*

Also note Luke i. 4 of Theophilus *ινα επιγνωις* by **N<sup>\*</sup>** alone. See Sir John Hawkins ('*Horae Syn.*' p. 53)... "It is well known that the optative was obsolescent in the ordinary Greek of N.T. times." Therefore is it not "revived" by B? Note

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)J** 157 *d e copt aeth (syr)* in the same verse.†

Mark

(ix. 22. *ει τι δυνη* **NBDILΔWΨ** *Sod<sup>550</sup>* *fam* 1 273 [*non* 28 *hoc loco*. Errat Tisch] *pro ει τι δυνασαι* *rell omn*.)

23. *το ει δυνη* **N<sup>\*</sup>BD**(- *το* D *Sod<sup>550</sup>*) **NΔW** (*τουτο pro το ut copt*) **Σ** *Sod<sup>550</sup>* *fam* 1 28(- *το* 28) 892 *pro το ει δυνασαι* *rell omn et Ψ [om το KUIΦ]*)

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 εδω*) **BD** 28 *Sod<sup>fam</sup> 48* [*non Sod<sup>550</sup>*] *IV-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>91</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. *IV-H* and *Soden* print *συναγεται*.

vi. 22. *ηρσεν* (*pro και αρεσασης*) **NBC<sup>\*</sup>L(Δ)** 33 *c ff<sub>2</sub> copt*. This should probably come under "Coptic." It is rejected by *Soden<sup>1341</sup>*.

viii. 25. *εβεβλεπεν* (*pro εβεβλεψεν*) **N<sup>\*</sup>BL** 28 273 (*WΔ* *fam* 13 244 440 *syr<sup>int</sup>*).

Here we get an expressive imperfect (Alexandrian? Note **N<sup>\*</sup>** 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>1341</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 ακουοντες) **NBCDLΔ** *Sod*<sup>550</sup> 1 10 *fam* 13 28 71 240 244 892 2<sup>pe</sup> *Laura*<sup>A 104</sup> [*non Paris*<sup>97</sup>] *Sod*<sup>1094 1098</sup> *sy<sup>ach</sup> pesh* *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>501</sup> at ix. 8 περιβλεπομενοι (circumspicientes latt<sup>91</sup> for περιβλεψαμενοι *rell* and circumspexerunt *k*).

*Imperative.*

- Mark ii. 9. εγειρον BL *Sod*<sup>550</sup> 28 372, εγειρε **ND** plur and W (εγειραι *al.*) (In. ii. 11. εγειρε **NBW** *Sod*<sup>550</sup> plur, εγειραι some, and εγειρον **K**) (Consult also: vi. 22. αιτησον B plur, but αιτησαι **N** 2<sup>pe</sup> *Evst* 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 eav construction.*

- viii. 36. "τι γαρ ωφελησει (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 **NB** 892, L κερδησας) for εαν κερδ., and ζημιωθηναι (with **NBL** 892) for ζημιωθη. *Soden* refuses this change.

Winer is silent. I ask can it be possible that **NBL** (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 **N\*B** alone use δοι for δωσει (**N\*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 **N** 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

κερδησαι is clearly not good. τι γαρ ωφελει ανθρωπον κερδησαι of **BL** will stand, but since coptic says τι γαρ ανθρωπος ωφελησει it follows with the εαν construction.

Let us examine further now Grammatical forms: *Change of case.*

*Genitive Absolute for Dative.*

- Mark v. 2. εξελθοντος αυτου (pro εξελθοντι αυτω of the mass) **NBCLDΔ** *Sod*<sup>550</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 εξελθοντων αυτων with *c d e ff* and *W*<sup>57</sup>. *Soden* follows **NBCLDΔ**.

That *B* had considered this matter is seen elsewhere, for at vi. 54 *B* alone cancels αυτων in και εξελθοντων αυτων (not approved by *Hort*).

*Genitive Absolute for Accus. Abs.*

- Mark ix. 28. εισελθοντος αυτου (pro εισελθοντα αυτον) with **NBCDLΔWΨ** *Sod*<sup>550</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: † και εισελθοντα αυτον εις οικον οι μαθηται αυτου κατιδιαν επηρωτων αυτον.

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. ιωσητος (pro ιωση) **BDLΔ** *Sod*<sup>550</sup> *fam* 13 33 2<sup>pe</sup> 604 *Paris*<sup>97</sup> a d boh *W-H & Sod*<sup>554</sup> [*non sah*].

The sentence runs ουχ ουτος εστιν ο τεκτων ο υιος (or ο του τεκτονος υιος) [της] *μαριας* και αδελφος *ιακωβου* και ιωσητος και *ιουδα* και *σιμωνος*;

This has a double significance. If it is a genitive for the apparent indeclinable ιωση (or ιωσηφ, as **N** 121, many latins, *vg* and *aeth* have it) it is a grammatical improvement to agree with *ιακωβου* and *σιμωνος*, but while *sah* has **ⲙⲁⲣⲓ** *ιωϥη*, *boh* writes **ⲙⲉⲗⲗ** *ιωϥⲏⲧⲟⲥ* "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 *ιωϥⲏⲧⲟⲥ* to decline ιωση and make a genitive of it. Anyhow I do not believe ιωσητος to be "neutral," but to stand at the opposite pole. **N**, very

† But *St. Luke* adopts the gen. abs. for this at ii. 42 και οτε εγενετο ετων δωδεκα αναβαινοντων αυτων κατα το εθος της ιερης.



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*) **NBMU** *Sod*<sup>550</sup> 28 273 2<sup>re</sup> 604 *al*<sup>10</sup> † *g*<sub>2</sub> † *r*<sub>2</sub> *vg* and *δ*, as to “*αυτον Σιμων και οι μετ’ αυτου.*” To this **W** does not agree but, with **ΣΦΔ** and all the rest of the uncials and **Paris**<sup>97</sup> *syrr*, gives us *κατεδιωξαν*, as also all other Old Latins and *vg*<sup>ant</sup>. These are not really vulgates, but Old Latin in Mark as well as in Matthew.

St. Jerome followed the **NB** reading, no doubt for the same preference. *Soden* retains *κατεδιωξαν*.

iv. 1 *fin.* *ησαν* (*pro* *ην*) **NBCLΔ**<sup>97</sup> 7<sup>10</sup> 7 892 *Sod*<sup>hmo</sup> *d* [*contra* *δ erat et D*<sup>97</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>all</sup> *sah*<sup>all</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 *syrr* *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 ον 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 ρ

makes the difference of the plural without change of the noun's termination). *Sod* cannot find a single witness for **B**.

**N** 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 *κυρια*. So **NBDLWΔ** *Sod*<sup>550</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*) } **NBC(D)ILWΔΨ** 11328 33892  
*εξεθαμβηθησαν* (*pro* *εξεθαμβηθη*) } **Paris**<sup>97</sup> *Sod*<sup>al</sup> *syrr goth a b c d ff i*  
following *πας ο οχλος*.

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*) **N<sup>c</sup>BCDLWΔ** *Sod*<sup>550</sup> a few cursives *copt aeth arm goth it vg*, changing the sense against **N<sup>c</sup>** the rest of *Greeks* and *syrr 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 **N<sup>c</sup>** and *syrr*) is in danger of being accused of harmonising *ερχονται* with *φερουσιν*, for which there can be no adequate reason.

Why should the *Syrr* oppose the *Latins* here? There is a curious method in these things. *Soden* adopts *ερχονται*.

Again

Mark ix. 14. *ελθοντες pro* *ελθων* } **NBLWΔΨ** 892 *k arm*. *Soden* rejects this.  
*ειδον* „ *ιδεν* }  
33. *ηλθον* (*pro* *ηλθεν*) **NB(D)W** 11 etc 2<sup>re</sup> *Sod*<sup>88x</sup> *it syrr pesh diatess*  
*sah* (not *syrr 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 **NBDW** are right (but *Soden* rejects). They have the support of *lat* and *syrr vg diatess sah*, so that *syrr 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 καπερναιουμ*.

Therefore the Church lesson may on the other hand have given rise to *ηλθον*.





## Change of Gender.

Mark x. 30. Ζωην αιωνια (pro ζων αιωνιον) B<sup>91</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 αιωνια, 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 ζων αιωνιον, B changes to αιωνια only at Acts xiii. 48 and at 1 Jo. ii. 25 την ζων την αιωνια [not at 1 Jo. i. 2, iii. 15, v. 11, 13].

For the rest, at 2 Thess. ii. 16 παρακλησω αιωνια is read by all except FG αιωνιον.

At 2 Pet. i. 11 C\* 42 read εις την αιωνια βασιλειαν, but B and the rest αιωνιον.

At 2 Cor. v. 1 all hold αιωνιον although following two feminine nouns: οικοδομην... οικιαν χειροποιητον αιωνιον.

So that there is no rule guiding B or the others, only an occasional preference.

At Hebrews ix. 12 αιωνια 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 αιωνια as we might expect of B.

Mk. xiv. 3. Common text and GMWΦ min το αλαβαστρον (in sec loco); N\* ADEPHKSUVW<sup>h</sup> XY<sup>Greg</sup> ΓΔΣΠΙ τον αλαβ. but BLN<sup>c</sup> CΔΨ Paris<sup>91</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 N has τον, and only N<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 πειθουντες, 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 NB and the rest, with b f q syr sin pesh copt arm aeth and Tcrt, followed by W-H, put πειθουντες first. [Sod errs as to Δ 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. αφιεναι αμαρτιας επι της γης BΦ Sod<sup>950</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. N D 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 ευθεως και απας τον κραβ. of most MSS and versions, N<sup>BC</sup>\*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 NB took ευθως from the margin of their exemplar and slipped it in the wrong place. W-H and Soden follow N<sup>BC</sup>L.

Mark v. 25. δωδεκα ετη (pro ετη δωδεκα) N<sup>BC</sup>LΔW fam 1 [non 118] 28 fam 13 Paris<sup>91</sup> 892 al. perpauc and Coptic W-H & Sod txt, not syr nor lat.

This needs no comment.

vi. 2. >διδασκειν εν τη συναγωγη N<sup>BC</sup>DLΔ Sod<sup>950</sup> al<sup>2</sup> 33 892 7<sup>re</sup> Paris<sup>91</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 N<sup>BC</sup> 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 21<sup>re</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 N<sup>BC</sup>LΔΣ Sod<sup>950</sup> 179 Sod<sup>351</sup> 1441 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 N<sup>BC</sup> etc.

49. >επι της θαλ. περιπατουντα N<sup>BC</sup>LΔ Sod<sup>950</sup> 351 33 892 Paris<sup>91</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 N<sup>BC</sup>LΔ were original and "neutral" here (obs. syr sin), but why should all the rest change? Further, observe that



immediately following, the *same* group **NBLA** 33 892 Paris<sup>97</sup> (without 2<sup>re</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 **NBLA** 33 179 892 Paris<sup>97</sup> *Sod*<sup>1216</sup> *Erst* 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>1050</sup> *fam* 1 28 [*non W*] 892 *Sod*<sup>1443 & 371</sup> *Erst* 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 **NBLA** *Sod*<sup>1050</sup> 892 Laura<sup>A 104</sup> *Sod*<sup>1443</sup> *boh et W-H Sod txt* (*contra sah et rell omni 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 dei (*pro dei πρωτον*) **NBD**<sup>27</sup>Ψ 28 299 892 Laura<sup>A 104</sup> *Sod*<sup>1100</sup> *Erst* 53 *al. pauc. a n l vg W-H et Sod txt.*

and πρωτον δε dei **W** *Sod*<sup>1050</sup> 108 115 124 [*non* 157 *errat Birch*] 2<sup>re</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 dei* (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 dei* with **NBD**Ψ 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 *dei πρωτον* to *πρωτον dei*.

Birch has erred as to 157 reading *πρωτον δε dei*. Correct *Tischendorf* and *Horner*. 157 reads *dei πρωτον*.

**N\*** really reads *πρωτον* (or *πρωτος*) *λαβον* *dei* which *Tisch* does not refer to in his edition of the N.T. [Paris<sup>97</sup> has *dei πρωτον*.]

- xiv. 64. αυτον ενοχον ειναι (*pro αυτον ειναι ενοχον*) **NBCLΔ**Ψ 33 892 Paris<sup>97</sup> *Sod*<sup>1138</sup> *et Sod*<sup>1138</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 **NBCLUΔ**Ψ 33 108 127 892 Paris<sup>97</sup> *Sod*<sup>1138</sup> *et Sod*<sup>1138</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 **BCL**Ψ *Sod*<sup>1050</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>re</sup> and 604, while the large groups are represented by ΔΔ 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 ΔΔ *latt* practically, although having *ης* with W *fam* 1 2<sup>re</sup> 604. It must be an "improvement" by **BCL**Ψ 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>1050</sup> *fam* 1 including 91-299 *fam* 13 28 *Sod*<sup>1337</sup> substitute *αγουσιν* for the *ηγαγον* of most (= Matt. Luke), while **BN\***ΔΔ 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>re</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 **NBCLΔ** *Sod*<sup>550</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>re</sup> 604) which wrote *επ αυτον* conspire to substitute with the Latins *εστρωννουν* for *εστρωσαν*. In this verse 8 **NBLΔ** 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 **NBD<sup>sr</sup>LA** *Sod*<sup>550</sup> *fam* 1 *W-H Sod*, and it is noteworthy because repeated in Luke ix. 49 by **NBLΞ** 157 Paris<sup>91</sup> *a b c l W-H Sod* against the mass in both places.

See also

Mk. viii. 25. *ενεβλεπεν* for *ενεβλεψεν* **N<sup>sr</sup>BL** 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* (*προ ειπεν*) **NBLW** 33 892 [*non min al. magni momenti*] *c f g<sub>2</sub> vg W-H & Sod txt*.

16. *pr loco* *οτι εσθiei* (*προ οτι ησθien*) **NBL** *Sod*<sup>141</sup> B 33 2<sup>re</sup> Paris<sup>91</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* (*προ εποιει*) **BL** only *W-H txt* [*non Sod*] against **ND** and all the rest + **WΣΦ** and cursives. Only *sah* and *boh*<sup>3</sup> support **BL**.

iv. 1. *συναγεται* **NBCLΔ<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>re</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* (*προ ηλθεν*) **NBCLΔ** 892 *W-H & Sod txt*, *sed confuse Sod in notul.* (*a? venit, al. aliter: abiit ut D καπηλθεν sic*) No *min* except 892 join and this would seem a purely arbitrary change. Note that W elides *κειθεν 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 **NBCLΔ** is absolutely opposed by *Origen*: "*και ο μαρκος δε φησιν και ηλθεν εις την...*"

† Observe W alone at i. 26 *ανεκραγεν* for *φωνησαν* of **NBL** 33 Paris<sup>91</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. *ελεγεν* **NBCLΔ<sup>sr</sup>** 33 892 *f boh* | *ait d d et b g<sub>1,2</sub> i l q r vg*  
*ειπεν* **AD<sup>sr</sup>** 33 *unc*<sup>10</sup> *et W a c ff<sub>2</sub> sah goth syr Sod*<sup>141</sup>]

vii. 14. *λεγει* **B** 59 only (against *ελεγεν* **NDW** *rell om* *et latt*  
*et ειπεν Sod*<sup>550</sup> 2<sup>re</sup> *a n syr copt*)

viii. 6. *παραγγελλει* **NBD<sup>sr</sup>L** 892 *l vg<sup>6</sup> W-H Sod txt* (*praecipit, non al. latt et d = praecepit et c ff<sub>2</sub> jussit*)

*παραγγειλας Sod*<sup>550</sup> 2<sup>re</sup>

*παρηγγειλε Rell et W et επεταξε vid Orig (και ο μαρκος . επεταξε φησιν αυτοις παντας ανακλιναι· ενθαδε δε ου κελευει αλλα παραγγελλει τω οχλω ανακλιθηναι. Hinc perperam (?) παραγγελλει NBD<sup>sr</sup>L.*

To these add perhaps of the man cured of the Legion of Devils:

v. 18. *ινα μετ αυτου ην* (*προ η*) **B\*** *Δ<sup>sr</sup>* only. The copts stopped to consider this passage, for instead of *esset* of the Latins, they have "follow" or "remain with," or "go with" as *aeth*, but all in indirect discourse.

viii. 36. *ωφελει* (*προ ωφελησει*) **NBL** and **W<sup>141</sup>** 892 *a n q Aug W-H Sod txt* against all the rest (and against 33 Paris<sup>91</sup> *ωφεληθησεται cf syr*) and against *sah boh Orig*. Correct *Tisch*, for *sah boh* are clear.

ix. 13. *ηθελον* **NBC<sup>sr</sup>D<sup>sr</sup>** [*contra d*] **LW** 892 *W-H Sod txt, cf boh*  
(*k oportebat illum facere*)

*ηθελησαν A unc rell*<sup>12</sup> **WΣΦ** *min* *et Paris*<sup>91</sup> *latt* [*Maie Sod*]  
*et d voluerunt sah.*

x. 10. *επηρωτων* **NBLΔΨ** *Sod*<sup>550</sup> *min pauc et Paris*<sup>91</sup> *Laura*<sup>104</sup> 892  
*W-H & Sod txt*

*επηρωτων C c<sup>sr</sup>*

*επηρωτησαν D rell om et WΣΦ min 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* (*προ επεσεν*) **NBLΨ**<sup>712</sup> (*επιπιπτεν*) 892 [*non Paris*<sup>91</sup>]  
*boh W-H Sod, contra sah et latt*<sup>oma</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 προ αναπεσε Luc xiv. 10*)

49. *εκρατει* **B** *sic, sed εκρατειτε **Ψ<sup>sol</sup>** (*προ εκρατησατε rell*). Until Mr. Lake published the text of **Ψ**, **B** stood alone; not even 892 has *εκρατειτε*.*

x. 43. (*pr loco*) *εστιν* (*προ εσται*) **NBC<sup>sr</sup>DLΔ** *et WΨ Sod*<sup>550</sup> *it<sup>91</sup> vg copt W-H Sod txt (contra rell)*.

Observe in xii. 41 where **N** 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

Mark vi. 35. *ελεγον* NBLΔ<sup>87</sup> Sod<sup>1050</sup> 33 892 Paris<sup>97</sup> *boh* W-H Sod (quite a characteristic group) against *λεγουσιν* of nearly everything else and DW, while *ιη<sup>1</sup>* say *dicentes* as *sah*.

vii. 27. *ελεγεν* NBLΔ Sod<sup>1050</sup> 1443 33 892 Paris<sup>97</sup> *boh* W-H Sod (*λεγει* D<sup>87</sup> 604 a q, Rell W et latt<sup>1</sup> et d *sah* *ειπεν*)

x. 23. *ελεγεν* N<sup>87</sup>C Sod<sup>1443</sup> (against *λεγει* of B *plur*)

And observe *Clement* when quoting x. 17 avoids both *γονυπετων* of D 28 *fum* 13 (geniculans latt<sup>1</sup>) and *γονυπετησας* Gr<sup>1</sup> (genibus prostratus a, et cum prodisset genibus k) and says *εγουνπετει*.

But the treatment of this matter generally in St. Mark by the NB 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 NBLΔ W-H Sod and five lectionaries prefer *ετιθεσαν* to *ετιθουν*, NBD<sup>87</sup> (against d latin *tangebant*) LΔ min<sup>8</sup> a ff<sub>2</sub> and W-H prefer *ηψαντο* to *ηπτοντο*, and while nearly all are agreed as to *εσωζοντο* (*δισωζοντο* N min *alig*), 33 2<sup>re</sup> Paris<sup>97</sup> want *εσωθησαν* with a, and Δ *δισωθησαν*.

#### HARMONISTIC.

##### Omissions.

ix. 38. — *ος ουκ ακολουθει ημιν* (*vel μεθ ημων* D a d k) NBCLΔΨ Sod<sup>1050</sup> 10 115 346 ?? 892 Paris<sup>97</sup> Laura<sup>1104</sup> Sod<sup>1094</sup> 1091 [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 NBCLΔ Sod<sup>1099</sup> [non Sod<sup>1141</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 N 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

Mark

accounts of St. Matthew and St. Luke. In Δ there is a big space showing the writer was aware of his strange recension. *Syr* *sin* and *arm* support B *dc*. and one lorn *eg<sup>1</sup>*. But the rest and the coptics are all against this excision nor do W-H Sod accept it.

xiv. 68 *fin. και (ευθως) αλεκτωρ εφωνησεν*. This is omitted by NBL and W [non 28] Ψ 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 NB 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 CΔ (otherwise generally with NBLΨ) 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 NCLΔ and Ψ, only varying the position.

xv. 10. — *οι αρχιερεις* B 1 [non *fam*] Paris<sup>97</sup> [non 892] Sod<sup>1090</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)* NBCΔ et WΨ 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. + *χρ̄ ειναι post οτι ηδισαν αυτον* by BLWΣ 892 and CGM *al*. (του χρ̄) *aeth* and *boh* (ex *Luc* iv. 41) but absolutely contradicted by ND and the rest and even Paris<sup>97</sup> [against 28 2<sup>re</sup> 604 etc.] with *syr* *goth* *pers* and *Viet<sup>ant</sup>* *diserte*. *Soden* excludes.

38. + *αλλαχου* NBC<sup>87</sup>L 33 Paris<sup>97</sup> *sah* *boh* *arm* *aeth*, but against all others and W as well as 28 2<sup>re</sup> 604 and *latt* *syr* (ex *Luc* iv. 43 “*και ετεραις πολεσιν ευαγγ. με δει*”...). *Soden* excludes.

[This combination here of NBCL 33 Paris<sup>97</sup> against the rest is only one recension, for at the end of the same verse they





have ἐξηλθον together against all the rest again, who have ἐξεληλυθα or ἐληλυθα.]

- i. 40. + κυριε BCLWΣ Paris<sup>97</sup> al<sup>119</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>9</sup>vid WΔ fam 13 28 238 *Sod*<sup>1132</sup> [non *Sod*<sup>1141</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 *syrr*. *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 αποστολους 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>1050 351</sup> 33 c<sup>80r</sup> 892 Paris<sup>97</sup> *syrr sin* only, is the order of *Matthew*, accepted by *W-H* and by *Soden*.

### Changes.

- (viii. 21. νοειτε (pro συνιετε) B<sup>801</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>1100s</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 Matthean 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*.)

I suppose the Revisers thought c k strengthen the NB combination here for αυτοις, but what of all the others? The Latin side is the important one and all but c k are with D d for τοις προσφερουσιν. 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 NB of bad faith in taking the Lucan order for ινα αυτων αφηται that NB 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 τοις προσφερουσιν 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 ηρξατο 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 ηρξατο λεγειν in error.

- xv. 46. ενειλησεν τη συνδου και εθηκεν (pro κατεθηκεν) αυτον εν μνηματι. NBC<sup>2</sup>DLWΣ<sup>112</sup> 2<sup>10e</sup> 892 *Sod*<sup>1140c</sup> [non Paris<sup>97</sup>] W-H prefer εθηκεν to κατεθηκεν. εθηκεν 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 NBC<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 κατεθηκεν! For this expression is found on some early sepulchral tablets in the Christian catacombs, and doubtless St. Mark if writing in Greek wrote κατεθηκεν and not εθηκεν. [A = καθηκεν; *Soden* and *Tisch* retain κατεθηκεν.]

### Improvement.

- i. 7. ερχεται ο ισχυροτερος μου οπισω (—μου seq) only B and *Orig* 1/2 against all others and against *Origen* close by distinctly μου οπισω μου. *Hort* places this second μου in square brackets, but it is quite against the weight of evidence.



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The only others to vary are *b l q* which elide the first *μου*, and Δ<sup>2</sup> 273 δ *ff*<sub>2</sub> *t* which leave the first *μου* and elide *σπισω 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. νηστεουσιν οι δε σοι* (— *μαθηται*) *ου νηστ.* *B* elides the third *μαθηται* (fourth in the verse) with only two cursives (127 and 2<sup>nc</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>msc</sup> (*Om W, habens τιλλειν pro τιλλοντες*).

- iii. 6. *συμβουλιον εδιδουν* (*pro συμβ. εποιουν vel εποιησαν*) BL *fam* 13 28 2<sup>nc</sup> 604 *boh*<sup>tes</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 NCA Sod*<sup>750</sup> *boh*<sup>vi</sup> *sah*, and against *D<sup>sr</sup>* and *a ποιουντες*.

33. — *μου fin* BD<sup>sr</sup> *arm*? *W-H* only [*contra d rell omni 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>sr</sup>, and *W* goes further and elides *μου* after *μητηρ* retaining it after *αδελφοι*, thus giving the lie direct to BD<sup>sr</sup>, although not as usual wholly supporting the Latins. Westcott and Hort adopt the omission of BD<sup>sr</sup> just because *B* and *D<sup>sr</sup>* happen to agree. It is wholly unscientific, because small *d* is supported by all others. *Soden* avoids this.

- iv. 28. *ειπεν* (*pro ειτα*) *bis* BLΔ *W-H*. Ionic form. N has *ειπεν sec.* (but omits *ειτα σταχυν* altogether). N<sup>c</sup> inserts *ειτα σταχυν* but allows *ειπεν πλ.* following to stand.

38. For “*και ην αυτος επι τη πρυμνη επι το προσκεφαλιον καθενδων*” NABCDLΔW *fam* 1 *fam* 13 17 28 53 61 77 116 273 604 892 *Laura*<sup>A104</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 *εν* as *W-H*.

The *sah* here is a little picturesquely amplified, while *boh* expresses *επι* (or *εν*) *τη πρυμνη* by one word *επιφωροσ* “behind,” “retro.”

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See Wetstein *ad loc.* quoting Hom. Od. “...επ'ικριοφιν γλαφυρης ινα νηγρετον ευδοι πρυμνης.” Cf Liddell and Scott under *ικρια* and Homer Od. iii. 353.

- v. 27. *ακουσασα τα περι του ιω* N<sup>c</sup>BC<sup>a</sup>Δ *Evst* 33 *W-H* [*non Sod*]. Either due to retranslation, improvement, or from AKOYCACAPIEPI. 36. *παρακουσας* (*pro ακουσας*) N<sup>c</sup> et *cb* BLΔ<sup>sr</sup> et *W* 892\* ? *e* (*contra rell omni et latt rell omni copt syr*). This must be a “nicety,” as rendered by *e* “*Ihs 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 NBLΔ 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* NBCΔ *Sod*<sup>750</sup> 892, *κατηνλογει* LNΨ Paris<sup>97</sup> *y<sup>scr</sup> P<sup>scr</sup>* (*pro ευλογει* (*ηυλογει* ΓΣΦ 28 *al.*) ADEHK\*MSUVXII et *W minn*, *ευλογησεν* FGK<sup>2</sup> *e<sup>scr</sup>* *u<sup>scr</sup>* *z<sup>scr</sup>* *Sod*<sup>211q</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* NBΨ *b W-H Sod*, *εθαυμαζον* D<sup>1</sup>LA *Sod*<sup>750</sup> *al.* 2 2<sup>pe</sup> *Laura*<sup>A104</sup> 892 *latt boh* (*εθαυμαζοντο D<sup>1</sup>*), *εθαυμασαν* ACNXXII *al. unc<sup>9</sup>* et *WΣΦ al. pl. k sah*. I add here the evidence of *WΣΦ* and *Y* 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 N<sup>c</sup>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 (NBCLΔ 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 NB 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 NB) that NBΨ 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.

‡ *e ff*<sub>2</sub> use *admirabantur*, *k a/mirati sunt*, but the others *mirabantur*.



Now as to the other two places. Dr. Scrivener favours *παρακουσας* supported by  $\aleph^{et ch}$  BLD<sup>er</sup> and W *e*, and *κατευλογει* supported by NBUΔ (LNΨ Paris<sup>97</sup> y<sup>sr</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>re</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>re</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 NB.

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 NBCL, +Δ in St. Mark and Ψ, 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>er</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 Ψ Paris<sup>97</sup> particularly. It merely indicates that these MSS found this in their exemplars (of the same stem exactly as NB) 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 NB? That is the question. And that is why the MSS junior to NB 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 NB.

† 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  $\aleph$  and B.

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v. i.	γεργεσηνων	Paris <sup>97</sup>	LUΔ etc (γερασσηνων NBD)
2.	εξελθοντος αυτου	„	NBCLΔ 892
	υπηνητησεν	„	NBCDGLΔ
3.	μνημασιν	„	NB plur (μνημειοις DH al.)
	αλυσεσιν	„	N plur (αλυσει BCLW)
	ουκετι ουδεις	„	NBCDLΔ 892
4.	δια το αυτον πολλ.	„	B plur (δι αυτον πολλ. N, δια το πολλ. W, οτι πολλ. αυτον D)
6.	και ιδων	„	NBCLΔ 892
	προσεκ. αυτω	„	ND plur (πρ. αυτον BACLΔ)
8.	ελεγεν γαρ	„	B plur (και ελεγεν N)
9.	ονομα μοι	„	N plur (+εστιν B)
10.	αποστειλη αυτους	„	AM al. (αυτους απ. D <sup>er</sup> EFGHSU, αυτα αποστ. BCL, αυτον αποστ. NL, αποστ. αυτον KΠ, — αυτους 892)
13.	εισηλθον	„	N plur (εισηλθεν B7 <sup>10</sup> Sod <sup>1re</sup> )
	ησαν δε ως δισχιλ	„	A unc <sup>12</sup> (οι ησαν δε NBCDLΔ 892)
and so it runs to			
36.	ακουσας	Paris <sup>97</sup>	plur et 892 ex emend (παρακουσας NBLWΔ e)

Improvement (continued).

Mk. vi. 24. του βαπτιζοντος NBCLΔ<sup>er</sup> Sod<sup>oso</sup> 2<sup>re</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 NBCLΔ<sup>er</sup> then how did all the rest get του βαπτιστου? But if the Latin *baptistae* was original, then we can see NBCLΔ<sup>er</sup> translating independently of DW and the rest.

25 *fin.* Of course the Latin remains constant here with *baptistae*. L repeats του βαπτιζοντος, but NBA 2<sup>re</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) NBCLΔΛ\* (*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>185h</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 *NB* in this chapter (against *D* 2<sup>re</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>re</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* *NB* 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 *N\** and *N'* 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 *NB*, and not by the others. Not only do *DW* *rell* oppose, but *fam* 1 13 28 157 2<sup>re</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 παρελαβον* showing the *B* base in this detail and contradicting *ραντισσονται*. Cf. Merx, p. 70, *ad loc.* 'deren schlimmste und sachlich ganz verkehrte in *NB*.'

15. — *ἐκεῖνα* *NBLΔ* *Sod*<sup>750</sup> *φ*<sup>1</sup> 2<sup>re</sup> Paris<sup>97</sup> *Erst* 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 τον ανθρωπον" (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>750</sup> *exc* 1454 *f* 33 892 Paris<sup>97</sup> *Erst*<sup>a</sup> 18 19 49 150 *sah*<sup>1000</sup>? *boh*<sup>1708</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>144</sup> omits.

25. *ἐθηκεν τας χειρας επι*, for *ἐπεθηκεν τας χειρας επι* only by *BL* 892 *Sod*<sup>1443</sup> against all else (if we except *syr* *copl*) and all Latins *imposuit* (or *inponens* as *a* with *D*<sup>re</sup> 2<sup>re</sup> 604 *επιθεις*). This seems to be from a desire to avoid the double *επι*. If *ἐθηκεν* ... *επι* were original, *why* should a revision strive for pleonasm by changing *ἐθηκεν* to *ἐπεθηκεν*? *Soden* refuses *ἐθηκεν*.

Mark

- ix. 29. — *καὶ νηστεια* *NB* *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>re</sup>) "in orationibus et jejuniis," and *i vg*<sup>1</sup> "in orationibus et jejuniis."]

The syriacs (with *boh*<sup>1</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\*KLNP\** and *ΣΦΨ* 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, ciecisset opinor οτι χυ εστε*." He found that *N* 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. *καὶ ἐδιδασκεν καὶ ἐλεγεν* *NBCLΔΨ* 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 *NBCLΔΨ* *Orig W-H Sod*, and have with all other Greeks, including *WΣΦ* 2<sup>re</sup> 604 Paris<sup>97</sup> and Laura<sup>A104</sup>, *καὶ ἐδιδασκεν λεγων*.

In xi. 1-16 *Orig* and *NB* have been much divided but here they conspire together.

- ibid*. This is followed closely by *πεποινηκατε* 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>re</sup> and 604 and the friends of *NB*, viz *Sod*<sup>750</sup> 892 Paris<sup>97</sup> and Laura<sup>A104</sup>, and if *πεποινηκατε* 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* *NBCDLΔΨ* 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>2</sup> *et WΣΦ minn* *rell omu vid b et latt* *rell*.

† As a matter of fact *Δ* repeats the performance in verse 18, writing *και ηκουον*... *και εζητουν* for *και ηκουσαν*... *και εζητουν*.





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>r</sup>* and *b*, two equally good witnesses, take pains to contradict. Besides, if *προσευχεσθε και αιτεισθε* were fundamental, *why* should a revision change to *προσευχομενοι 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>950</sup>* abstains.)

Besides, consider *Origen<sup>111</sup> 3.650* *εαν στηκητε προσευχομενοι πιστευετε οτι λαμβανετε και ληψετε*, 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>1</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 *cop<sup>t</sup>*) 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 πλανασθε*" **NBCLWΔΨ** 892\* *Sod<sup>1354</sup> 1443 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>re</sup> 892 *Sod<sup>950</sup> 1443 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>re</sup> *goth*, so that (taking into consideration *υιος αυτου εστιν* of **N<sup>r</sup> rel<sup>l</sup> pl.** and *b*, and *εστιν υιος αυτου* of *D d it<sup>l</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>237</sup> 3015 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>re</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 (οι και ο D it<sup>l</sup>) επι του δωματος μη καταβατω εις την οικιαν μηδε εισελθω 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> 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 εδυ (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 επειρασεν*
- 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 αυξανομενον)*  
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 ωφεληθεις αλλα μαλλον εις το χειρον ελθουσα*  
33. *φοβηθεις α 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*

† Pp. 139/141. I have modified some passages slightly to embrace some ms evidence, and excluded others where the mss vary.



Mark

- xii. 44. πάντα ὅσα εἶχεν. ὅλον τον βιον  
 xiii. 28. ἀπαλὸς γενήται καὶ ἐκφυτὰ φύλλα  
 29. ἐγγὺς ἐστὶν ἐπὶ θυραῖς (and Matthew, not Luke)  
 xiv. 1. τοῦ πασχα καὶ τὰ ἀζύμα (Compare Luke)  
 6. ἀφετε αὐτὴν· τί αὐτῇ κοποὺς παρέχετε  
 15. ἐστρωμένον ετοίμον (Some Latins and *Orig* expand further.)  
 30. σημερον ταυτῇ τῇ νυκτὶ  
 61. ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδεν (vel καὶ οὐδεν ἀπεκρ.)†  
 xv. 21. παραγοντα . . . ἐρχομένον ἀπ' ἀγρου  
 32. ἵνα ἰδῶμεν καὶ πιστευσῶμεν (αὐτῶ)  
 42. ἐπεὶ ἦν παρασκευὴ ὁ ἐστὶν προσαββατον (vel πρὸς σαββ. vel πρὶν σαββ.)  
 xvi. 2. (λίαν) πρωί. . . (εἰ) ἀνατείλαντος του ἡλίου  
 [Add xiii. 15, xiv. 19.]

## Improvement (continued).

Mark

- xiii. 35. ἡ ὄψε ἡ μέσ. (pro ὄψε η μέσ.) **NBCLD**<sup>cr</sup> **Ψ** 892 *Sod*<sup>750 369 fam</sup> **φ**<sub>a</sub>  
 et *Sod*<sup>cr</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 εἰ . . . εἰ.

To xiii. 15 now add xiv. 19 *fin.* where καὶ ἄλλος μῆτι ἐγὼ is omitted by **NBCLPD** et **W** [*non* 28] **Ψ** *min* *alig* *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>XFII unc<sup>6</sup>** et **ΣΦ**, all the important *minn* including *fam* 1 *fam* 13 (both in their entirety) 28 [*hiat* 33] 157 2<sup>nc</sup> 604 892 *Laura*<sup>A104</sup> etc (and *Paris*<sup>97</sup>, the latter apparently having καὶ ὁ ἄλλος without μῆτι ἐγὼ *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: "(καὶ vel οἱ δε) ἤρξαντο λυπεῖσθαι καὶ λεγείν αὐτῶ εἰς κατὰ (vel καθ) εἰς μῆτι ἐγὼ καὶ ἄλλος μῆτι ἐγὼ." It is this καὶ ἄλλος μῆτι ἐγὼ 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

† ἀπεκρίθη 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.

‡ "ἡ ὄψε η μέσ., ἡ ἀλεκτρ. ἡ πρωί" instead of "ὄψε η μέσ. ἡ ἀλεκτρ. ἡ πρωί."

§ Cf *c* in peculiar manner inverting: "numquid 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* (ὁ δε μαρκος οτι ἤρξαντο λυπεῖσθαι καὶ λεγείν αὐτῶ εἰς καθ ἓνα . . .) 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>cr</sup>* *Evs* 7 9 10 12 14 17 36. Thus none of *Matthaei's* codices and only one of *Scriveners*. *Soden* adds five.

Finally consider the Latin expressions for *εἰς καθ' εἰς* (*εἰς κατὰ εἰς* **NBLD** [*non* **W**] **Ψ** 892; *Beza* *εἰς κατὰ* [= *καὶ εἰτα*] *εἰς*; *εἰς* *εκάστος* **C**; *εἰς παρ εἰς* 244; *εἰς καθ' ἓνα* *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 numquid 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 *εἰ καὶ πάντες σκανδαλισθῆσονται ἀλλ οὐκ ἐγὼ* there is added by **D d ff**<sub>2</sub> *q r?* *vg*<sup>3</sup> *ou* *σκανδαλισθῆσονται*. 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: *ἀλλ οὐ τι ἐγὼ θελω* (or *ἀλλ οὐχ ὁ ἐγὼ θελω* **D**) *ἀλλὰ τι συ* (or *ἀλλ ὁ συ* **D**) there is found the addition of *θελεῖς* in **D** *Sod*<sup>750</sup> 2<sup>nc</sup> † *c<sup>cr</sup>* *a b c d f ff*<sub>2</sub> (*hiat i*)

† *Tisch.* omits 2<sup>nc</sup>.



Mark

*g<sub>2</sub> q (r?) vg<sup>1,2</sup> sah boh arm aeth.* It is rather curious that the coptics add, but not **NB** *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>50</sup> 2<sup>re</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>50</sup> 38 106 435 2<sup>re</sup> **Sod**<sup>1222</sup> 398 for *ο δε ιωσηφ* (*u syr<sup>resh</sup> hier<sup>h</sup> B και ιωσηφ*) especially as in the previous verse **W** is with **D** 1 124 2<sup>re</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>re</sup>) alone for *εις την συνδονα* (*pro τη συνδονι*).

Consider also xi. 11 *οφιας ουσης* (—της ωρας) by **B** alone. Cf.

John xx. 19 *ουσης ουν οφιας* 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 **NBCWA** **Δ** 1 [*non* 118–209] 28 435 892 **Sod**<sup>1106</sup>: *et Sod<sup>131</sup> (*k: et perdidit eum a capite*). *επι* is substituted by **D** *Eust* 20 *sah boh (syr) it*, but *Arrian* (quoted by *Wetstein*) supports the **N.T.** use: “βαλε ελαδιον παιδιριον εις το βαλανειον, εβαλον αν γαριον, και απελθων κατα της κεφαλης αυτου κατεχεεν.”*

- xiv. 38. “προσευχεσθε ινα μη εισελθητε εις πειρασμον.” **N\*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 **NB** and **W-H** here.

The other 21 Greek uncials, including **CDLΔ** and **Ψ**<sup>712</sup> and **W** as well as the great cursives and 892 Paris<sup>97</sup> **Laura**<sup>A 104</sup>, are all against **NB**, while 69–124 give the lie to 13–346–556 of this family. When the **NBCLΔΨ** 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, **NB**, go apart, and **CLΔΨ**, four of its members, join the great majority, why should we favour **NB**? 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 **NB**) 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

Mark

with as such, and that here **NB** were merely “improving” *εισελθητε εις* 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 εις)* **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 *εις* 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>97</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>act</sup>** 892 *vg* 1/2 *W-H* & **Sod** *txt*. + *ην* all the rest and **WΣΨ** Paris<sup>97</sup>, **ΔΔ** and all Old Latin extant and *vgg*<sup>11+</sup> *boh (sah esti)*. 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 *εις* following: “*και εισελθουσαι εις 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. *ανακεκλισται (pro αποκεκλισται)* **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** (*αποκεκλισμενον*) all have *revolutum* except *n = amotum*. The question is of



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 **Ψ** 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 *motum* of *n*. Under *ανακυλινδew* or *ανακυλιw* in the Lexicon the significant and only remark is *Alex. κυβερν.* i. 7. Thayer gives also Alexis in Athenag. Leian. Dion Hal. Plut., but under *αποκυλ.* Josephus and the LXX three times. [See Postscript in Part II. *Tisch* has misreported **N**].

- iv. 8. *αυξανόμενα* (*pro αυξανοντα ΠΣΦ unc<sup>9</sup> vel αυξανομενον ACDLΔW*) by **NB** Laura<sup>104</sup> only. Even 892 has *αυξανομενον* and Paris<sup>91</sup> *αυξανοντα*. *Om.* 2<sup>re</sup>.

**NB** would have "*και εδιδου καρπον αναβαινοντα και αυξανόμενα*" which seems simply to be a mistake (even if it does refer to *αλλα init.*) which however both Hort and Souter follow. Wiser are Tischendorf and Soden with *αυξανομενον*.

*αλλα init.* is read by **NBCLW** 28 33 124 892. Even with *αλλα* (*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>re</sup> 604 *id<sup>id</sup>* (*non syr*) omit *λεγοντες*. *εχουσιν* is read by **BW** *fam* 1 28 2<sup>re</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>91</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 *IV-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 IV-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 **NBLΔWΨ** 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.

#### Origin and B in conflict.

To complete the picture of an already composite text in **B** we must consult *Origin* closely.

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- i. 15. *οτι* **N** *c vg<sup>st</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* **NBCDLΘ<sup>W</sup>** *min aliq* 28 372 892 etc. *IV-H & Sod txt.*  
*εννυχον* **A unc<sup>11</sup> et ΣΦ et Orig et 2<sup>re</sup> 604, et εννυχιον Paris<sup>91</sup> al. aliq.  
iv. 11. *εξωθεν* **BSJ soli**  
*εξω* *Orig<sup>his</sup> et rell*  
12. *μη βλεπωσι* *Orig et gr pauc.* [*negl. Orig von Sod*]  
*βλεπωσι* **NB** *rell pl* (*W - βλεπωσι και. Cf. syr sin*)  
30. *τινι (pr loco)* *Origen plur., sed πως NBLCLWΔ 7 28 179 Sod<sup>105</sup>*  
*ibid. εν τινι (sec loco)* *Origen et NBLCLWΔ 7 28 et Sod<sup>105</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. *IV-H* naturally follow the apparently strong group against *Origen*.

† Recte vid Burkitt et Merx. Male Lewis Horner.





Mark

- iv. 34 *fin.* επελυν αυτας DW *efz i q r* and Origen (*Om.* ΤΗΡΟΤΕ *sah* 1/2)  
 επελυν 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>550</sup> et txt [non minn] (om εκειθεν και ηλθεν W)*
40. κατα NBD 21 *W-H Sod<sup>550</sup>, but ava Rell gr Orig.*  
*ανδρες ρ̄ (pro ana εκατον) W*
45. προαγειν NB *gr plur*  
 προαγειν αυτον DNSΦ *min alig latt et verss et Orig*
- ibid.* προς βηθσ. NBDW *plur*  
 εις βηθσ. *Sod<sup>550</sup> fam 1 28 2<sup>re</sup> 604 Orig*
- vii. 24. — και σιδωνος *Orig<sup>dis</sup> et DLΔW Sod<sup>550</sup> 28 2<sup>re</sup> a b ff<sub>2</sub> in syr sin hier*  
 (Correct Merx p. 75 by adding W *Sod<sup>550</sup> 28 syr hier*, and make  
*Orig: Orig<sup>dis</sup> dis*).  
*Habent NB rell et W-H Sod txt.*  
 Who is right? *Orig<sup>dis</sup> ete bis and DW 28 b etc. syr<sup>in hier</sup>, or NB?*
- ibid.* εις την οικιαν *Orig et DWΦ Sod<sup>550</sup> 71 179 2<sup>re</sup> s<sup>cr</sup> al.*  
 εις οικιαν NB *plur.*  
 (Following this observe ηθελησεν NA 2<sup>re</sup> al<sup>s</sup> *Orig* and ηθελε  
 BDW *rell.* Origen stops at γυναι, but NB *Sod<sup>550</sup>* (alone)  
 write ηδυνασθη for ηδυνηθη).
- viii. 6. An interesting matter occurs here referred to also under  
 "Historic present." While NBD<sup>s</sup>L 892 *W-H Sod* have  
 παραγγελλει the rest have παρηγγειλε (*παραγγειλας Sod<sup>550</sup> 2<sup>re</sup>*).  
 Now *Orig<sup>3.510</sup>* says κακει μεν κελεινι τους οχλους ανακλιθηναι η  
 αναπεσειν επι του χορτου και γαρ ο λουκας κατακλινατε αυτους  
 ανεγραψε, και ο μαρκος επεταξε, φησιν, αυτοις παντας ανακ-  
 λιναι ευθαδε δε ου κελεινι 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>st</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 NBCLΔ.
36. ωφελει NBLWJ 892 *a n q W-H Sod txt*  
 ωφελησει All the rest and Origen (*ωφεληθησεται* 33 Paris<sup>97</sup>, *cf syr*)

Mark

- viii. 37. δοι N<sup>s</sup>B *W-H txt* δω N<sup>s</sup>L *Sod<sup>1</sup>*  
 δώσει *Orig rell omni.*
- ix. 1. των εστηκοτων ωδε 1 *sah boh Orig [cf b de circumstantibus*  
*mecum (- hic) b<sup>ol</sup>; - hic i r et d (D<sup>st</sup>)]*  
 ωδε των εστηκοτων B (*syr sin aeth*)  
 των ωδε εστ. N *al.*
- † 2. + εν τω προσευχασθαι αυτον *Sod<sup>550</sup> 28 2<sup>re</sup> c<sup>scr</sup> Orig<sup>dis</sup>*  
 + " " " αυτους W *fam 13*  
 Omit NB *rell*
3. εγενετο NB *unc<sup>8</sup> et WΦ Sod<sup>550</sup>*  
 εγενοντο AGKLN<sup>v</sup>XW<sup>u</sup>ΓII et Σ } *γινονται Orig*  
 εγενενοντο D }
- x. 13. ινα αφηται αυτων *Longe plur et W Sod<sup>550</sup> et Orig<sup>dis</sup>* "κατα  
 μεν τον ματθαιον ινα τας. κατα δε τον μαρκον, ινα αφηται  
 αυτων κατα δε τον λουκαν, ινα αυτων απτηται."  
*sed* ινα αυτων αφηται NBCLΔΨ *Sod<sup>550</sup> 124 892 Erst 49 y<sup>scr</sup> al.*  
*pauc. et Paris<sup>97</sup> et f δ W-H.* In the light of this, when we meet  
 Δ 124 *Eust 49 Paris<sup>97</sup>* elsewhere with NBCL does this inspire  
 confidence in them as supporters of NB? It merely indicates  
 a similar text faithfully copied, but the group is to be treated  
 as one eclectic group, not as a tenfold authority. They stole  
 the Lucan order here and created a hiatus in Mark to do it.  
 And we know they did this, for they substitute αυτοις of Luke  
 and Matthew (see under "Harmonistic") for τοις προσφερονσιν  
 of the great majority of authorities at the end of this very verse.
20. φυλαξα AD 28 892 *Clem Orig*  
 φυλαξαμην NB *rell (εποιησα 1 2<sup>re</sup> Sod<sup>1337</sup> syr sin)*
29. η μητερα η πατερα BCΔWΦ *Sod<sup>550</sup> al. pc. et txt. Boh sah 1/2*  
 η πατερα η μητερα N *rell et Ψ Orig<sup>int dis</sup> quamvis Marcus*  
*... cum dicit qui dim. patrem et matrem...*
35. οι δυο υιοι BC Paris<sup>97</sup> *sah boh aeth.* No others,  
 not even Ψ, and Origen with N and the rest flout the proposed  
 addition. (*Soden* however quotes Origen for it.)
46. ερχεται (*pro* ερχονται) D *min<sup>3</sup> a b d ff<sub>2</sub> g<sub>2</sub> i r syr sin*  
*diatess Orig<sup>dis</sup> contra rell.*
- ibid.* εκειθεν (*pro* απο ιεριχω) D 2<sup>re</sup> ?? † a b d f ff<sub>2</sub> i q r *goth*  
*Orig<sup>dis</sup> contra rell*
- ibid.* επαιτων D *Sod<sup>550</sup> 2<sup>re</sup> Orig (et προσαιτων A plur WΣΦ verss*  
*plur)*  
 προσαιτης NBLΔΨ 892 *k W-H d Sod txt [sed cf. Merx*  
*p. 130] Om. C\* Paris<sup>97</sup>.*
48. οι πολλοι *Orig (cf sah)* No others add οι but B\* has αυτοι

† Male Tisch de 28. Habet 28 αυτον sed W αυτους. Om. Orig von Soden.

† Errat Muralt de 2<sup>re</sup>? απο ιεριχω habet Belsheim nec aliter Cronin. Vide Sod.



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πολλοι for αυτω or αυτον πολλοι. *Sod* does not quote *Orig* or *Clem*.

*Cf Clem*<sup>alex</sup> lib αμελει και των επιβωμειων τον κυριον αυτον οι μεν πολλοι...

- x. 49. αυτον φωνηθηναι *Orig*<sup>114</sup> cum plur et W, contra **NBCLΔΨ** 7 892 *Sod*<sup>tres</sup> et *Sod*<sup>1st</sup> φωνησατε αυτον cum boh.
- xi. 1/12. See remarks elsewhere (pp. 4/5) about *Origen*'s double text here.
- xi. 3. αποσπελλει **NBD**<sup>sr</sup> mult et syr b c l W-H *Sod*, sed αποσπελλει ubique *Orig* (ter vol iii, et vol iv) cum GUP et WΦΨ [non Σ] a d [contra *D*<sup>sr</sup>] f ff<sub>2</sub> g<sub>2</sub> q r d vg sah boh arm aeth.
11. — της ωρας *B*<sup>sol</sup> cum *I*<sup>lam</sup> exc 1454 (*Habet Orig* rel)
13. **NB** and *Orig* at variance here also.
14. φαιοι **NB** etc.
- φαγη *DW* etc *Orig*<sup>vis</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 **NBC(L)ΔΦΨ** etc.

(*Cf. rel* sub "Two or more recensions.")

24. *Origen* is specific as to αποκριθεις ειπεν for Mark against εφη of **NBCLΔΨ** 33 892 Paris<sup>97</sup> *Sod*<sup>1443</sup> d *Sod*<sup>1st</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>950</sup> fam 1 fam 13 28 2<sup>pe</sup> *Sod*<sup>1337</sup> arm syr sin, contra καθισας **NBD** et rel omni 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 **NB** and the mass against *syr sin* and *Origen*. One should remember this place when praising *syr sin* elsewhere if it supports **NB** 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>vis</sup> with **N** and most, but απεναντι BUΨ 33 71 179 280 348 *Sod*<sup>quintque</sup> [non *Sod*<sup>1st</sup>] Paris<sup>97</sup> only.

43. η χηρα η πτωχη αυτη *Orig*<sup>vis</sup> et DΣΦ *Sod*<sup>950</sup> 7 604 2<sup>pe</sup> *Evst*<sup>quintque</sup> *Sod*<sup>551</sup> 1216 a b d i q

(contra η χηρα αυτη η πτωχη **NB** rel et WΨ)

αυτη η χηρα η πτωχη 28 *Cf syr*, et 21 k (— πτωχη)

- xiii. 8. + και παραχαι *Orig*<sup>int</sup> d<sup>is</sup> ("Marcus addit et turbelas") contra **NBDLΨ** *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 **NBDL** against him. W however comes to his rescue and has it ("εσονται σισμοι κατα τοπους λιμοι παραχαι") as also ΣΦ *Sod*<sup>950</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 **NB** and most, and αυτο of *D*<sup>sr</sup> c. Unfortunately b is here mutilated. Small as is the place, the fact that *Origen* with W 28 contradicts **NB** plur shows a possible foreign base † (with *D*<sup>sr</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 BA 28 *Sod*<sup>1443</sup> at Matt x. 21) with k exsurgebit.

22. ποιησουσιν D *Sod*<sup>950</sup> 2<sup>pe</sup> min<sup>114</sup> a d et *Orig*<sup>vis</sup> (ποιησει... ποιει) contra **NB** rel δωσουσιν

35. + η (ante οψε) **NBCLΔΨ** 892 *Sod*<sup>950</sup> 309 fam 4a et *Sod*<sup>1st</sup> k? sah boh aeth against all the rest and *Origen*.

*ibid.* μεσονυκτιω *Origen* with Hipp? Σ 238 511 604 c<sup>sr</sup> *Sod*<sup>1337</sup> and latt media nocte, against varying forms in the rest.

- xiv. 10. ο εις (pro εις) **NBC\*LMΨ** 892 *Sod*<sup>tres</sup> et 1st 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 μνη εγω cum D unc<sup>13</sup> ΣΦ min<sup>114</sup> *Sod*<sup>950</sup> it<sup>11</sup> contra **NBCLΔWΨ** copt syr aeth.

63. + ευθυς W 124 2<sup>pe</sup> 604 a sah arm *Orig* (syr sin) against the rest.

- xv. 1. εποισαν *Orig* DΣ *Sod*<sup>950</sup> 245 2<sup>pe</sup> *Sod*<sup>109</sup> 1337 1442 et latt (contra B plur ποιησαντες, et **NCL** 892 soli cum *Sod*<sup>1st</sup> ετοιμασαντες).

*ibid.* απηγαγον *Orig* CDGNWΣ [Hiat Φ] al. pauc. (latt) [contra απηνεγκαν **NB** 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>sr</sup>, a and d.

At first it seemed as if d were the king, but there are certain independent features in D<sup>sr</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>sr</sup> for *επιραπτει* (ii. 21) that ms has *επισυνραπτει* and W<sup>sr</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 = *conlississit*, while b d i = *concurreret*, f ff<sub>2</sub> = *concurrir*, k = *concurrunt*, q = *concurreret*, and δ = *concurreret*. [ραπτει 71 only in ii. 21.]

Of course D<sup>sr</sup> of to-day is not the exact original of D<sup>sr</sup> foundation text. We have a splendid illustration of this at xii. 38 in one verse. D<sup>sr</sup> (against d) adds αμα. This α (alone ‡ of Latins) maintains with the addition of *simul*. But two lines below D<sup>sr</sup> goes wild (against d's Latin *et qui volunt*) by writing *και των τελωνων* (for *των θελοντων*). This α 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>sr</sup> or D<sup>sr</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 DΦ 2<sup>o</sup> add *ποιεσθαι* at the end of the verse as d *facitis*, so that D<sup>sr</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* (ατω ετορεα) 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 c 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>sr</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>sr</sup> 2<sup>o</sup> 604 α, but *και ηδη* the Greeks and d. See xii. 37 *libentissime* for *libenter* by a and D d: *και ηδως*. In the very next verse xii. 38 a follows D<sup>sr</sup> alone, against d, for a has *simul* alone and D<sup>sr</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>iii</sup> y<sup>iii</sup> and a c k. All Greek uncials, including W<sup>sr</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. Soden has *ποιεσθαι 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>550</sup> 2<sup>re</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>sr</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>550</sup> 2<sup>re</sup> *ποιησουσιν* against *δωσουσιν* of other Greeks and Latins. xiii. 33 *a* alone follows D<sup>sr</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>re</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>sr</sup> and *a i* omit *εν δολω* but *d* has it. Here therefore D<sup>sr</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>sr</sup> only.

This is well illustrated again at xiv. 25 where D Sod<sup>550</sup> 2<sup>re</sup> have *ου μη προσθω πειν* as *a* (differing in latin expression from *d*) *d* and *f* only, for *ου μη πω* 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>1450</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 *azumorum* as *vg*<sup>R</sup> and (*gal*).

‡ Von Soden's 050 appears also to go against D *a ff* here.

*r* = Et cum hymnum . . . . .<sup>t</sup>

*l* = Et ymnum dicentes

*δ* = 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>sr</sup> only *εδωκεν* (*δεδωκεν* Sod<sup>550</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>sr</sup> has here influenced *d*.

At xiv. 67. where D<sup>sr</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 απαρηγη* 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>sr</sup> at xv. 34 *ωνειδισας* with *c i k* (?) but has *me dereli[quisti]* against them. Thus probably D<sup>sr</sup> and *c i k* are conspiring in an error against the mass, and *n* controls the old D<sup>sr</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>sr</sup> (*d* = *revolutum*) against *αποκεκυσται* of most, yet appears to hang on a different treatment.

Note also at xvi. 6 where D(W) has *φοβεισθαι* (for *εκαμυβεισθε*) 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

† Observe in Mark iii. 32 (where *εκαθηγο* bothered *a e* so much that they deliberately alter the sentence, although no others know any different verb) that *Ν* 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 οχλο* and do not understand it. But *b* says alone of Latins *ad illum turba*, so that *Ν 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 νοον* (— *τουτον*) D<sup>sr</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 *εσχατως 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 *εσχατως 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>m</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 *φηλικισσμος* for *felicissimus*, *βιξ* for *vixit* or *vixit*, *φιλιο* for *filio*; or *κοσμου* for *cosmou*, *itaira* for *etaira*, *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 aēs") 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 "*δυ λεπτα tantum, propter D + o 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 TVVM  
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 ΜΝΗΘΕΗC ΙΗΘΟΥC  
Ο ΚΥΡΙΟC ΤΕΚΝΟΝ.

We find *septem* (ΣΕΠΤΕ *sic*) with ANN in the middle, at the end of a Greek inscription:

ΕΡΜΑΙΚΕ ΦΩC Z  
HC EN ΘΕΩ ΚΥΡΙΕΙ  
Ω ΧΡΕΙCΤΩ ANN  
ΩΡΟΥΜ Χ ΜΗCΩ  
ΡΟΥΜ ΣΕΠΤΕ.

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  
EC TON EMON PANTON TVTO EMON.

This lasted a long while. There is a Latin inscr. in Greek letters throughout, dated 269 A.D.

ΚΩCΟΥΛΕ ΚΑΥΔΙΩ ΕΔ ΠΑΤΕΡΝΩ ΝΟΝΕΙC  
ΝΟΒΕΝΒΡΕΙΟΥC ΔΕΙ Ε ΒΕΝΕΡΕC ΛΟΥΝΑ XXIII  
ΛΕΥΚΕ ΦΙΑΙΕ CΗΒΗΡΕ ΚΑΡΕCCEΜΕ ΡΟCΟΥΕΤΕ  
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:	CΕΠΤΙΜΙΟC ΠΡΑΙΤΕCΤΑΤΟC ΚΑΙ ΚΙΛΙΑΝΟC
Or	ΑΝΝΙΑ ΦΑΥCΤΕΙΝΑ
Or	ΑΝΝΙΟC ΚΑΤΟC
Or	ΑΙΚΙΝΙΑ 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 καθημενος*. Tischendorf observes "*it*" *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>m</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 *vaide*. 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>8</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 *χειλων* 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 γινωτες 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 *εισληθεν*, W alone substitutes *εισελθων*, not supported by our Latin witnesses, but by Jerome with *ingressus* (*Ep ad Pamm*: "Idem Marcus inducit ad Phariseos 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

† Observe v. 37 παρακολουθησαι DW *fam* 1 28 124 2<sup>nd</sup> 804, ακολουθησαι AKP\* al<sup>8</sup>, συνακολουθησαι NB *rell*. While the Latins use *sequi*, W elides μετ αυτου, and *c* has *introyre* with *Soi*<sup>2<sup>nd</sup></sup> εισελθειν. But the point is that παρακολουθησαι bears directly on the wording of the end of Mark, for at xvi. 17 παρακολουθησαι 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 NB, 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>8</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 *aio* 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 *aperitos* (even *a adaperiri*, *c aperiri*). So *D<sup>87</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 επισυραπτει* 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-meditare* (*cf. προμελετατε* Ψ<sup>2</sup>), *k* exceptionally *sataigare* 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).

† It is exceedingly curious to find that the notorious latinisers 56–58–61, apparently alone among cursives, join **NBCD** Ψ<sup>12</sup> for *εκπερισσως*. Add Paris<sup>97</sup>.

*σανδاليا* 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 *ηδισαν* (*pro ειχον*) *DW Sod<sup>31</sup> 2<sup>re</sup>* and *οιδασι* 604 = *sciebant* of *it<sup>9</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 c k q*)  $\Delta \delta = \left\{ \begin{array}{l} \text{in} \\ \text{vicos} \end{array} \right. \text{ΕΙΣ ΤΟΥΣ ΚΥΚΛΩ ΑΓΡΟΥΣ} \right\} \text{sic}$



*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. *καθαρισιου (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 αυτον (pro κυκλω 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. *αθетων (pro κακολογων)*  
19. *διανοιαν (pro καρδιαν)*  
31. *εις την δεκαπολιν (pro δεκαπολεως)*  
33. *προσλαβομενος (pro απολαβομενος)*
- viii. 11. *απ (pro παρ)*  
23. *ενπτυσας (pro πτυσας)*
- ix. 8. *περιβλεπομενοι (pro περιβλεψαμενοι)*  
11. *τι ουν (pro οτι pr<sup>ini</sup>)*  
32. *ερωτησαι (pro επερωτησαι) (a<sup>111q</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.) (a<sup>111q</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)*

Mark

- xiv. 27. *σκορπισθησεται (pro διασκορπισθησεται) [Negl. Sod]*  
30. *αρνηση (pro απαρνηση)*  
32. *εξερχονται (pro ερχονται)*  
53. *συνπορευονται (pro συνερχονται αυτω) (Sod<sup>1337</sup>)*  
61. *ευλογημενου (pro ευλογητου) and so Ψ 28 c<sup>er</sup>*  
70. *περιστηκοτες (pro παρεστωτες) (cf. a)*
- xvi. 1. *εισελθουσαι (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 *γινεται* and *εγενετο*:

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. *γινεται* only NBLW 33 2<sup>re</sup> 604 892\* *W-H & Sod txt*, and *εγενετο* D and all the rest. [*Om. Sod<sup>700</sup>*.]

It seems clear that *factus est* or *facta est* or *factum est* is rendered either *γινεται* 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>re</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>re</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 mim<sup>6</sup>)*.

As to 28 and 604:

- iii. 14. Here 28 and 604 conspire alone to give us *περι αυτον (pro μετ αυτου)*





As to 604 alone:

Mark

- i. 18. *λιαν* (*pro dictua*)  
 iv. 41. *ελαλουν* (*pro ελεγον*)  
 v. 1. *λιμνης* (*pro θαλασσης*) (Cf. Morx *de λιμν. et θαλ.*)  
 ix. 10. *ετηρησαν* (*pro κρατησαν*) [Cf. D vii. 4 *τηρειν* alone for *κρατειν*]  
 xi. 32. *οιδασι* (*pro ηδεισαν* DW; *sciebant latt*)  
 2<sup>re</sup> alone:  
 vi. 50. *αυτοις* (*pro μετ αυτων*), where D 33 604 Paris<sup>97</sup> have *προς αυτους*  
*Om. Sod<sup>am</sup> 4<sup>a</sup>. Om. μετ αυτων και λεγει 273.*  
 2<sup>re</sup> and 604:  
 vi. 37. *να φαγωσιν* (*pro φαγειν sec.*) Cf. a b q. Cf. *syrr sin.*  
 x. 16. *επιθεις* (*pro τιθεις*)  
 xiii. 8. *αναστησεται* (*pro εγερθησεται*) [Sod adds <sup>650</sup>]  
 xiv. 29. *καν* (*pro και ει*) Add Sod<sup>650 8371</sup> and D (*και εαν*)  
 D 28:  
 xiii. 17. *θηλαζομεναις* (*pro θηλαζουσαις*)  
 D 2<sup>re</sup>:  
 vi. 47. *εν μεση τη θαλασση* (*pro εν μ. της θαλασσης*)  
 viii. 17. *εστιν η καρδια* (*pro εχετε την καρδιαν*) Add Sod<sup>650</sup>  
 xiv. 55. *να θανατωσουσιν* (*pro εις το θανατωσαι*) et J Sod<sup>650</sup> Laura<sup>A 104</sup>  
 D 604:  
 vi. 36. *εγγιστα* (*pro κυκλω*) latt<sup>650</sup> proximas  
 D 2<sup>re</sup> 604:  
 vi. 48. *και ελαυνοντας* (*pro εν τω ελαινειν*) [Sod adds <sup>650</sup> ?]  
 56. *πλατειαις* (*pro αγοραις*)  
 W 604:  
 ix. 18. *ηδυνηθησαν* (*pro ισχυσαν*) Add Sod<sup>1091</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. *διηκονουσιν* (*pro και διηκονουν*) W; *διακονουσαι 28* [Recte Sod.  
 Male Scholz *διακονησαι*]  
 W 28 2<sup>re</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>2015</sup> in nomine latt  
 42. *εβληθη* (*pro βεβληται*)  
 DW 2<sup>re</sup>:  
 xvi. 6. *φοβεισθαι* (*pro εκθαμβεισθε*) Add 115

and such a thing as in N:

- NW Sod<sup>650</sup> 1 13 28 2<sup>re</sup> 604:  
 xii. 41. + *τον* (*ante χαλκον*) [Add Sod<sup>1337</sup>. Negl. Sod N *ut Tisch om. ed<sup>m</sup>*]  
 or in C:  
 vi. 19. *εζητει* (*pro ηθελεν*) C latt  
 or in Δ\*:  
 xiii. 8. *αντι εθνον* (*pro επ εθνος*) Δ\*; so *contra gentem b c d δ\**  
*vg<sup>all</sup>, adversus gentem q.* [Sod neglects Δ\*: Δ\* 1<sup>re</sup> has *επ*  
*εθνος supra* but as an afterthought.]  
 or Origen:  
 xii. 24. *γνωσκοντες* (*pro ειδότες*) D Orig alone (cf. latt vet<sup>l</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>re</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 *λεγεινών* 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."—Rainsay, '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  
 fi. 6. *δερρην* D<sup>sr</sup> *pellem a* (Cf. p. 127 seq) | *vestem depilis r* (syr)  
*τριχας* *rell gr et d*  
 fi. 7. *και ελεγεν αυτοις* D d a (r)  
*και εκηρυσσεν λεγων* *rell*  
 16. *τον αδελφον αυτου* DGF et W 1 28 33 372 al. it<sup>14</sup> *vg syr aeth*  
 " " " *του σιμωνος* E\* FHKSUVP et ΣΦ al.  
 " " " *mult goth slav*  
 " " *του σιμωνος* AE<sup>2</sup>Δ min<sup>20</sup> }  
 " " *σιμωνος* NBLM z<sup>cr</sup> al. } a r δ copt arm  
 24. *οιδαμεν* NLΔ<sup>sr</sup> 892 boh (*hiat sah*) arm aeth Orig<sup>13</sup> Orig<sup>14</sup>  
*Eus<sup>14</sup> Bas Cyr<sup>14</sup> Chr<sup>14</sup> Iren<sup>14</sup> (Text<sup>14</sup> Trax<sup>14</sup>) Hil<sup>14</sup> Aug al. Sod<sup>14</sup>*  
*οιδα* BD *rell et W ΣΦ minn omni rell vid, latt omni et d*  
*[contra Δ<sup>sr</sup>] syr pers goth W-H<sup>14</sup>*  
 31. *εκτεινας την χειρα κρατησας ηγειρεν αυτην* D b d r q (- αυτην)  
*(f + αυτην)*  
*ηγειρεν αυτην κρατησας της χειρος* *Rel et al. lat (tenens e)*  
*εκτεινας την χειρα και επιλαβομενος εγειρεν αυτην* W  
 ii. 15. *γινεται* NBLW 33 2<sup>pe</sup> 604 892\* } *factum est latt*  
*εγενετο* D *rell (Om. Sod<sup>10</sup>)* }  
 23. *διαπορευεσθαι* BCD  
*πορευεσθαι* W fam 13 Sod<sup>1444</sup> } Cf latt  
*παρπορευεσθαι* N plur  
 26. *μετ αυτου* DWΣ Sod<sup>7050</sup> 2<sup>pe</sup> 604 al<sup>11</sup>  
*συν αυτω* NB *rell et Φ*

† But such circumscribed divisions I do not add to further.

† But Tert<sup>14</sup> "scio" doubtless ex Luc iv. 34 and Tert<sup>14</sup> probably refers to Luke iv. 41.

- Mark  
 iii. 3. *τω την ξηραν χειρα εχοντι* NC\*Δ Sod<sup>7050</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 of 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>  
*αl<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* NBA et W fam 1 fam 13  
 892 2<sup>pe</sup> copt W-H Sod<sup>14</sup> } audientes latt<sup>14</sup>  
*ακουσαντες* D<sup>sr</sup> *rell pl a syr arm*  
 31. *σταντες* N (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. καλονυτες* NBCL et W 1 13 28 892 W-H Sod }  
*φωνουντες* D *rell (καλονυτες 2<sup>pe</sup>)* } vocantes latt  
*ζητουντες* A  
*Om. Δ δ α*  
 iv. 8. *αυξανομενον* DACLΔ et W  
 238 892 Sod<sup>14</sup> } crescentem c d ff<sub>2</sub> i l q r δ  
*αυξανοντα* Π unc<sup>9</sup> et ΣΦ } *vg et incrementem 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 άλλα init??)  
 10. *οι μαθηται αυτου* DW Sod<sup>7050</sup> fam 13 28 2<sup>pe</sup> it omni (non f) syr<sup>14</sup>  
*οι περι αυτου συν τοις δωδεκα* NB *rell omni syr pesh vg copt aeth*  
*ibid. τις η παραβολη αυτη* DW Sod<sup>7050</sup> fam 13 28 2<sup>pe</sup> it omni 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 (εεθε) et sah*  
*των παραβολων*  
 12. *αφεθισομαι* D\* d ff<sub>2</sub> i q r vg<sup>14</sup> aeth (αφισω D<sup>14</sup>)  
*αφεθη* NBLΔ unc<sup>9</sup> et WΣΦ Sod<sup>7050</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>l</sup> vg aufert vel tollit, auferet c d l q)  
 21. ἐρχεται Plur et syr pesh l q vg Om. Sod<sup>1100</sup>  
 adfertur b } aeth accendit  
 ἀπτεται D (vis duplex) } luc. et afferet  
 καίεται W sah boh it pl } d (accenditur)  
 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>8r</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>958</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>8r</sup>  
 19. απαγγελον NBCΔΣ Paris<sup>97</sup> Sod<sup>950</sup> al. a. lq et txt  
 διαγγελον DW fam 1 13 28 604  
 αναγγελον A rell et Φ minn pl et 2<sup>re</sup>  
 † 22. προσεπεσεν D<sup>8r</sup>, επεσεν Sod<sup>1354</sup> } procidit a b c f ff<sub>2</sub> l q r δ vη  
 προσπιπτει W fam 13 } (procidens d)  
 πιπτει NB rell et Sod<sup>950</sup> et cadens e  
 26. αλλα μαλλον εις το χειρον ελθουσα Plur et W (vide post)  
 " " επι το χειρον ελθουσα Sod<sup>950</sup> 2<sup>re</sup> 604  
 " " επι το χειρον (-ελθουσα) D<sup>8r</sup>

d and f vg<sup>l</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>10c-h</sup> mut syr<sup>11n</sup>), but 2<sup>re</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>re</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 Erst 33) περι του ιυ ελθουσα εν τω οχλω  
 οπισθεν ηψατο . . . fam 1 Sod<sup>178</sup> 1094 e om εν τω οχλω.

Mark v. 36. τον λογον (+ τον B) λαλουμενον Plur  
 τουτον τον λογον D latt<sup>l</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>8r</sup> W e 892? W-H Sod txt [Male Sod de 2<sup>re</sup>]  
 ακουσας AD rell omni Sod<sup>950</sup> et 2<sup>re</sup> (e sil. Cronin) et verss

37. παρακολουθησαι D<sup>8r</sup> W fam 1 28 124 } This bears on the wording  
 2<sup>re</sup> 604 } of Mark in xvi. 17

συνακολουθησαι NB rell et Sod<sup>950</sup> } παρακολ.  
 ακολουθησαι AKΠ\* minn alig; εισελθειν Sod<sup>309</sup>, e introire.

vi. 2. δοθεισα τουτω NBLΔ 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 NBLΔ fam 1 [non 118] 273  
 892 W-H (εκ. ποι. ουδεμιν sic Sod<sup>950</sup>)

εκει ουδεμιαν ποιησαι δυναμιν D a d Orig<sup>10s</sup> Hier  
 εκει ουδεμιαν δυναμιν ποιησαι A plur fam<sup>7</sup> et Sod txt [Male de fam<sup>7</sup>]

sed ουκετι ποιησαι δυναμιν W (- εκει)

9. See Latin and five varying Greek forms.

19. quarebat a b c d i q r (hiat e k) et εξητει C\*  
 volebat ff<sub>2</sub> l δ vg et Gr omni rell et WΔ ηθελεν

20. ακουσας Unc et plur  
 ακουων 28 157 Paris<sup>97</sup> min al<sup>20</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 βαπτίζοντος **NBLΔ**<sup>2<sup>re</sup></sup> [non 28] + *Sod*<sup>2050 201</sup> et *Sod*<sup>21<sup>st</sup></sup>  
 του βαπτιστου DW *rell omni minn et latt copt*  
 25. του βαπτίζοντος L 604 892 only!  
 του βαπτιστου **NBD** 2<sup>re</sup> *rell*!  
 36. εγγιστα D 604 et *it vg proximas* (*praeter δ om. Habet*  
*vicos supra κυκλω*!)

κυκλω **NBW** *rell*

[Observe in this verse +*wa* before *αγορασωσιν* D<sup>2<sup>re</sup></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 (-*ana prim*) και ανα N W (-*ana sec* 33 c *lr Orig*) -*ana 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 *ana* (once) and not *kata*.

50. ελαλ. μετ αυτων *Plur*, but ελαλ. προς αυτους D† 33 604, and αυτοις 2<sup>re</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>re</sup> αυτοις) whence μετ αυτων in translation.

51. In the verse following *λιαν* is omitted by DW<sup>21<sup>st</sup></sup> *Sod*<sup>2050 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. [*Confuse Sod fam I<sup>a</sup>*.]

55. χωραν **NBLΔ** *Sod*<sup>2050 et fam 4<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>re</sup> 604 *minn*.

The Latin of *d* is merely *regionem* it is true, as of *it*<sup>1</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>re</sup> for *kata* as does *Horner* following him, but *Cronin* does not report this nor von *Soden* and *Belsheim* prints *ana* uncorrected by *Cronin*. As Paris<sup>97</sup> deserts both **N** and **B** here (it generally sides with one or the other) *kata* seems pretty clearly a preference of **NBD**, for Origen opposes with *ana*.

‡ *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. και οσου (-*av*) **NDA** 1 33 Paris<sup>97</sup> *Sod*<sup>1435 1443</sup> *contra B rell και*  
*οσου av* (*rel eav*).

- vii. 3. πυκνα **NW** *b* (*subinde*) *f g<sub>2</sub> l vg goth copt*  
*syr aeth*  
 πυγμα BD(*πυκτη*) *rell et ΣΦ minn*  
 (*πυγμα Sod*<sup>1443</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. παντισωνται **NB** 40 53 71 86 179 237 240 244 259 *Euthym*  
*βαπτισωνται* 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, *εραντισμενον Hipp*, *περιπεραντισμενον N<sup>c</sup>* and *περιπεραμμενον 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  
*κρατειν* B *rell et WΣΦ minn omni vid* } *d et it*<sup>1</sup> *vg servare*,  
*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 εκπαιθσαν* 604 alone.)

5. ταις χερσιν DW 28 2<sup>re</sup> *sol i vid* } must indicate a translation  
*χερσιν* *Rel.* } change in all probability  
 14. ακουσατε BDHL *Sod*<sup>2050</sup> 21 2<sup>re</sup> 892 *W-H d Sod txt* }  
 ακουετε **N** *rell et W minn et Paris*<sup>97</sup> } *audite latt*  
 17. τον οικον **NΔ** (D) *al. pauc sah boh syr* } most likely from re-  
 οικον B *plur et W* } translation  
 19. εισερχεται D<sup>2<sup>re</sup></sup>  
 εισπορευεται *Rel et W* (*d introiit ut latt rell*)

- ibid.* εξερχεται D<sup>2<sup>re</sup></sup>  
 εκπορευεται B *plur* (*πορευεται A, εκπορευονται Sod*<sup>276</sup> [= Paris<sup>97</sup>]  
*in ed. N.T. contra ed. Schmidtke*)





Mark

- εκβαλλεται **ΝΦΙΖ** *minn<sup>scptem</sup>*  
 χωρει **W** (*cf. i et boh*)  
 vii. 24. ηλθεν **M** 28 273 2<sup>re</sup> 604 *Evst<sup>n</sup> Orig*  
 εξηλθεν **LΔ** (*εισηλθεν* 245)  
 απηλθεν *Plur et DW* (*abiit Latt*)  
 33. προσλαβομενος **W**  
 απολαβομενος **ΝΒΔ** *plur minn plur et 2<sup>re</sup> Paris<sup>91</sup> 892\**  
 επιλαβομενος **E\*Γ** 118-131-209 157 213 604 892\*\* *al<sup>20</sup> et Evst<sup>n</sup> 11*  
 λαβομενος **Δ** 63\*\* *Sod<sup>1091</sup>*  
 adprehendens a l δ vg, sed suscipiens b d i r, accipiens c q,  
 adcipiens 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>er</sup>.

35. ηνουγησαν **BΔ** 1-209 [non 118] 892 *W-H Sod txt, ηνυγησαν ΝΔ*  
 ηνοιχθησαν **L** *Sod<sup>1res</sup>* [*Sod<sup>950</sup>*]  
 διηνουγησαν 124 2<sup>re</sup> 604 *διηνυγησαν W*  
 διηνοιχθησαν **AN** *rell et ΣΦ minn pl et 28 Paris<sup>91</sup>*

(The latin remains unchanged: *apertae sunt*, and none apparently *adapertae sunt*.)

- 36 *init.* Here also *praeceptit* of *latt* is uniform and the Greeks (including W) agree on *διστευλατο*. Only Δ and Paris<sup>91</sup> vary with *ενετευλατο* [Δ repeats at viii. 15 but not Paris<sup>91</sup>].

*ibid.* λεγωσιν **ΝΒΛWΔ** *et W Sod<sup>950</sup> 28 33 892 2<sup>re</sup> Paris<sup>91</sup> W-H Sod<sup>114</sup>*  
 ειπωσιν **D** *rell et ΣΦ minn pl*

*ibid.* Although D d b c ff<sub>2</sub> i omit *οσον δε αυτους διστελλετο*, 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>er</sup> sympathises with Latin.

- ibid.* περισσοτερως **ΝΔW<sup>1</sup>** 61 604 *Sod<sup>1442</sup> 8 362*  
 περισσοτερον **B** *rell et W*  
 37. υπερεκπερισσως **DU** *fam* 1 435 604  
 υπερπερισσω **W.** *υπερπερισσου Ν Sod<sup>1454</sup>*  
 παντες **W<sup>1</sup>**  
 υπερπερισσως **ΝΒ** *et ΣΦ minn pl vid* } *eo amplius latt*

- viii. 5. ηρωτα **ΝΒΛΔ** 892 Paris<sup>91</sup> *W-H*  
 ηρωτησεν **W**  
 επιρωτησεν **M** *Sod<sup>1385</sup>*  
 επιρωτα **D** *rell et ΣΦ Sod<sup>114</sup>*  
 interrogavit it omni (*practer a interrogabat*)  
 6. παραγγελλει **ΝΒΔ<sup>er</sup>L** 892 *l vg<sup>D<sup>950</sup>L<sup>Q<sup>RV</sup></sup></sup>* W-H Sod. vel παραγγειλε  
*rell et latt<sup>n</sup> praeceptit (παραγγειλας Sod<sup>950</sup> 2<sup>re</sup>).*

† See the other Lists where they do not vary among themselves.

Mark

- επεταξε *Origen (= latt praecepit, vi. 27 39)*  
 viii. 7. παρεθηκεν **Ν\*** *tantum et Tisch<sup>114</sup>*  
 εκελευσεν παρατειθεναι **D** (*jussit latt sah aeth?*)  
 ειπεν παρατιθεναι **BLΔΝ\*** 179 372 892 *Sod<sup>351</sup> 1341 1442 W-H*  
*Sod.* (*ειπεν παρατεθεναι A c<sup>er</sup> † (Φ) cf latt apponi*  
 ειπεν παραθειναι **GM\*NUVXΠΣ** *et W 2<sup>re</sup> al. cf syr copt*  
 ειπεν παραθηναι **EFHKSW<sup>91</sup>Γ** 28 *al. mult*  
 ειπεν παραθετε **C** 33 (*Paris<sup>91</sup>*)

*Cf verss. Male Tisch de d "dixit pro jussit." Habet d: "et gratias agens dixit (ob D<sup>er</sup> και ευχαριστησας pro και ευλογησας) et ipsos jussit adponi."*

*Cf compositionem et contextum in docum. diversis.*

- viii. 12. ζητει σημειον **ΝΒCDLΔ** *Sod<sup>950</sup> fam* 1 28 33 2<sup>re</sup> 604 892  
*Paris<sup>91</sup> W-H Sod.*

*quaerit signum a b c d (quaeret) ff<sub>2</sub> i l δ vg<sup>114</sup> copt aeth syr*  
*σημειον επιζητει AN rell et WΣΦ Orig*  
*signum quaerit f g<sub>1,2</sub> q r vg<sup>114</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 ΝΣ substitute *καταλιπων* for *αφεις*. This is simply *ex* Matthew.

- viii. 15. ορατε βλεπετε **ΝΒ** most and **WΣ** (*Φ: ορατε και βλεπετε*)  
 but **D** *Sod<sup>950</sup> 203 fam* 1 2 2<sup>re</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>er</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. εχχε την καρδιαν υμων *Plur et W f g<sub>2</sub> l vg (habetis)*  
*εχουτες 28*

*πεπ. εστιν η καρδια υμων D<sup>er</sup> a q syr*  
*πεπ. υμων εστιν η καρδια Sod<sup>950</sup> 2<sup>re</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*

† "*παρατεθεναι* is the reading commended by the usage of the language." Buttman, Blass.



of *f ff<sub>2</sub> g<sub>12</sub> l vg*). For του τυφλου W 1 28 2<sup>re</sup> 604 substitute αυτου against Latin, 1 131 229 238 Sod<sup>1054 3017 111</sup> conflate αυτου του τυφλου, as *diatess.*

For εξηνεγκεν NBCL(Δ) 33 Paris<sup>97</sup> Sod<sup>950 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* (*g*). 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>sr</sup>. Paris<sup>97</sup> omits εις before ομματα. 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>sr</sup> has επερωτα. For indirect question ει τι βλεπει of N and most Greeks, all Latins, and syr goth arm, BCD<sup>sr</sup>Δ Sod<sup>950</sup> 372 2<sup>re</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\*<sup>LW</sup>Δ<sup>sr</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 εποιησεν αυτον αναβλεψαι ANX unc<sup>11</sup> et ΣΦ al. a f q.

Om syr pesh.

και εποιησεν αυτον αναβλεψαι και διεβλεψεν fam 13 [non 124]

*ibid.* ωστε αναβλεψαι... D it vg  
και εβλεψεν N Sod<sup>950 1443</sup> 348 2<sup>re</sup> sah δ, και εβλεπειν 244 syr  
και ενεβλεπεν BL 28 13-69 273 v<sup>cr</sup> W-H Sod, και  
ανεβλεπεν Δ<sup>sr</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 κοιμας καισαριας NB rell et WΣΦ. c f k l δ vg

28. ειπαν NBCLΔ Paris<sup>97</sup> (892) k δ copt syr aeth [non Sod<sup>131</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>re</sup> test. Muralt Tisch, non Belsh Cronin]

ενα των προφ. A unc<sup>14</sup> et WΣΦ Sod<sup>950</sup> minn et k δ

ως ενα των προφ. D Sod<sup>1094 1442</sup> it vg (praeter k)

29. επηρωτα αυτους NBCLΔ 53 892 2<sup>re</sup> Sod<sup>1443</sup> k Sod<sup>131</sup> a ff<sub>2</sub> q  
(c) δ copt

Mark

λεγει αυτοις A unc rell et WΣΦ Sod<sup>950</sup> b i l r vg (f k)  
goth arm aeth syr (ελεγεν Sod<sup>1250</sup>)

viii. 30. ειπωσιν CDG Sod<sup>951</sup>

λεγωσιν NB rell et W (λεγουσιν) ΣΦ minn

33. πετρω NBCL 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>re</sup> 604  
892 Paris<sup>97</sup> Laura<sup>A 104</sup> Sod<sup>309 1089 1341 610 φβ</sup> 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>950</sup> minn rell<sup>omn</sup> copt syr

*ibid.* ακολουθει C\*DX unc<sup>8</sup> et WΦ 1 28 al<sup>100</sup> it<sup>1</sup> vg  
goth aeth (adhaerere aeth<sup>int</sup>) sah et Sod txt

ελθειν NABC\*KLΓΑΠΣΣ 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>1</sup> 2<sup>re</sup>, d ff<sub>2</sub> i q k\*\* ? l et δ (super Δ<sup>sr</sup> αναφερει) =  
ducit. Rell a b c f g n vg duxit, k\* in sefuit.

αναφερει NB rell omn gr et WΣΦ Sod<sup>950</sup>

3. τις D d et b i (ανθρωποι syr pesh pers)

γναφενς NB rell gr et WΣΦ minn (et 2<sup>re</sup> rell) copt aeth latt rell.  
Om. claus. X a n syr sin

[Hoc loco incipit Ψ]

6. αποκριθη BC\*LΔ<sup>sr</sup>Ψ 1 28 33 2<sup>re</sup> [Male Sod de c<sup>scr</sup> et s<sup>scr</sup>] 604  
892 Paris<sup>97</sup> Sod<sup>1435 1608</sup> k boh W-H Sod txt (απεκριθη N Orig<sup>int</sup>)

λαληση C<sup>2</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>950</sup>. Cf syr sah

*ibid.* εκφοβοι γαρ εγενοντο NBCLΔΨ Sod<sup>950</sup> 33 892 2<sup>re</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 1 Sod<sup>351</sup> 8 371.)

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>131</sup>

[Om ηλθεν vel εγενετο W 1. 7 Sod<sup>1413</sup> k (c) ex Matt ?]


† 8. εξαπινα NB plur et WΣΦ minn pl  
ευθως DW<sup>1</sup> Sod<sup>950</sup> 28 66<sup>re</sup> 69 2<sup>re</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. Psa. 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* ACLXΓΔΗ *unc<sup>9</sup> et WΦ Sod<sup>750</sup> minn<sup>11</sup> arm Sod<sup>1st</sup>*  
*ει μη* NBDN *et W<sup>d</sup>ΣΨ 33 61 892 Eust 48 49 et Paris<sup>97</sup>*  
*Sod<sup>ex</sup> W-H trt (ncα sah, εδηλ boh)*  
*αλλ η* 27 *Sod<sup>751 1284</sup> Laura<sup>A 104</sup> (teste Soden non Lahr).*  
*Latt omni nisi goth alja cf syr* 

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 *ειρηνη* in *Matt* (against *ἡρε* in *Mark*) but *boh* uses the same *εδηλ* 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>750</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>750</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 [Ψ Sod sed male<sup>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 *ει* (or *quodsi* as *a* has it) *Mark* xi. 32. Observe here at ix. 8 that both *εξαπινα/ευθεις* and *αλλα/ει μη* occur in this one verse.

*Mark* ix. 8. *περιβλεπομενοι W<sup>801</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>nd</sup> claus. seq.)).

*Mark* ix. 14 (*pr. loco*) *προς αυτους D it<sup>11</sup> (et k apud eos, q cum illis) (syr)*  
*περι αυτους Rell gr, et soli f l g vg inter latt circa eos*  
*ibid. (sec loco) προς αυτους NBCGILWΔ<sup>87</sup> (NG εαντους) Sod<sup>750</sup>*  
*fam 1 28 33? 115 124 604 892 k Om. Sod<sup>1493</sup>*

*προς αυτον Ψ Sod<sup>709</sup> (αυτον Sod<sup>1087</sup>)*  
*αυτους D Rell et ΣΦ minn<sup>11</sup> latt cum eis*  
*et δ [contra Δ<sup>87</sup>] syr copt (αυτους 179 Paris<sup>97</sup> Sod<sup>1226</sup>)*

16. *προς εαντους NAGMΓ et W 33 157 al. et 892 Paris<sup>97</sup>*  
*προς αυτους BCLNX Rell et ΣΦΨ*  
*προς αλληλους Sod<sup>750</sup> min pauc et 2<sup>re</sup>*  
*παρ εαυτοις 179*  
*μετ αυτων Sod<sup>1091</sup>*  
*εν υμιν D it<sup>11</sup> vg (δ inter vel ad vos supra Δ<sup>87</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>750</sup> *a b d r 2<sup>re</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>87</sup>*  
*εσπαρξεν AINXΓΠ unc<sup>9</sup> et WΣΦ, Ψ (sed Ψ ΕΥΘΥCOYNEC-*  
*ΠΑΡΑΞΕΝ) minn*  
*συνεσπαρξεν NBCLΔ 33 372 892 Paris<sup>97</sup> (latt conturbavit et d)*



Mark

- ix. 21. εως B<sup>101</sup> (εως ου Sod<sup>151</sup>)  
 ως N\*AC<sup>1</sup>D<sup>1</sup>XΓΠ unc<sup>9</sup> et Φ al. pl (goth "ei") W-H  
 εξ ου C\*LΔ et N\*WΨ<sup>1</sup>? Sod<sup>950</sup> 28 33 892 2<sup>pe</sup> }  
 Paris<sup>97</sup> 61 mg Sod<sup>1141</sup> et txt } cf latt copt syr  
 εξ ω 61 Sod<sup>1141</sup> }  
 αφ ου NΣ fam 13 [non 69] 40 Sod<sup>1454</sup> 8 302 }  
 ibid. εκ παιδος D Sod<sup>950</sup> (εκ πεδος) 2<sup>pe</sup> Chr }  
 εκ παιδοθεν IN et WΣ<sup>1</sup> fam 1 } ex infantia α, ab infantia  
 εκ παιδιοθεν NBCGLΔ et ΦΨ 33 } rcll et d  
 892 c<sup>cr</sup> al<sup>4</sup> }  
 παιδοθεν E? 2 238 e<sup>cr</sup>  
 παιδιοθεν AΓΠ unc<sup>9</sup> al. pl  
 παιδιωθεν X  
 a pueritia sua syr aeth copt  
 27. της χειρος αυτου NBDLΔΨ Sod<sup>950</sup> fam 1 fam 13 [non 124]  
 28 53 115 892 2<sup>pe</sup> y<sup>cr</sup> latt copt W-H Sod txt  
 της χειρος W  
 αυτου της χειρος Rell et ΣΦ min<sup>11</sup> et 604 Paris<sup>97</sup>  
 αυτου της χειρος αυτου C\* syr  
 28. εισελθοντος αυτου NBCDLΔ et WΨ Sod<sup>950</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 min<sup>11</sup> et  
 Paris<sup>97</sup> (- αυτου 273) }  
 (ελθοντα αυτου NΣ al. pauc et i<sup>cr</sup> male Sod de<sup>1141</sup> π. 350 = i<sup>cr</sup>)  
 ibid. διατι ADKP et Φ al<sup>10+</sup> syr pesh latt (cur b, quare  
 d rcll)  
 οτι διατι U 131 238 al<sup>10+</sup> copt syr sin (cf Enthym)  
 τι οτι alig pauc  
 οτι NBLCLNXΓΔ unc<sup>7</sup> et WΣΨ Sod<sup>950</sup> gr longe pl  
 (cf ix. 11)  
 x. 1. περαν DGAC<sup>2</sup> et W Sod<sup>950</sup> min<sup>30</sup> et Paris<sup>97</sup> it vg syr goth arm  
 του περαν Σ  
 και περαν NBC\*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>1141</sup> [και] [δια του] περαν.  
 ibid. The rest of the verse varies a great deal also. See Tisch and  
 observe W συνεπορευεται οχλος προς αυτον και ως ιωθει παλιν  
 εδιδασκεν αυτους.  
 3. ετειλατο D 28 [non W non Sod<sup>950</sup> vid] (mandavit k)  
 ενετειλατο NB rcll et WΣΦΨ min<sup>11</sup> (praecepit rcll latt)  
 12 και εαν αυτη απολ. τον ανδρα αυτης NB(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 WΔ 1 syr sin; aliter Ψ; cf. Sod<sup>950</sup>)  
 x. 16. προσκαλεσαμενος D c d f ff<sub>2</sub> q r syr sin (b??) †  
 εναγκαλισαμενος NB rcll et WΣΦΨ min<sup>11</sup> rcll 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>950</sup> 3015 1416 et txt, κατηυλογει  
 LΨ y<sup>cr</sup> P<sup>cr</sup> Paris<sup>97</sup> Sod<sup>1415</sup>, κατηλογει N (Cronin)  
 ευλογει ADEHK\*MSUVXΠ 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>)  
 εφυλαξαμεν NB rcll omn vid et WΣΦΨ Sod<sup>950</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 rcll et WΣΦΨ Sod<sup>950</sup>  
 multas possessiones c sah (boh)  
 divitias multas f q  
 possessiones multas l δ μ  
 † 35. αιτησωμεν B unc pl et ΣΦΨ  
 αιτησομεν N\*A 124 [saltu N\* ex hom om vcrba ab  
 wa/wa 35/37]  
 ερωτησωμεν D Sod<sup>950</sup> (test. Bccrm. & 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 min<sup>11</sup> et  
 Laura<sup>A 104</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>d</sup> complectens and r<sub>2</sub> complectans (α 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 *ανακλισταμενος* and d complexus as b c f ff<sub>2</sub> k l q and the rest there.

† Consider also +σε NB al., -ωα by D<sup>cr</sup> i (b) k r, and the varieties ο αν D, οτι αν C, ο εαν B rcll.





- τι θελετε με ποιησαι υμιν LN<sup>cb</sup> 892 Paris<sup>97</sup> et W<sup>ex</sup> emend  
Sod<sup>1337</sup> 1354
- „ „ 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>111</sup> W-H<sup>ms</sup>
- „ „ ποιησω „ C Sod<sup>750</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</sup> 1333 8 371 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\*LAΨ 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 ειnai 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>3</sup> 293 (in vobis major esse a b)  
in vobis primus esse r (cf. Sod<sup>750</sup> vv. 43/44 invert.)  
in vobis esse major c  
εν υμιν ειnai μεγας Sod<sup>750</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>750</sup> 8 293 alone give Latin order of a b r) (Cf  
vers 44)
46. προσαιτων A plur et WΣΦ  
επαιτων D Sod<sup>750</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 min<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>1837</sup> 1131? 1441 goth  
εκελευσεν φωνηθηναι αυτον Evst 48 a arm aeth  
εκελευσεν αυτοις φωνηθηναι αυτον sah  
εκελευσεν αυτον φωνηθηναι c<sup>cr</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>sr</sup> et c infra)  
οι δε λεγουσιν τω τυφλω D<sup>sr</sup> i  
οι δε ειπων (ειπον?) τω τυφλω 2<sup>pe</sup> a d q (b ff<sub>2</sub> breviter  
qui dicunt caeco)

- 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>11</sup> XII unc<sup>8</sup> et WΣΦ minn<sup>pl</sup> syr pesh arm  
aeth (init vers) sah 3/5  
αναπηδησας NBCLM<sup>ms</sup> Δ et Ψ Sod<sup>750</sup> 892 2<sup>pe</sup> Paris<sup>97</sup> Laura<sup>A 104</sup>  
Evst 34 48 z<sup>cr</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>mn</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 ADXΠ<sup>ms</sup> unc<sup>8</sup> WΣΦ a b c d f ff<sub>2</sub>  
boh (sah) goth aeth syr  
τι σοι θελεις ποιησω NBCKLΔΠ\*Ψ Sod<sup>750</sup> min<sup>all</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. κεκαθεικεν ADXΓΠ unc<sup>8</sup> et ΣΦ al. pl, Sod<sup>111</sup> et:  
επικεκαθεικεν W (cf sah 2. 2000 2150)  
εκαθισεν NBCLΔΨ Sod<sup>750</sup> 4. 7. 2<sup>pe</sup> 604 892 Paris<sup>97</sup> Sod<sup>1351</sup>  
Evst 36 W-H<sup>111</sup> Orig<sup>cr</sup> (ambobus locis)  
(sed it latt omn, sed cf copt de insedit ut W<sup>sr</sup>)
- † 4. και απηλθον και NBCLΔΨ 892 (c δ) boh syr sin Orig 1/2  
W-H Sod  
και απελθοντες D Sod<sup>750</sup> 2<sup>pe</sup> 604 latt<sup>pl</sup> (— και a) 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>1351</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 NBCLΔ 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>sr</sup>  
dixerat b c ff<sub>2</sub> i q δ (super ειπεν Δ<sup>cr</sup>) syr sin  
ενετειλατο A plur ΣΦ Sod<sup>750</sup> goth (praeceperat d a f l vg) syr<sup>ms</sup>  
(Paris<sup>97</sup> ειρηκεν and D ειρηκει are very suggestive)
7. και φερουσιν BLΔ<sup>cr</sup> et Ψ et N<sup>c</sup> 892 Laura<sup>A 104</sup> Orig W-H Sod txt  
και αγουσιν N<sup>c</sup> C et W Sod<sup>750</sup> fam 1 13 28 Sod<sup>1337</sup>  
και ηγαγον D tell 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 **NBCDLA**<sup>er</sup> et **WΨ** *Sod*<sup>750</sup> fam 1 2<sup>re</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>all</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>750</sup> 2<sup>re</sup> 604 *Orig*<sup>bis</sup> 3.762 quasi inventurus  
aliquid a q (quasi aliq. inventurus f)  
ει αρα τι ευρησει **NABCKLNUΔΠ**\* et **WΣΦΨ** al. l δ vg  
W-H *Sod*  
ει αρα ευρησει τι **EGHMSVXΓΠ**<sup>2</sup> al. pl sah boh (syr) goth  
videre si fuisset quem inveniret fructus aeth } constant  
videre si quid forte inveniret aur gat vg<sup>bis</sup> }
- ibid.* μηδεν ευρων D<sup>er</sup> 2<sup>re</sup> (a q) *Orig* (ord lat)  
ουδεν ευρεν **NB** *rell* et **WΣΦΨ** *Sod*<sup>750</sup> minn  
ουδεν ουχ ευρεν L (cf *syr* sin)  
ευρεν ουδεν copt
- ibid.* ο γαρ καιρος ουκ ην συκων **NBC**<sup>\*τ<sup>l</sup>l</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 l (sah 3/6)  
εισελθων D<sup>er</sup> cf *syr* sin  
ερχεται 604 b i r (sah 3/6)  
ερχονται **NB** plur et **WΣΦΨ** *Sod*<sup>750</sup> minn g k l q vg  
Om claus 28  
(Postea και οτε ην D d pro και εισελθων)
- 21 fin. εξηρανη **DLNA** et **ΣΨ** *Sod*<sup>750</sup> 1 33 2<sup>re</sup> 604 Paris<sup>97</sup> al<sup>13</sup> *Orig*  
εξηραται X 157 al<sup>20</sup> et *Sod*<sup>al. 15</sup>  
εξηραται **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 *Rel* Gr.  
Tischendorf here suppresses the Latin witness, rather spoiling the inference.
- ibid.* λαλει **NBLNA** et **ΣΨ** *Sod*<sup>750</sup> al. 3 et txt. 33 892 2<sup>re</sup> Paris<sup>97</sup> *Evst* 48 a k  
λεγει A *rell* et **WΦ** q (θελει c<sup>er</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 a (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>er</sup> *Sod*<sup>750</sup> 2<sup>re</sup> Laura<sup>A</sup> 104 (but d tributum).

Mark

- xi. 24. ελαβετε **NBCLA**<sup>er</sup> et **WΨ** 892 W-H et *Sod* txt  
λαμβανετε A unc<sup>12</sup> et **ΣΦ** al. fere omni et Paris<sup>97</sup>  
Laura<sup>A</sup> 104 *syr* goth arm } cf *Orig*.  
λημψεσθε D *Sod*<sup>750</sup> fam 1 2<sup>re</sup> 604 latt aeth *Cypr*  
Variant sah boh codd inter se
31. προσελογιζοντο **N**\* et cl  
διελογιζοντο **BCD**\***GKLMΔΠ** et **WΨ** *Sod*<sup>750</sup> al. et 892  
Laura<sup>A</sup> 104 W-H<sup>1st</sup> (διελογιζον D<sup>2</sup>)  
ελογιζοντο **AEFHNSUVXΓ** et **ΣΦ** al. et Paris<sup>97</sup> *Sod*<sup>1st</sup>  
(Latt omni cogitabant praeter c cogitare coeperunt)†
32. αλλα **NABCLA**<sup>er</sup> **Σ** 33 al. k\* vg<sup>2</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>re</sup> *Sod*<sup>1385</sup> c f ff<sub>2</sub> "si autem"  
αλλ εαν W *Sod*<sup>750</sup> min<sup>all</sup> txt rec k<sup>2</sup> l "sed si" (boh) (sah)  
και εαν *Sod*<sup>251</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>re</sup> 604 c<sup>er</sup> o<sup>er</sup>  
*Sod*<sup>750</sup> et al<sup>14</sup> i<sup>pl</sup> et δ contra Δ<sup>er</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 omni et sah (επ<sup>l</sup>λαος)  
*syr* (Om. *Sod*<sup>227</sup>).  
τον οχλον **NBCN** et **ΣΦ** 33 106 et Paris<sup>97</sup> *Sod*<sup>all</sup> *Sod*<sup>1st</sup> et boh  
επιπλεκει = (τον οχλον in Matt xxi. 26, ο λαος απας  
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>750</sup> (ηδισαν), 2<sup>re</sup> a b c d f ff<sub>2</sub> i k q (mut r)  
sciebant
- οιδουσι 604  
ειχουσαν 28 (cf ειδουσαν D in ix. 9)

† It is interesting to notice that while the Latins are constant here and the Greeks vary in threefold fashion, yet that immediately following, for the προς εαυτους (constant among Greeks except in 33 and Paris<sup>97</sup> *Sod*<sup>750</sup> = εν εαυτοις, W προς αυτους, 115 προς αλληλους) the Latins vary considerably, thus: inter semetipsos d, inter se a q vg<sup>9a</sup>, intra se f, secum g<sub>2</sub> ? l r vg, apud se k, ad invicem ff<sub>2</sub>, secum ad invicem i, adversum se b; and omit c with *syr* sin. Such small variations may well be "provincial" and not all from varying translations of the Greek, while cogitabant with all may be a foundation, for the Latins could well use other words. Cf Mark ix. 38 and other places.† Neglexit Tisch 2<sup>re</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>m</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 ειχσαν (a favourite form with D, see ειδσαν 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>87</sup> has πεπεισμενοι and α = "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 *ανη 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>950</sup> fam 13 2<sup>pe</sup> Sod<sup>1337</sup> c  
syrr pesh aeth Orig

ανθρωπος (— τις) „ „ NΣ 433 Paris<sup>97</sup> syrr 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 N Sod<sup>3211</sup>) g<sub>2</sub> l vg sah  
acciperet syrr pesh boh

δωσουσιν D it<sup>n</sup>

πεμφουσιν syrr sin

afferent aeth<sup>int</sup>

Mark

xii. 5. ους μεν . . ους δε NBLΔ et Ψ Sod<sup>750</sup> 1 33 2<sup>pe</sup> 604 892 al<sup>25</sup>  
et Paris<sup>97</sup> W-H Sod txt

ους μεν . . τους δε Φ (τους μεν . . ους δε Sod<sup>1337</sup>)

τους μεν . . τους δε ACN(X)Π unc<sup>9</sup> et Σ

τους δε . . τους δε W

ους μεν . . αλλους δε D latt

14. ελθοντες λεγουσιν αυτω NB plur et ΣΦΨ g<sub>2</sub> l δ vg boh W-H txt  
(sah goth aeth)

venientes interrogabant illum a (syrr pesh)

venientes interrogabant eum subdole i (q) r

ελθοντες ηρξαντο επερωταν αυτον εν λογω Sod<sup>1337</sup> vid

ελθοντες ηρξαντο ερωταν αυτον εν δολω W 251 (syrr sin — ελθοντες)

ελθοντες ηρξαντο ερωταν αυτον εν δολω λεγοντες G fam 1 13 28  
Sod<sup>243</sup> c txt !

ελθοντες επηρωτησαν αυτον εν δολω λεγοντες 604

ελθοντες επηρωτων αυτον εν δολω λεγοντες Sod<sup>950</sup> 2<sup>pe</sup> Sod<sup>1337</sup> r ?  
b arm

επηρωτων αυτον οι φαρισαιοι (— ελθ., — εν δολ. λεγ.) D d  
(phar. eum)

interrogabant eum farissaei dicentes k

venientes pharissaei interrogabant eum dicentes c (= etiam c<sup>87</sup> sc<sup>7</sup>)

„ „ „ „ subdole ff<sub>2</sub>

17. εξεθαυμαζον NBΨ W-H δ Sod txt b (mirabantur + vehementer)  
admirabantur c ff<sub>2</sub>

εθαυμαζον DLΔ Sod<sup>950</sup> 892 2<sup>pe</sup> Laura<sup>A104</sup> Sod<sup>1341</sup> 1443, mirabantur  
a d i l q r δ boh (D<sup>1</sup> εθαυμαζοντο, D<sup>2</sup> εθαυμαζον)

εθαυμασαν ACN(X)Π unc<sup>9</sup> et WΣΦ, k (admirati sunt) sah  
(See under "Improvement")

19. εχη DW it<sup>n</sup> syrr sin, σχη Sod<sup>950</sup> (N k r) 1337, εχει 28, εχων 604.  
καταλιπη B plur et ΣΦΨ (καταλειψη N Sod<sup>1443</sup>, καταλειψει C 433)

20. αποθνησκων NB *rell et ΣΦΨ minn<sup>n</sup>*  
απεθανεν και DW Sod<sup>950</sup> 1 28 604 (91 92 2<sup>pe</sup>) Sod<sup>1337</sup> it vg syrr *copt*  
και απεθανε και αποθνησκων Laura<sup>A104</sup>

This looks like a very square basic division. Compare the differences in the next two verses.

24. μη γεινωσκοντες D<sup>87</sup> Orig

μη ειδotes NB *rell et WΣΦΨ minn<sup>omn</sup> vid incl* 28 (ιδωτες) 2<sup>pe</sup> 604

I place this here because of Origen's unique adhesion to D<sup>87</sup>. He could not have got it from the Greek of Matthew because *ειδοτες* 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>950</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 *οιδατε* at the end of the verse, differentiating between *intelligentes scripturas* and *virtutem dī scitis*.

† Compare xii. 15 *ειδως* all Greeks but ND, while N *ιδων*, D *ειδων*, and c d ff<sub>2</sub> *videns*, b i q r *cum vidisset*. Compare xii. 24 *γινωσκοντες* for *ειδοτες* by D and Origen only. Cf also xii. 28.



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 *Erst* 18, and again *θεος* *Orig<sup>lis</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>8r</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>050</sup> *min<sup>10</sup> Sod<sup>min 10</sup> Evst<sup>12</sup>*  
latt syr pesh aeth arm Sod<sup>m<sup>8</sup></sup>

ειδως B rell et Ψ minn<sup>pl</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? 8 398?</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>fin 42</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 AJ 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:  
ⲕⲉⲣⲓⲥⲥⲟⲛ arab et diatess. [Latt rell maius praeter a: plus].

Mar<sup>2</sup>

- xii. 37. εστιν υιος αυτου D a c d ff<sub>2</sub> g<sub>2</sub> i l q r r<sub>2</sub> rg arm  
αυτου εστιν υιος BLT<sup>ul</sup> 892 2<sup>pe</sup> Sod<sup>050 1443</sup> 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>ul</sup> et WΣΦΨ minn<sup>ul</sup> et Paris<sup>97</sup> b syr  
aeth

υιος εστιν αυτου rg<sup>b</sup>

- ibid.* πολυς NDW Sod<sup>050</sup> 28 115 213 372 2<sup>pe</sup> 604 Sod<sup>1033 1337 8: 9<sup>pe</sup></sup>  
ο πολυς B rell omn vid et ΣΦΨ Paris<sup>97</sup>

- 38.† (1) ο δε διδασκων αμα ελεγεν αυτοις D<sup>8r</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 ff<sub>2</sub>

- (2) και εν τη διδαχη αυτου ελεγεν NBLΔΨ δ 892 boh  
„ „ „ „ „ αυτοις 33 Paris<sup>97</sup> syr pesh

et in doctrina docebat c { - αυτου

et in docendo dicebat k {

- (3) και ελεγεν αυτοις εν τη διδαχη αυτου A unc<sup>12</sup> et ΣΦ l q rg  
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. εσως W Sod<sup>050</sup> fam 1 fam 13 28 2<sup>pe</sup> Sod<sup>1337</sup> arm }  
syr sin Orig<sup>lis</sup> vis “κατα μαρκον” }  
καθισας NB (et D καθεζομενος) rell et ΣΦΨ syr } hiat goth  
pesh sah boh latt }

- † 42. ελθουσα δε D Sod<sup>050</sup> 2<sup>pe</sup> 604 it vg sah, boh<sup>ul</sup> Orig  
και ελθουσα NB rell et WΣΦΨ syr arm aeth (Om. και “Sod  
I<sup>1</sup> c<sup>1</sup> a<sup>1</sup> ??)

† This is an excellent place for study of three recensions. Observe how a follows D<sup>8r</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 c 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 ειπεν, 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. εἰς ἐκ τῶν DAFXA 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  
εἰς τῶν NB rell et WΣΦΨ  
9. βλέπετε δε υμεῖς παραδωσουσιν γαρ υμας εἰς συνεδρία N  
βλέπετε δε υμεῖς εαυτους παραδωσουσιν υμας εἰς συνεδρία BLΨ  
boh sah arm aeth  
(item + γαρ al. mult et ΣΦ Paris<sup>97</sup> c q δ syr pesh)  
και παραδωσουσιν υμας εἰς συν. 1 [non fam] 28 124 [non fam]  
εἰτα (δε) υμας αυτους παραδωσουσιν εἰς συν. D 2<sup>pe</sup> 604 a b ff<sub>2</sub> i n r  
ετι δε υμας αυτους παραδωσουσιν εἰς συν. Sod<sup>750</sup>  
και δωσουσιν υμας εἰς συνεδρία W simpliciter Cf syr sin  
videte deinde vos ...<sup>(111e2)</sup>... ipsos tradent in concil. k  
11. ἐκεῖνο W fam 13 28 91-299 (=fam 1) 2<sup>pe</sup> Sod<sup>1337</sup> Orig (syr)  
(illut k illud vg<sup>100xz</sup>)  
αυτο D<sup>8r</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>11</sup>) (mut b e f)  
ibid. Cf. also μεριμνατε MΓΔ 33 892 mult., προμεριμνατε plur,  
προσμελετατε ΨΔ, προμεριμνησητε Sod<sup>750</sup> 2<sup>pe</sup> Laura<sup>A 104</sup>  
14. ἐστηκοτα NBL  
ἐστηκος D et Ψ Paris<sup>97</sup>  
† ἐστηκον W fam 1 fam 13 28 Sod<sup>1337</sup> στηκοντα 892  
ἐστος AEFHGHSVΔH\* al. et ΣΦ Sod<sup>150</sup> Laura<sup>A 104</sup>  
ἐστως KMUXΓΠ<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  
εἰς τα οπισω B rell et WΣΦΨ Sod<sup>750</sup> (επι τα οπ. M)  
18. ἵνα μὴ γεινηται χειμῶνος N<sup>\*et ca</sup> B et W [non ord lat] cf copt  
ἵνα μὴ χειμῶνος γενωνται D c (ff<sub>2</sub> i l vg Aug)  
† ut non hieme veniant d  
ἵνα μὴ χειμῶνος ταυτα γινεται L Sod<sup>750</sup> (50 262) a (b) n\* q  
ἵνα μὴ γεινηται ταυτα χειμῶνος fam 13 [non 124-346] 28 299  
2<sup>pe</sup> Sod<sup>1337</sup> vg<sup>100xz</sup>, cf Latt qui variant. Hi absque η φυγη  
υμων cum syr sin it<sup>1</sup> et Aug<sup>115</sup>.  
Habent rell gr et ΔΣΦΨ ἵνα μὴ γεινηται η φυγη υμων  
χειμῶνος cum g<sub>2</sub> k δ gat sah boh syr goth aeth.  
19. ἐσται (ἐσονται Sod<sup>1132</sup>) γαρ εν ταις ημεραις ἐκειναις Γ Sod<sup>1132</sup>  
(a b d k n q erunt enim (in) diebus illis) (syr sin) sah 1/2 boh<sup>1132</sup>  
ἐσονται γαρ αι ημεραι ἐκειναι NB D<sup>8r</sup> rell et WΣΦΨ minn et  
sah 1/2 rell verss  
ibid. θλιψις (θλιψεις pauc) οἱα ου γεγονεν τοιαυτη NB und<sup>15</sup> et WΣΦ(Ψ)  
copt syr aeth goth  
θλιψις οἱα ου γεγονεν ποτε τοιαυτη 604

† fam 1 hoc loco, 1-118-209-91-299. Male Tisch de 28 ἐστηκος.  
† Male Tisch fiant pro veniant d.

Mark

- θλιψεις οἱα ουκ εγενοντο τοιαυται D 299 (y<sup>cr</sup>) it vg arm  
θλιψεις οἱα ου γεγονασιν ποτε τοιαυται 2<sup>pe</sup>  
θλιψεις οἱα (οἱα Sod<sup>750</sup>) ου γεγοναν ουδεποτε τοιαυται } a n  
Φ Sod<sup>750</sup> 1132  
(- τοιαυτη Ψ 270 892 Sod<sup>551</sup> 1246)  
[- κτισεως W 28 299 sah 1/4 arm; cf. Laura<sup>A 104</sup> Sod<sup>1443</sup>, syr<sup>sin</sup>]  
xiii. 21. ἰδε NBLΨ 892  
ἰδου Rell et WΣΦ et Paris<sup>97</sup> } ecce latt  
26. ἐπι τῶν νεφελων D<sup>8r</sup> syr sin  
εν νεφελαις NB plur et ΣΦΨ c (+ coeli), l δ vg copt  
εν νεφέλη W Sod<sup>750</sup> 1 13-69 [non 124] (νεφέλαι } εν νεφέλης  
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>C</sup>)  
28. ἐκφύη FSUF al. a k (ἐκφύει 56 131 157 258)  
ἐκφύη EGKM al. d i l q ff<sub>2</sub> vg  
(ἐκφύη NBCD 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 N (μεχρις ουν Sod<sup>8386</sup>)  
αχρις ου Sod<sup>1493</sup>  
εως W Sod<sup>750</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 omni et d = donec, praeter k adusque; om vid ff<sub>2</sub>)  
35. μεσονυκτιου D<sup>8r</sup> plur et Φ Sod<sup>750</sup>  
μεσονυκτιον NCLΔB<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 NB rell et ΦΨ Sod<sup>750</sup>  
(Om. D<sup>8r</sup> a i et r<sub>2</sub> [me teste]; εν λογω U; insidiis k)  
2. ἐσται θορυβος NBCD<sup>27</sup> L et Ψ Sod<sup>750</sup> 2<sup>pe</sup> 604 892 (k fiat tumultus)  
θορυβος ἐσται A plur et WΣΦ a (tumultus sit)  
θορυβος γεινηται M 28 al. pauc. et Paris<sup>97</sup> sah boh d δ (tam. fieret)  
tumultus oriatu r c (ff<sub>2</sub>) (q) (r), tum. operetur i  
θορυβου οντος Δ<sup>8r</sup>  
3. αυτου της κεφαλης NBCLΔ 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>750</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 NB rell et ΣΦΨ et Sod<sup>750</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 D\*Δ et Ψ min aliq et Sod<sup>177</sup>  
ευποιησαι Rell et Sod<sup>250</sup>
- xiv. 19. εις κατα εις NBLΔ et Ψ 892  
εις και ειτα εις Beza (κατα)  
εις εκαστος C  
εις καθ εινα 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 numquid ego singulis
20. εις των NBCL et WΨ 38 60 78 127 c<sup>scr</sup> 8<sup>pe</sup> et 892 Sod<sup>177</sup> sah boh  
εις 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. παραδιδote D a i (traditur) c d (tradetur) r?  
παραδιδote υπαγει W  
υπαγει NB 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 NBCL 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 } etsi latt  
και εαν D  
καν Sod<sup>250</sup> 2<sup>pe</sup> 604 Sod<sup>371</sup> (Cf boh xε κλπ)  
ει c<sup>scr</sup> (i?) sah (xε εωxε) syr aeth
31. εκπερισσως NBCL et Ψ 56 58 61 Paris<sup>97</sup>  
περισσως L Sod<sup>250</sup> fam 13 2<sup>pe</sup> Sod<sup>1337</sup>  
μαλλον περισσως W  
μαλλον εκ περισσου fam 1  
εκ περισιας 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 r g<sup>h</sup>, magis r g<sup>h</sup>; abundantius q; "plura loquebatur magis  
dicere" k, cf. c arm aeth)
40. και παλιν ελθων ευρεν αυτους NBLΨ 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)

† Latt vadit, syr<sup>int</sup> abit.

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 καθενδ. NX, before ευρεν Sod<sup>250</sup> 2<sup>pe</sup> al<sup>7</sup>).
- ibid.* καταβεβαρημενοι N\* Sod<sup>1412</sup>  
καταβαρυνμενοι DW 238 253  
καταβαρυνμενοι BAKLNUΔΠ\* et N\*ΣΨ 1 min<sup>60</sup> et fam 13  
Paris<sup>97</sup>
- καταβαπτίζομενοι Sod<sup>1385</sup>  
βαρυνμενοι MY<sup>Gres</sup> 1-209 56 et 892 Sod<sup>1444</sup> 1493  
βεβαρημενοι CE unc<sup>8</sup> et Φ Sod<sup>250</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>250</sup>  
λοιπον ACDEFLSV<sup>2</sup>X et WΨ al. } Latt jam  
(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>87</sup> sol. a c k r? [contra d] eg<sup>q</sup> (εδωκεν Sod<sup>250</sup>).
47. ωταριον NBD et Ψ fam 1 et Sod<sup>1337</sup>  
ωτιον ACL unc<sup>14</sup> et ΔWΣΦ Sod<sup>250</sup> minn } Latt auriculum
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>250</sup> (test. B c 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 1 Sod<sup>250</sup> 2<sup>pe</sup> and very few others have σημειον for σημειον of the rest.

† I neglect xiv. 55 να θανατωσουσιν (pro εις το θανατωσαι) by D 1 Sod<sup>250</sup> 2<sup>pe</sup> as latt, although note that Laura<sup>A 104</sup> supports this, while more generally running with N1).



Mark

- xiv. 58. οικοδομησω **NB** plur Sod<sup>750</sup> et }  
 WΣΦΨ minn } aedificabo *vg δ et l q (mut b f r)*  
*ανοικοδομησω Orig*  
 αναστησω D a c d ff<sub>2</sub> suscitabo, h excitabo  
 ποιησω Paris<sup>97</sup> syr sin  
 † 60. ο τι BWΨ (cf. sah boh) }  
 τι **N** rell et L } variant latt  
 † 71. ομνυναι BEHLSUVXΓ min<sup>80</sup> et W-H txt  
 § ομνυνει **NACGKMNDΠ** et WΣΨ min<sup>11</sup> et 892 Paris<sup>97</sup> Eus Sod<sup>111</sup>  
 λεγειν D (a) d q *vg*<sup>W</sup>  
 ομν. και λεγειν arm  
 72. το ρημα ως **NABCLΔ** et Ψ 892 min<sup>8</sup> δ sah 1/2 boh goth  
 το ρημα ο D<sup>cr</sup>NXΓΠ unc<sup>1</sup> et Σ Sod<sup>750</sup> min<sup>11</sup> et Sod<sup>111</sup>  
 του ρηματος ου MW fam 13 al. pauc txt rec *vg*  
 του ρηματος του ιησου Paris<sup>97</sup> (cf. J 28)  
 του ρηματος του ιω ειποντος fam 1 (syr arm aeth sah aliq)  
 (verbum quem a; verbum quod c ff<sub>2</sub> k l q; verbum sicut δ;  
 verborum (sic) quod d; verbi quod *vg*)  
 xv. 1. απηνεγκαν **NB** unc<sup>12</sup> et Ψ minn et Paris<sup>97</sup> arm  
 απηγαγον CDGN et WΣ Sod<sup>750</sup> fam 1 124 179 258 2<sup>pe</sup> 604  
 892 Evst 13 17 150 semel Sod<sup>107</sup> 243 1337 Orig  
 (duxerunt c d ff<sub>2</sub> l q (hiat b) δ *vg*; perdux. a; addux. k) Cf syr copt  
 ibid. πειλατω **NBD** Sod<sup>750</sup> et CLΔΨ fam 1 2<sup>pe</sup> 604 892  
 c<sup>cr</sup> Sod<sup>111</sup> πειλατω latt  
 τω πιατω N unc<sup>10</sup> et WΣ minn et τω πειλατω A Paris<sup>97</sup>  
**ΠΙΛΑΤΟC** sah boh  
 4. ουκ αποκρινη (- ουδεν) B\* Paris<sup>97</sup>  
 ουδεν αποκρινη (- ουκ) P<sup>scr</sup> (Sod<sup>71054</sup> 3017)  
 ουκ αποκρινη ουδεν **ND**<sup>8r</sup>B<sup>2</sup> rell et Δ<sup>cr</sup>WΣΨ minn  
 non respondes nihil a k  
 (sed) non respondes quidquam d ff<sub>2</sub> l q δ [supra ουδεν], c (+ eis, cf.  
 syr sin) boh  
 non dices quidquam sah  
 non reddis responsum syr, cf. pers ut solet. (+ eis syr sin, cf. c)  
 nonne habes quid respondeas aeth<sup>int</sup>  
 ibid. κατηγορουσιν **NBCD** et WΨ fam 1 267 604 [non 2<sup>pe</sup>] 892  
 Evst 48 boh aeth accusant latt et δ Orig<sup>int</sup>  
 καταμαρτυρουσιν A unc<sup>11</sup> et Δ<sup>cr</sup>Σ Sod<sup>750</sup> minn<sup>11</sup> et Paris<sup>97</sup> sah  
 syr arm goth

† I neglect xiv. 60 εις μεσον or εις το μεσον.

† I neglect xiv. 69 παρεστωσιν and παρεστηκοσιν as well as several other things hereabouts.

§ It is no use thinking that ομνυνει is ex Matt. and B neutral. Refer to B's bad record in 68/69 under "Harmonistic."

Mark

- μαρτυρουσιν 259  
 [Observe sah on the secondary side for the age of this variant.]  
 xv. 6. ον παρητουντο **N\*AB\*** Sod<sup>1080</sup> 3 470 k quem postulant  
 ον αν ητουντο DG fam 13 2<sup>pe</sup> Sod<sup>243</sup> 1443 3 371  
 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>750</sup> sic  
 ουπερ ητουντο C plur et **N\*B\*** 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 WAΨ 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>rd</sup> 604 rell boh  
 goth (στασιασαντων Sod<sup>750</sup>)  
 seditiosis latt  
 (cum seditiosis et homicidis breviter claus habet aeth)  
 † 8. αναβας **NBD** 892 c d ff<sub>2</sub> l r *vg* et δ (supra Δ αναβουσας)  
 sah boh goth W-H & Sod txt (αναστησας Sod<sup>750</sup>)  
 αναβουσας A unc<sup>13</sup> et **N\*W**ΣΨ minn omni vid (praeter 892)  
 syr, arm (instantan) diatess<sup>arab</sup> (confusè *vg*<sup>W</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 ανεβησεν et ανεβουσεν in Reg ii. 23<sup>o</sup>.]  
 ibid. καθως εποiei **NBA** et WΨ<sup>1</sup> fam 892 Paris<sup>97</sup> Sod<sup>750</sup> 1416 boh k δ  
 καθως a εποiei 13 [non fam]  
 καθως αι εποiei D rell omni et Σ minn latt rell *vg* arm goth  
 καθως ειωθει... ? } c sah syr pesh aeth arm  
 καθως εθος ην... Sod<sup>750</sup> 2<sup>pe</sup> 604 }  
 (Om καθως et αι syr sin).  
 The original here was probably indistinct **ΚΑΘΩCΑΕΙΕΠΟΙΕΙ**  
 and corrupted to **ΚΑΘΩCΕΠΟΙΕΙ**  
 which 13 [contra fam] shows, omitting ei, by **ΚΑΘΩC'ΑΕΠΟΙΕΙ**  
 and could also be misread **ΚΑΘΩCΕΙΩΘΕΙ**,  
 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 **NBAWΨ** 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 δ 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*.

- <sup>Mark</sup> xv. 10. *παρεδωκαν* D<sup>80</sup> HS et W 1 [non fam] fam 13 2<sup>pe</sup> c<sup>scr</sup> 604  
*Eust* 47 Paris<sup>97</sup>?? (Sod) Sod<sup>950</sup> all<sup>q</sup> a (k) (ut Matt)  
*παρεδωκεισαν* AEGNVXΔ et ΣΔ al. }  
*et Paris<sup>97</sup> (Schmidtke)* } *rell latt*  
*παρεδεδωκεισαν* NB *rell et Ψ* (pauc. }  
*παρεδεδωκεισαν)* }  
 14. *εκραζον* DAGKMPH\* min<sup>30</sup> latt et δ syr arm boh  
*εκραυγαζον* 2<sup>pe</sup> Laura<sup>104</sup>  
*εκραξαν* NB *rell et ΣΨ minn<sup>91</sup> aeth goth sah* (εκραζαν Δ<sup>87</sup>)  
 15. *βουλ. τω οχλω το ικανον ποιειν* B [negl. W-H<sup>1st et ms</sup>] Laura<sup>104</sup>  
*solī* (cf. c l vg satisfacere)  
 " " " " " ποιησαι A plur et ΣΨ minn goth  
*βουλ. ποιησαι το ικανον τω οχλω* NC Sod<sup>950</sup> sah boh syr pesh  
*et sin* (aeth)  
 (Om. claus D d ff<sub>2</sub> k r<sup>1st</sup> diatess)  
 18. *βασιλευ* NBDMPSVX et ΨΔ Sod<sup>950</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>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>950</sup> Paris<sup>97</sup> boh goth* (-αυτου 267 arm)  
*και ετυπτον την κεφαλην αυτου καλαμω* C al. et ΣΔ 892 l rg  
*aeth syr*  
 22. *αγουσιν* D<sup>87</sup> fam 13 [non 124] 2<sup>pe</sup> (adducunt ff<sub>2</sub>, perducunt l δ rg)  
*duxerunt c sed perduxerunt d*  
*φερουνσιν* NB *rell et ΣΨ Sod<sup>950</sup> minn et k ferunt* (hiat a)  
 23. *ος δε* NBI\*? et Σ 33 et Paris<sup>97</sup> [non  
 892 vid] Sod<sup>107</sup> }  
*ο δε* A *rell pl et Δ* (δ ille autem) } *sah boh syr pesh*  
*et Ψ Sod<sup>950</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>omn</sup>;  
 hiant 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 ος δε or ο 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>950</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.]

<sup>Mark</sup>

- xv. 24. Observe also this verse under "Differences between N and B."
- [xv. 25. *εφυλασσουν προ 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>91</sup> Hier<sup>100</sup>*) makes it the sixth hour when they crucified him. If *εφυλασσουν* 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>950</sup> contradicts D.]
29. *οι παραγοντες* D<sup>87</sup> (προαγοντες 2<sup>pe</sup> vid) *Eus<sup>110</sup> κατα δε τον Μαρκον*  
*praetereuntes* c d ff<sub>2</sub> k l r aur gat δ rg [= omni (n qui transiebant); hiant b e f i q r<sub>2</sub>]  
*οι παραπορευομενοι* NB *rell gr et ΣΨ Sod<sup>950</sup> minn*  
*Om. syr sin*  
*ibid. τρισιν ημεραις* AD<sup>87</sup> P<sup>97</sup> VY<sup>97</sup> G<sup>97</sup> res Sod<sup>950</sup> 21 122 2<sup>pe</sup> Scr<sup>100</sup> Sod<sup>100</sup> res  
*Eust* 48 c k  
*εν τρισιν ημεραις* NB *rell et ΣΨ minn<sup>91</sup> et Paris<sup>97</sup> d ff<sub>2</sub> l n δ vg*  
 30. *καταβας* NBD<sup>87</sup> LΔ et Ψ Sod<sup>950</sup> et Sod<sup>107</sup> k l n δ vg boh  
*και καταβα* AC pl et Σ minn<sup>91</sup> (- και Sod<sup>107</sup>) c d ff<sub>2</sub> goth syr  
*arm aeth*  
*και καταβηθι* P 1 al. et Laura<sup>104</sup> Paris<sup>97</sup> *Eus* (και καταβατω Sod<sup>100</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* NBD<sup>87</sup> FL et Ψ Sod<sup>950</sup> fam 1 fam 13 [non 124] 892  
*Paris<sup>97</sup> Laura<sup>104</sup> al. pauc. c ff<sub>2</sub> (Buchanan) goth syr Eus W-H*  
*τη ωρα τη ενατη* A *rell<sup>91</sup> et Σ d i* (incip. i xv. 33) l n δ vg boh sah  
*τη ωρα ενατη* Sod<sup>107</sup> (cum d et latt contra D<sup>87</sup> sine auctoritate Gr. !)  
*Om. k*  
 36. *τις* NBLΔ et Ψ et 892 Paris<sup>97</sup> (soli vid inter minn) δ (sol inter latt) (arm) W-H & Sod txt  
*εις* D *rell omni 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 NBLΔΨ 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 εναντίας αυτου* NB plur et ΣΨ minn c ff<sub>2</sub> k l δ vers plur  
*εκει* D Sod<sup>950</sup> 2<sup>pe</sup> (d) i n q arm? Orig<sup>100</sup> (illic aderat pers).  
*Om. 72 251 arm? αυτω (-εξ εν.) W 1 22 59 Sod<sup>107</sup> syr.*





Mark

- xv. 42. προσαβατον NB\*CKMΔΠ\* et WΨ Sod<sup>750</sup> 1 33 *al. mult*  
 προσαβατον AB<sup>3</sup> *rell plur et Σ min mult*  
 πριν σαβατον D<sup>sr</sup> (σαβατον Sod<sup>1414</sup>)  
 ante sabbatum d latt<sup>ri</sup>
43. και αυτος ην (-ος) N\* 157 *solī (Cf sah aeth gat syr)*  
 ος και αυτος ην B *plur et WΣΨ minn l δ vg*  
 ος ην και αυτος D Sod<sup>750</sup> 2<sup>pe</sup> c d ff<sub>2</sub> k n q
47. εθεσαντο D<sup>sr</sup> Sod<sup>750</sup> 2<sup>pe</sup> (cf Luc xxiii. 55 et Marc xvi. 11)  
 εθεωρουν NB *rell et W minn copt (l vg aspiciebant)*  
 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 σαβατων BW 1  
 μια σαβατων 1 *vg*  
 μια του σαβατου c d ff<sub>2</sub> una sabbati, k q r<sub>2</sub> (prima sabbati) aeth  
 τη μια των σαβατων NLΔ et Ψ Sod<sup>750</sup> 33 2<sup>pe</sup> 892 *al. pauc boh (hiat sah) Eus Hes<sup>tr</sup>*  
 μιας σαβατου D  
 της μιας σαβατων AC *rell et Σ minn pl et Paris<sup>97</sup> Dion<sup>alex</sup> Ps-Nyss*  
 της μιας των σαβατων K fam 13 Sod<sup>750</sup> (του σαββ. aliq.)  
 (prima septimanae syr)  
 ibid. oriente sole c d n ff<sub>2</sub> q Tich, Aug (+jam)  
 ανατειλλοντος του ηλιου D Hes<sup>tr</sup> Tich<sup>all</sup>  
 ανατειλαντος του ηλιου NB *rell et ΣΨ boh Eus 1/2 Dion<sup>alex</sup> Ps-Nyss*  
 ετι ανατειλαντος του ηλιου KWH\* Sod<sup>750</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 NB *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>750</sup> 2<sup>pe</sup> Eus  
 και αναβλεψασαι θεωρουσιν NB *rell et WΣΨ minn l q δ vg boh syr pesh*  
 et accurrentes viderunt aeth (hiat sah)  
 (accesserunt et vident h)  
 ibid. amotum n  
 αποκεκυλισμενον D Sod<sup>750</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 NBL et W-H Sod trt [Vide Postscript in Part II.]
- xvi. 8. φοβος D<sup>sr</sup> Π\* Sod<sup>1225</sup> et W timor c ff<sub>2</sub> n q  
 τρομος NB *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 NB syr sin. Cf. LΨ k aeth.]
9. πρωτη Plur (Om. Sod<sup>751</sup>, πρωτης Sod<sup>1054</sup>, πρωτου aliq)  
 τη μια Eus<sup>117</sup>  
 Om. πρωτη σαββ. Sod<sup>3017</sup>.
- ibid. εφανερωσεν πρωτοις D<sup>sr</sup> (hiat d\*)  
 εφανη πρωτον Plur et ΣΨ (Eus 1/2) et verss (πρωτη 2<sup>tr</sup>)  
 εφανη (-πρωτον) W arm Eus 1/2
- ibid. παρ C\* D<sup>sr</sup> L et W 33 892 Paris<sup>97</sup> copt<sup>frag. duo</sup> et Sod trt  
 αφ A *rell et Σ Eus<sup>115</sup>*  
 de qua c d<sup>2</sup> ff l q δ *vg*; a qua n
10. πορευθαισα D plur et WΣΨ minn pl et 2<sup>pe</sup>  
 απελθουσα KΠ 892 *al<sup>6</sup> Sod<sup>2119</sup> Paris<sup>97</sup> Hier<sup>Hedlb</sup>* abiit et n  
 videns l *vg<sup>1</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>sr</sup> 225 gat [Hiant a\* n]  
 Habent rell et WΣΨ Sod<sup>750</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>sr</sup> xvi. 15 ad verbum ευαγγελιον.]
- 17 fin. -καιναις C\* LΔ<sup>sr</sup> et ΨΔ\* 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>750</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 CΔΔ d<sup>cr</sup> p<sup>cr</sup> δ boh (syr) ad dexteram c o q r<sub>2</sub>

† Exstat D<sup>sr</sup> xvi. 7-15 ευαγγελιον, hiat d\* xvi. 6 post quaeritis. Suppl d<sup>2</sup> xvi. 8 usque ad 20 fin et D<sup>sr2</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 Sod <sup>550</sup> 28 it  | } W, although extant, is absent from this combination at the opening of the Gospel. It is most peculiar, because <i>e</i> is wanting from i. 1–20. |
| 3. του θεου υμων                               | D <sup>87</sup> sic, (d it <sup>pl</sup> )   |  |
| 4. >εν τη ερημω βαπτιζων                       | D Sod <sup>550</sup> it vg (praeter f)   |  |
| 10. ηνυγμενους                                 | D it vg (pro σχιζομενους)  |  |
| 13. —εκει                                      | ABDL Sod <sup>550</sup> 331 21 it vg etc   |  |
| ibid. + και (ante πειραζομενος)                | D it vg  |  |
| 15. πεπληρωνται οι καιροι                      | D it <sup>pl</sup> vg (pro πεπληρωται ο καιρος)  |  |
| 16. και παραγων                                | NBDL it vg etc   |  |
| (pro περιπατων δε plur ut Matt)                |  |  |
| ibid. τον αδελφον αυτου                        | D G I J Sod <sup>550</sup> 33 al. pc. it (praeter a r d) vg  |  |
|  | syr pesh et sin aeth. Add W.   |  |
| 20. ηκολουθησαν αυτω (pro απηλθον οπισω αυτου) | D J soli et it vg.   |  |
|  | To these add W (and note ηλθον pro απηλθον Sod <sup>550</sup> ).   |  |
| 21, ii. 1. καφαρναουμ                          | NBDL Sod <sup>550</sup> min <sup>100</sup> it vg goth copt. Add W.   |  |
| ibid. εδιδασκεν + αυτους                       | D Sod <sup>550</sup> it <sup>pl</sup> vg arm aeth goth.  |  |
| 24. —εα  | NBDA? Sod <sup>550</sup> 28* 157 372 2 <sup>re</sup> it vg verss. To this array add W. Notwithstanding <i>Orig</i> and <i>Eus</i> it is probably brought in from Luke. |  |

† A very good example. For "accuti sunt cum" could readily be translated απηλθον (or ηλθον as Sod<sup>550</sup>) οπισω αυτου. The other translators vary the expression in ver 18.

Mark

- i. 25. εκ του ανθρωπου (pro εξ αυτου) DW (Sod<sup>550</sup> απο, 2<sup>re</sup> ms) 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>550</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 εξουσιαστικη. Thus: τις η διδαχη κενη αυτη η εξουσιαστικη αυτου.

Again, W at i. 31 with Paris<sup>97</sup> follows d's LATIN "ministrabat ei" with διηκουι αυτω, while D<sup>87</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>87</sup> alone has ερωτων it may be that D<sup>87</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>87</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 στε ευρον αυτον λεγ. D latt pl sah) by b c and W<sup>87</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 ευθς, 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*, or *vg*<sup>6</sup>. This shows some difficulty which bothered them. Nor does he refer to vi. 34 where for *εσπαραχυσθη* *d* and *q* [not *b*] *r* [not *a*] have *condoluit*, using quite a different word from the usual *misertus est* (*εωσπλ.* I). 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 IV-H *Sod* substitute *ανακεκλισται* 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 *οις* 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 *οι δε παρα την οδον εισιν οι ακουσαντες*. There is nothing there about *negligenter*. Turning to the Greek for a key, *αιρέω* or *ἀναιρέω* could replace *σπειρώ*, but would hardly do. *σπαίρω* or *ἀσπαίρω*, while of similar sound to *σπειρώ*, 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>mn</sup> (*aeth sah boh go arm*<sup>vid</sup> *vgg*):—

= *οπου σπειρεται ο λογος* (D *d ff* *g*, *syr pesh* *οις σπειρεται ο λογος*)  
*b-q* Hi autem sunt qui juxta viam seminatur qui neglegenter verbum suscipiunt  
*a* Hi autem sunt qui secus viam seminati sunt " " " "  
*f r* Hi autem sunt qui circa viam seminati sunt " " " "  
*c* Hi autem qui seminatur circa viam ipsi sunt qui negligunt verbum suscipientes  
*syr sin* Hi autem qui sunt juxta viam illi sunt qui audiunt verbum (*tantum*)  
*pers* Id quod juxta viam cecidit homines qui audiunt et memoria 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</i> <sup>50</sup> 1 28 2 <sup>pe</sup> <i>al</i> <sup>ic</sup>
δευτε υμεις αυτοι κατιδιαν εις ερημον τοπον	NB <i>plur sah boh</i>
δευτε υπαγωμεν εις ερημον τοπον	D <i>c d ff</i> <i>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</i> <sup>n</sup> )
venite vos secreto	<i>b q</i>
venite eamus . . .	<i>c d ff</i> <i>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* *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 *canus*. The most likely seems an original *vosmet* (ὁμεῖς αὐτοὶ most Gks), this being misread in the close uncials for *canus*. 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.* *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 naucula 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 *αναπνευθε* 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>1350</sup> 2<sup>re</sup>, all the Latins and *goth*: "et corpit 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 εκλαυεν*.

*Boh* has *και επιβαλων την χειρα αυτου εκλαυεν*. That is, he threw up his hand, he covered his face with his hand, as he choked down the sob. Is this an interpretation or is the old Latin base responsible?

For *Et corpit flere*, the original may have been *ETINCEPITFLERE*, and this is not unlike *ETINJECTFLERE*. 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 inquinat.

Sed utrum strictissime attonsurum dicam esse an per pectinem.

As to this becoming *και επιβαλων εκλαυεν* (or *εκλαιεν*) 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 *injecio* is freely used in Latin with *manum* or *manus*: "inicere manum aliqui," and to summon before a judge *injecit manum* (*Plautus*). So also of *jacco* "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 *επιβαλλων*, so that we are thrown back on *inicio* the usual Latin equivalent in N.T. of *επιβαλλω*.

Δ and 247 *Sod*<sup>1354</sup> have *και επιλαβων* for *και επιβαλων*, while one notable Greek cursive (c<sup>sc</sup>) has *και επιλαβομενος*, for the use of which we can refer to *Luke* ix. 47, where *επιλαβομενος 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 *επιβαλων* to be the equivalent of *επικαλυψαμενος*, "having covered his head (with his vest)," although he admits that here too while *επιβάλλειν ἱμάτιον* is a frequent expression, not one example has been adduced of the elliptical use.†

As to *Mark* ii. 7 *fin*.

Although *ε*c could drop out before *ΟΘ* in ii. 7 *fin*. it is noteworthy that while *d* (with all Latins except *a*) has *solus ds*, D<sup>sc</sup> omits *ε*c which the others all have. Thus D<sup>sc</sup> in translating might purposely elide *solus*. Observe here that *a* against all other Latins has *unus* for *solus*, clearly retranslating *ε*c. 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>sc</sup>'s *δερην* by *pellem*, although *d* and the rest have *pilos*.

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 *εμπροσθεν εναντιον* or *εναπιον* in *Mark* ii. 12, where *coram* is constant by all. In ix. 2 *coram* obtains again in all except *a* which has in *conspetu* (as favoured by *a* in *St. Luke*) and *k* which has *ante*. Observe v. 17 where all and W have *ηξματο παρακαλειν* with the Latins, D, with *Sod*<sup>1350</sup> 2<sup>re</sup> C04 *Sod*<sup>1350</sup> 4<sup>re</sup>, has *παρακαλουν* 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 *και ελεγεν αυτοις* for *και εκηρυσσεν λεγων* 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 *εγενετο* is omitted by DF *Sod*<sup>2015</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 (NB has evidence of much retranslation from Latin) and but for the light thrown on the Graeco-Latin problem by 2<sup>ne</sup> and 604 we should not know "where we were at." To the additional light provided by 2<sup>ne</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 NB 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>1</sup> = *prae* and DW *απο*. At iv. 4 all *Latt* omit *εγενετο* except *a*. So at iv. 14 for *seminat* we find *serit* in *a*. At vi. 55 *a* alone renders *SUPER grabatos* for *επι (τοις) κρῆββατοις* of Greeks including D, while *d* and *Latt* generally have *in grabatis*. At vii. 27 D<sup>er</sup> *Sod*<sup>150</sup> and *a* = *λεγει*, but *d* *dixit* as *latt pl* and *Gr plur sah*, while NBLΔ write *ελεγεν* with *boh*. At ix. 4 *συνελαβουν* of D *Sod*<sup>150</sup> 1 2<sup>ne</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 *και ηρεγεν την κεφαλην* (—αυτου) by D *d a* only. This is the more curious because vi. 29 *init*. right afterwards *a* says *και 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>er</sup> *ελθων*) *παλιν* by NBL D<sup>er</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 σινυραπει* D alone for *επιραπει* the rest, while W has alone *επισινυραπει*! [*Sod* neglects W.] The Latins do not vary, not conveying *σιν* except by *ad*suit.

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>4</sup>Φ *Sod*<sup>150</sup> 28 33 c<sup>er</sup> Laura<sup>A 104</sup> *Sod*<sup>1354</sup> *Evs* 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. <i>Gr. εμπροσθεν</i>	= ante <i>latt</i> <sup>1</sup> et <i>vg</i> , sed coram δ, in conspectu <i>a d</i>
	xii. 8. <i>εμπροσθεν</i>	= coram <i>latt</i> <sup>1</sup> et <i>vg</i> , sed in conspectu <i>d</i>
	9. <i>εμπροσθεν</i> D <i>al. vel ενωπιον</i>	= coram <i>latt</i> <sup>1</sup> et <i>vg</i> , sed in conspectu <i>d</i>
	xiv. 2. <i>εμπροσθεν αυτου</i>	= ante illum <i>latt</i> <sup>1</sup> et <i>vg</i> , sed apud ipsum <i>e</i> , presente illo δ, 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</i> <sup>1</sup> et <i>vg</i> , sed coram me <i>e</i> , in conspectu meo <i>a d</i>
	xxi. 36. <i>εμπροσθεν του υιου του ανου</i>	= ante fil. hom. <i>latt</i> <sup>1</sup> et <i>vg</i> , in conspectu filii hom. <i>d f</i>
John	x. 4. <i>εμπροσθεν αυτων πορευεται</i>	= ante eas vadit <i>latt</i> <sup>1</sup> et <i>vg</i> , coram eas vadit δ, praecedit eas <i>r</i>
	xii. 37. <i>εμπροσθεν αυτων</i>	= coram eis <i>latt</i> <sup>1</sup> et <i>vg</i> , in conspectu eorum <i>d f (r)</i>
Luke	i. 6. <i>εναντιον</i> ( <i>vel ενωπιον</i> )	= ante <i>latt</i> <sup>1</sup> et <i>vg</i> , ante faciem <i>e</i> , in conspectu <i>d f Hier</i>
	xxiv. 19. <i>εναντιον</i> ( <i>ενωπιον</i> D)	= coram <i>latt</i> <sup>1</sup> et <i>vg</i> , in conspectu <i>c d c Aug</i>
Acts	vii. 10. <i>εναντιον</i> ( <i>vel εναντι</i> )	= in conspectu <i>latt</i> <sup>1</sup> et <i>vg</i> , ante <i>gig</i> , coram <i>d</i>
	viii. 32. <i>εναντιον</i>	= coram <i>latt</i> <sup>1</sup> et <i>vg</i> , ante <i>Iren</i> 1/2 <i>Tert</i> , in conspectu <i>Iren</i> 1/2
Luke	i. 15. <i>ενωπιον</i>	= coram <i>latt</i> <sup>1</sup> et <i>vg</i> , in conspectu <i>a d Iren</i>
	17. <i>ενωπιον</i>	= ante <i>latt</i> <sup>1</sup> et <i>vg</i> , in conspectu <i>a d Iren Ambr</i> , coram <i>Tert</i>
	19. <i>ενωπιον</i>	= ante <i>latt</i> <sup>1</sup> et <i>vg</i> , in conspectu <i>a d f; om ff</i> .

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 σποροι) DW Sod<sup>750</sup> only (see Sod I<sup>a</sup> exc 600 286 f)  
 28. +ο (ante σεις) DW only (confuse Sod).  
 38. -το (ante προσκεφ.) DW Sod<sup>750</sup> fam 1 28 235 2<sup>pe</sup> 604 (see Sod)  
 vi. 29. +τω (ante μνημειω) DΦ min<sup>allq</sup>  
 35. -ο (ante τοπος) D p<sup>cr</sup>  
 41. -τους (ante πεντε) D  
 55. -τοις (ante γραβ.) DW Sod<sup>750</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>1</sup> Sod<sup>750</sup> sah εις την δεκαπολιν W  
 (Observe vii. 33 -τους ante δακτυλους W<sup>ol</sup>)  
 viii. 11. +το (ante σημειον) D (Obs. Sod<sup>750</sup> 2<sup>pe</sup> +τι)  
 33. -τα sec. D<sup>sr</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>750</sup> 273 2<sup>pe</sup> Sod<sup>1443</sup>  
 15. -ο (ante οχλος) D Sod<sup>750</sup> Sod<sup>1448</sup>  
 (Observe ix. 26 +τους ante πολλους NABLΔΨ 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>cr</sup>  
 x. 21. +τους (ante πτωχοις) NCDΦ Sod<sup>750</sup> min<sup>allq</sup>  
 41. +του (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 Eust 18 Orig 2/3  
 ibid. -ο (,, ,, tert et quart) BDW Orig<sup>bls</sup>  
 37. -ο (ante πολυς) NDW 28 115 213 2<sup>pe</sup> 604 Sod<sup>750 1033 8.98</sup> soli<sup>d</sup>  
 40. -τας DW  
 -των DW }

- Mark  
 xiii. 3. +ο (ante πετρος) D<sup>8</sup> Sod<sup>750</sup> al<sup>a 14</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> Eust<sup>duo</sup> Sod<sup>750</sup> [non 650]  
 60. +το (ante μεσον) DMΦΨ Sod<sup>750</sup> min<sup>allq</sup>  
 62. -της (ante δυναμεις) D  
 xv. 1. +των (ante γραμματεων) NDW Sod<sup>750</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>sr\*</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>ol</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>750</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>sr</sup> et NBL etc) παλιν  
 ερχεται W = iterum venit ut b q  
 4. προσεγγισαι D plur et it (praeter fl = vg offerre ut NBL  
 Sod<sup>750</sup> 372 copt προσενεγκαι) 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 fl vg)  
 6 fin. +λεγοντες DW 2<sup>pe</sup> it<sup>pl</sup> (non fl q vg)  
 14. ιακωβον (pro λευειν vel λευει) D Sod<sup>750</sup> fam 13 2<sup>pe</sup> it (praeter  
 fl 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 [h 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 και 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. (oi pro kai 2<sup>pe</sup>; male Sod de Sod<sup>750</sup>, habet πολλοι tantum.)

The whole verse is very interesting. At the beginning εγενετο is changed to γινεται by NBLW 33 2<sup>pe</sup> 604 892\* [but not Paris<sup>97</sup>]. Om. Sod<sup>750</sup>. The Latin is factum est. NBL follow with κατακεισθαι αυτων, 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 *Eust* 26 *it et δ* [contra Δ<sup>er</sup>] (*praeter a l r q*)  
 24 *init.* οι δε (*pro* και οι) DW Sod<sup>750</sup> *it vg* contra *rell Gr om*  
*ibid.* + οι μαθηται σου D [non W] Sod<sup>750</sup> *min* 1 13 28 *etc it* (*praeter e*)  
 25 *fin.* + οντες D *et it vg* + erant ut Δ + ησαν  
 26. - επι αβιαθα DW [non Sod<sup>750</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>750</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>er</sup> *rell gr et (a)*]  
 15. και εδωκεν αυτοις (*pro* και εχειν) DW 372 *it vg* (*praeter a e q*)  
 19. σκαριωθ D *it<sup>pl</sup>*  
 20. - αυτους D *et latt* (αυτον Sod<sup>750</sup>. Cf. *c e ff* posset)  
 21. και οτε ηκουσαν περι αυτου οι γραμ. και οι λοιποι DW (*sed* W  
 και ακουσαντες) *it<sup>pl</sup>* variant minimum  
*ibid fin.* εξεσταται αυτους D (Sod<sup>750</sup> fam 13 2<sup>pe</sup> - αυτους) *it<sup>pl</sup>*. Cf W  
 εξητηνται αυτου (*Rel* εξεστη; εξεστιν Δ<sup>2</sup> c<sup>er</sup>)  
 26. σαταναν εκβαλλει μεμερισθαι εφ εαυτον (*pro* ανεστη εφ εαυτον  
 μεμερισθη *vel* και μεμερισθη *vel* και μεμερισται) D (Sod<sup>337</sup>) *it<sup>pl</sup>*  
 (W *syr sin* εφ εαυτον μεμερισθη - 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> Cyp<sup>116</sup> Ambrst *aeth* omit *osa an*  
 βλασφημησησων which D d and f l vg have with the rest of  
 Greeks and *copt* (*syr*). This lost line *osa an* βλασφημησησων  
 occurs above *os δ' an* βλασφημηση (or as in D, it runs *os*  
*an 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>750</sup> *min* *alig it<sup>pl</sup> Ath Cyp<sup>116</sup>*  
*ibid.* αμαρτιας C?DW fam 13 *Ath.* Cf *it.* (*κριματος* Sod<sup>6</sup>,  
*κολασεως* Sod<sup>8</sup>)  
 30. εχειν αυτον (*pro* εχει) W d *it<sup>pl</sup>* (D εχειν - αυτον)  
 31. ερχεται NDGW Sod<sup>750</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>er</sup> w<sup>er</sup> have *εθεραπευεν* confirmed by a b c e f g<sub>2</sub> i l q r vg boh *syr*. So far we have thought that these Latins and KΠ

were aberrant, but behold W Sod<sup>243</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, *abstruse* Sod. *de* D) ιδον 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>1098</sup> *it<sup>pl</sup> sah acth*  
*ibid.* προσ (*pro* παρα) DW [non *min vid*] *et latt* "ad"  
*ibid.* W controls D's Greek here beautifully for D<sup>er</sup> says ο λαος opposite *turba* of d and all *latt*. W does not agree with D<sup>er</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. - εγεμετο DF(W) Sod<sup>3015</sup> *it* (*praeter a*) *vg*  
 5. Observe aliud d *et latt et Gr pl* αλλο contra αλλα D<sup>er</sup> 33 2<sup>pe</sup> *al.*  
*pauc.* and caecidit d *rell* against *επεσαν* D<sup>er</sup> Sod<sup>1178</sup>  
*ibid.* επι τα πετρωδη NDW 1 33 179 372 2<sup>pe</sup> Sod<sup>750</sup> 1349 1443 *latt<sup>pl</sup>*  
*ibid.* και οτι (*pro* οπου) DW *it<sup>pl</sup>* (και οπου B a? soli)  
 10. οι μαθηται αυτου (*pro* οι περι αυτον συν τοις δωδεκα) DW Sod<sup>750</sup> fam 13 28 2<sup>pe</sup> *it om* (*praeter f*) *syr sin diatess* [non *pesh*].  
*ibid.* τις η παραβολη αυτη DW Sod<sup>750</sup> fam 13 28 2<sup>pe</sup> *it<sup>om</sup>* et f *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>750</sup> et. 28 64 124 2<sup>pe</sup> *it<sup>ere</sup> om*  
 16. - ομοιος DW Sod<sup>750</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: ομοιος εισιν NBCLΔ 267 Sod<sup>1416</sup>, εισιν ομοιος B *rell*.

- iv. 17. και διωγμου (*pro* η διωγμου) DW *it<sup>om</sup>* (*praeter a b*) *vg*  
 19. - αι περι τα λοιπα επιθυμια DW 1 28 (*cf.* Sod<sup>750</sup> 2<sup>pe</sup> 604) *it<sup>pl</sup>*  
*ibid.* ακαρποι γινονται DW Sod<sup>750</sup> 124 *it<sup>pl</sup> boh<sup>unus</sup>*  
 † 21. απτεται (*pro* ερχεται) D { c d e f ff i r (*prob.*; *mut a*)  
 καιεται ,, ,, W fam 13 { *sah boh* (*accendit et*  
*afferet aeth*) [*ερχεται Gr*  
*omn rell et minn syr*]

† 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>er</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 c* seem to hold the base *σαν init. tantum*, although D with *d a c f ff g<sub>2</sub> i l q vg aeth* write *και σαν*, and NB *rell gr σαν δε* with *syrr* and *copt*.
30. Similarly W *b c* join NBCLΔ for *πως* here, against *τινι* of DA *unc<sup>10</sup> ΣΦ Sod*<sup>750</sup> the other *Latins* and *copt syrr arm aeth goth Orig.* It is possible here however that W *b c* changed with NBCLΔ 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>114</sup> LΔΣJ some *min* and *syrr aeth boh arm*, while found in NB *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*, NB *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>750</sup> *fam* 13 28 2<sup>re</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>750</sup> 2<sup>re</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>750</sup> *fam* 1 *fam* 13 2<sup>re</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 N\* *e* omit *ωστε ηδη γεμιζεσθαι το πλοιον* W does not do so, but has *ωστε αυτο ηδη γεμιζεσθαι*.

*ibid.* - *ηδη Sod*<sup>737</sup> *i<sup>omn</sup>* (*praeter a*) *et d contra D<sup>2r</sup> et δ contra Δ<sup>2r</sup> vg aeth.* (*Om claus N\* e, non W*)

38. *διεγειραντες (pro διεγειρουσιν...και vel εγειρουσιν...και) DW Sod*<sup>750</sup> 28 2<sup>re</sup> 604 (*εγειραντες fam* 13) *it<sup>1</sup>*

39. Observe *εγερθεις (pro διεγερθεις) DW [non Sod*<sup>750</sup>] *fam* 13 21 28 51 217 604 Paris<sup>97</sup> *al<sup>2</sup> Sod*<sup>21</sup> *c surgens (pro exsurgens rell)*

Mark

- † *ibid.* *και τη θαλασση και ειπεν (pro και ειπεν τη θαλασση) DW fam* 1 2<sup>re</sup> 604 *it<sup>1</sup>*
- ibid.* Observe *φιμωθητι tantum* W *b c e ff* against *σιωπα και φιμωθητι* D *sah boh vg<sup>FLT</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> soli gr it<sup>1</sup> vg [non D d a e b]*
- ibid.* Observe in the clause *τι δειλοι εστε ουτως πως ουκ εχετε πιστιν*, where NBCLΔ *it copt aeth* omit *ουτως*, and substitute *ουπω* for *πως ουκ*, W retains *ουτως* eliminating anything further: *τι δειλοι 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>750</sup> *b e ff q* } *Reli av. και θαλ.*  
*και η θαλασσα και οι ανεμοι D d*
- v. 1. *γερασσηνων NBD it vg ΓΕΡΓΥCΤΗΝΩΝ W*
2. > *ανθρωπος εκ των μνημειων DW Sod*<sup>750</sup> 273 2<sup>re</sup> 604 *Sod*<sup>1333</sup> *b c d e f i q r arm goth sah (om εκ των μν. syrr sin)*
3. > *ος ειχεν την κατοικησιν D<sup>2r</sup> W 2<sup>re</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>1</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 syrr sin [non W, sed W om ante a et καθημενον (ut Δ c<sup>sc</sup> e δ) et ιματισμενον (ut z<sup>cc</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 παρεκαλειν) D it<sup>1</sup> [non W b c]*
19. + *οτι (ante ελεησεν σε) D [non W, om claus e] b c d ff<sub>2</sub> g<sub>2</sub> (i) syrr pesh [non copt]*
21. - *εν τω πλοιω D Sod*<sup>750</sup> *fam* 1 28 47 2<sup>re</sup> 604 *Sod*<sup>1333</sup> *[non W] sed it<sup>omn</sup> et e (praeter f δ)*
- ibid.* *προς αυτον (pro επ αυτον) DNΣ Sod*<sup>750</sup> *fam* 13 28 2<sup>re</sup> 604 Paris<sup>97</sup> *Sod*<sup>1094</sup> *[non W] latt "ad"*
22. *τις (pro εις) DW 348 c<sup>sc</sup> e<sup>cc</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>re</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>re</sup> 604 *Sod*<sup>750</sup> *d* and *a* have *παρεκαλουν*.





*ibid.* — ονοματι Ιαειρος D a d e ff<sub>2</sub> i, sed W Sod<sup>550</sup> 2<sup>nc</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>matthor</sup> [non 050] b c d ff i l q [non W a c f g<sub>2</sub> v g]

*ibid.* ελθε (pro ινα ελθων) D [non W] it<sup>omn</sup> praeter a δ syr (cf. 157)

(25. γυνη absque τις NABCLΔW latt<sup>vi</sup> (contra D d a f rell gr  
syr arm goth et Sod<sup>141</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>550</sup> fam 1 11 28 68 220 2<sup>nc</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>nc</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 **xe** from coptic, while 28 33 2<sup>nc</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) ND 33 it vg boh<sup>119</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>550</sup> plur minn omn latt  
omn (praeter e) vg copt syr.

This against NBLΔ<sup>sr</sup> and W e only, an "improvement."

37. παρακολουθησαι αυτω D<sup>sr</sup> it<sup>pl</sup> sequi se (ακολ. αυτω 33 Sod<sup>1333</sup>)

αυτω παρακολουθησαι (W) fam 1 28 124 2<sup>nc</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. NBLΔ e goth (syr)

μετ αυτου ακολ. αυτω boh

38. — και (post θορυβον) D unc<sup>7</sup> latt [non W Sod<sup>550</sup>]

40. init. οι δε D 604 it (praeter f)

*ibid.* αυτος δε NBCDLΔ Sod<sup>550</sup> 33 Paris<sup>97</sup> Evst 48 it  
(praeter e) vg [o δε W e rell gr et Sod<sup>141</sup>]

*ibid.* τους οχλους εξω D it (rell παντας et W, vel απαντας)

*ibid.* τους μετ αυτου + οντας D it vg (τους εαυτου tantum W 124, — μετ')

*ibid.* εισεπορευετο D 2<sup>nc</sup> it (pro εισπορευεται W rell;  
εισπορευονται M 33 273 Paris<sup>97</sup> Sod<sup>1354</sup> i vg<sup>12</sup>)

41. την χειρα D latt

*ibid.* θαβιτα D (latt)

42. ην δε (pro ην γαρ) D 179 2<sup>nc</sup> it vg [non W]

43. — πολλα D<sup>1</sup> 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>nc</sup> c<sup>scr</sup> it<sup>pl</sup>

*ibid.* απεστειλεν αυτους (— ηρξατο) D 2<sup>nc</sup> it<sup>pl</sup>

*ibid.* δους D 2<sup>nc</sup> (latt) [e is missing after this]

vi. 11. — τον υποκατω D 33 2<sup>nc</sup> 604 Sod<sup>1442</sup> it (praeter c) απο tantum  
Paris<sup>97</sup>

12. εκηρυσσον d δ it<sup>omn</sup> vg et W unc<sup>11</sup> et ΣΦ Sod<sup>550</sup> minn et Paris<sup>97</sup>,  
contra εκηρυξαν NBLΔ et D<sup>sr</sup> Δ<sup>sr</sup> copt et Sod<sup>141</sup>! Vide v. 25, 40.

13. αλειψαντες D it<sup>pl</sup>

*ibid.* sanaverunt d b ff i q r contra εθεραπευον D<sup>sr</sup> NBLW 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. εθεραπευσεν 16 hoc loco, vide rell)

14. ο βαπτιστης DSWΩ Sod<sup>550</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>550</sup> fam 13 28 2<sup>nc</sup> 604 a b d ff<sub>2</sub> i r

18. — οτι D [non W] 28 131 179 245 262 273 892 al<sup>5</sup> Sod<sup>216</sup> c d f ff<sub>2</sub> i l vg

19. quarebat a b c d i q r et C\* εξητει (pro ηθελεν NBL<sup>sr</sup>  
W rell gr omn f ff<sub>2</sub> l vg copt)

21. Observe D<sup>sr</sup> κα ι γενομενης δε (d Et cum dies) sed Sod<sup>550</sup> 255  
2<sup>nc</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 DLΔ 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 ευθως μετα σπουδης plunges into direct oration, omitting ηησατο λεγουσα or ειπεν altogether (compare also Sod<sup>550</sup>). Evan 28 omits επι πινακι with 213 c vg<sup>14</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>nc</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>550</sup> fam 1 28 251 2<sup>nc</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 NBLΔ)

34. επ αυτους (pro επ αυτους) NBLDFΔ [non 28] 245 253 Sod<sup>251</sup> 1444  
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 DΔ 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>cr</sup> Paris<sup>97</sup>) + *αυτον* D *Sod*<sup>550</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 ελαννοντας* (*pro εν τω ελαννειν*) D 2<sup>pe</sup> 604 *it*<sup>pl</sup> (*Sod*<sup>750</sup> *ελ. - και*)
- ibid.* - *προς αυτους* DW *Sod*<sup>750</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>750</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>55</sup>
51. Observe how in the following verse, where *λιαν* is omitted by DW *Sod*<sup>750</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* (*rel και περιδρ.*) [*pro επγνωστες . . . περιεδραμον*] D 2<sup>pe</sup> 604 *it vg* (Φ)
55. *φερειν* (*pro περιφερειν*) DM *Sod*<sup>750</sup> 1 2<sup>pe</sup> *c*<sup>cr</sup> 604 *Sod*<sup>759</sup> *it*<sup>pl</sup> + *περιφερων γαρ αυτους οπου αν ηκουσαν* D *c*<sup>cr</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 NB etc etc.)
- vii. 4. + *οταν ελθωσω* DW *c*<sup>cr</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>750</sup> *vid cum a b qui dixit* (conflate *syr sin*)
- ibid.* *απεστι* (*pro απεχει*) L *Sod*<sup>750</sup> 2<sup>pe</sup> *Clem*<sup>Rom et Alex</sup> *latt et Δ* (*male Sod Z*) *απεστη* (D<sup>cr</sup> *αφεστηκεν*, a corruption of *απεστη* for *απεστι*, and a comparatively late one, for even *a* has *est*, as *d* opposite D<sup>cr</sup>. For *απεχει* W has *εχει*.)
9. *στησηται* D<sup>cr</sup>W *Sod*<sup>750</sup> *fam* 1 28 2<sup>pe</sup> (*Cronin*) *it syr sin* (*pro τηρησητε*)
13. + *τη ωρα* (*post τη παραδοσει υμων*) D *it*
17. *την παραβολην* (*pro περι της παραβολης*) NBDLΔ 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; - *αυτον* 238 245 *al*<sup>sauc</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 . . . εκπορευομενων*) { As *εκεινα* follows in D<sup>cr</sup> it shows that *d* is more consistent than D.  
*it vg et d* [*non* D<sup>cr</sup>]
- † *ibid.* *εκεινα* (*pro εκεινο*) D *it vg*
22. *πλεονεξια* DW 28 *latt syr*
24. - *και σιδωνος* DLWΔ *Sod*<sup>750</sup> 28 2<sup>pe</sup> *it*<sup>pl</sup> *Orig*<sup>lis</sup> *syr sin*
25. *το θυγατριον* (- *αυτης*) NBDWΔ *Sod*<sup>750</sup> 1 13 28 179 273 2<sup>pe</sup> *s*<sup>cr</sup> 604 *al*<sup>10</sup> *et Sod*<sup>750</sup> *Latt non expr.*
29. > *υπαγε δια τουτον* (*τον om. D*) *λογον* D *fam* 1 2<sup>pe</sup> 604 *Sod*<sup>1385</sup> (243) *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>750</sup> 33 2<sup>pe</sup> 604 *latt boh et Sod*<sup>134</sup>! (*vide* vii. 17 *contra hos*). (*Om σιδωνος Paris*<sup>97</sup>)
32. *παρεκαλουν* (*pro παρακαλουν*) W<sup>4</sup> 33 *d et latt* (*contra D*<sup>cr</sup> *rell gr*) *syr* (*et παρεκαλεσαν copt aeth*)
- viii. 1. *εν εκειναις + δε* DW *Sod*<sup>750</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>750</sup> 2<sup>pe</sup> 604 *και μη εχοντων αυτων*.
2. *επι του οχλου + τουτου* D (*latt*) (cf. L *Sod*<sup>16714425371</sup> Laura<sup>A 104</sup>)
- [3. *και απολυσαι αυτους ησταις εις οικον* (*om εις οικον Sod*<sup>750</sup> *al.* 2 2<sup>pe</sup> 604 *b*) *ου θελω μη* (*μηποτε* 2<sup>pe</sup>) *εκλυθωσω εν τη οδω* [*pro και εαν* (*om εαν* E 157) *απολυσω αυτους ησταις* (+ *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 μοιον εχοντες αρτον μεθ εαυτ. εν τω πλ.* (Cf. *Sod*<sup>750</sup> 1279). 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 *ARTON ON*, which D does not, so that this may be basic and the ON have dropped out of Greek after *αρτον*. If so these Latins all precede the Greek. The other explanation would be that ON 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>750</sup> *vi*<sup>14</sup>] *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>750</sup> 2<sup>pe</sup> *latt* (except *f g<sub>2</sub> l vg*),  
*syr copt* [*non εχετε exp<sup>r</sup> poss*]

19. — *πληρεις* *fam* 13 237 259 h<sup>cr</sup> Paris<sup>97</sup> <sup>111</sup> a b c d (contra D<sup>cr</sup>)  
*ff<sub>2</sub> i k q r*

20. *ποσας σφυριδας κλασμάτων* D (*Sod*<sup>750</sup> 2<sup>pe</sup> 604) *latt*<sup>pl</sup>

21. *ως δειδρα περιπατοντας* (— *et otict opw*) DC<sup>2</sup>M<sup>2</sup> W *Sod*<sup>750</sup> *fam* 1  
*al*<sup>12++</sup> *latt*<sup>omni</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 *xe* but this comes  
 before *βλεπω*, and *opw* 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 *opw* appeared redundant to all *Latins*  
*Copts Armenians Syrians* and *Aethiopians* but only to *DWC<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:

ΕΙΤΑΠΑΛΙΝΕΤ	ΕΤΙΤΕΡΥΜ ΙΜ
ΕΘΗΚΕΝΤΑΧΕΙΡΑΣ	ΠΟΣΙΤΜΑΝΥΣ
ΕΠΙΤΟΥΟΦΘΑΛΜΟΥΣ	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* *ⲡⲉⲗⲓⲛ ⲟⲩ* but in *sah* observe *και* and *ειτα* are  
 omitted as in *syr pesh* *ⲛⲟⲗ*. But how does *syr sin* stand? *Syr sin* adds  
 the *και* thus *ⲛⲟⲗⲁⲥ* = *et iterum*, but *ⲛⲟⲗ* 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 *και*: "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 k q r*), W<sup>cr</sup> goes with the  
 other *Greeks* for *ειτα*, 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* (*Rel 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 *graecco-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>750</sup> <sup>ms</sup> *ειπεν ο κς.*)

38. *ος δ' αν* D (*pro os γαρ αν*) *b c d ff<sub>2</sub> i k q r* (*os αν Sod*<sup>751</sup>)

ix. 2. *αναγει* DW<sup>pl</sup> 2<sup>pe</sup>, ducit *d ff<sub>2</sub> k\*\*?* *i l q et δ super Δ<sup>cr</sup> αναφερει*,  
*duxit a b c f g vg, du. . . r* [*αναφερει NB rel et WΣΦ*  
*rell gr; in seuit k*]

7. *ηλθεν* (*pro εγενετο sec.*) D *al. it*<sup>omni</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*) *NBDLWA* 1. 28 2<sup>pe</sup> *it*<sup>omni</sup> (*exc. a*)  
*syr sin.*

*ibid.* *εν υμιν* (*pro προς αυτους*) D *it*<sup>pl</sup>. (*Variant rel.*)

19 *init.* *και* (*pro ο δε*) DW *Sod*<sup>750</sup> *min alig it*<sup>pl</sup> *boh aeth*

20. — *προς αυτον* D *it*<sup>pl</sup> *vg*

*ibid.* *puerum* (*pro αυτον quart.*) *it*<sup>pl</sup> *et Sod*<sup>750</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>750</sup> *min alig it*<sup>pl</sup> *et copt syr*

*ibid.* *αυτον post πολλας* AC<sup>2</sup>DNXΓΠ *unc<sup>8</sup> et WΣΦ it vg*  
*[contra NBC\*LD<sup>cr</sup> 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>cr</sup> [*non* 2<sup>pe</sup> *Cron. male vid Sod*]  
*Sod*<sup>709</sup> 117<sup>a</sup> *it vg syr*<sup>in</sup>









Mark

- xiv. 54. καθήμενος (pro συνκαθ.) D *it* (practer *h*) *vg*  
 68. Ἦαβεντ και αλεκτωρ εφωνησεν D *gr plur et latt omn* (practer *c*)  
 72. και ηρξατο κλαιειν D *Sod*<sup>750</sup> 2<sup>re</sup> *it vg et δ* [contra Δ<sup>87</sup>  
 και επιλαβων εκλαιειν]  
 xv. 1. απηγαγον (pro απηνεγκαν) CDGNW *al. et latt* (quos *vide*)  
 11. επεισαν (pro ανεσεισαν) D 2<sup>re</sup> *it*<sup>mn</sup> (practer *l*) *sed hiant*  
*b e f i q* (εποιησαν *Sod*<sup>750</sup>)  
 12. —ον λεγετε DAW *Sod*<sup>750</sup> *aliq* 2<sup>re</sup> 604 *et Sod*<sup>1337</sup> *latt*  
 19. ετυπτον αυτον καλ. εις την κεφ. D 2<sup>re</sup> *latt sah*  
 23. και ουκ ελαβεν D *fam* 1 *latt*<sup>mn</sup>  
 29. οι παραγοντες (pro οι παραπορευομενοι) D *latt* (προαγοντες 2<sup>re</sup>)  
 38. εις δυο μερη D *it*<sup>mn</sup>  
 40. Ἦαβεντ ην Gr *plur et it*<sup>mn</sup> [contra NBL *minn*<sup>tuos</sup> *et vg* 1/2  
*W-H Sod*]  
 44. ηδη (pro παλαι *in sec loco*) BDW *c*<sup>er</sup> *Sod*<sup>750</sup> 1442 *latt jam...jam*  
 46 *init.* ο δε ιωσηφ (pro και) DΣ *Sod*<sup>750</sup> *pauc gr. latt*<sup>mn</sup>  
 xvi. 1. —ελθουσαι D *it*<sup>ni</sup> (*sed W εισελθουσαι*)  
 3. >τις ημιν αποκυλ. D 2<sup>re</sup> *it*  
 4. αποκεκυλισμενον D *Sod*<sup>750</sup> 2<sup>re</sup> *it* (*revolutum et n amotum*)

NOTE.—*Soden* is very obscure in Mark as to W and <sup>750</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>750</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>87</sup> *sol* (cf *Matt*)  
 x. 46. επαιτων (pro προσαιτων vel προσαιτης) D<sup>87</sup> 2<sup>re</sup> *Sod*<sup>750</sup> *Orig*  
 (cf *Luc*)  
 xiii. 34. αποδημων (pro αποδημος) DX *Sod*<sup>750</sup> *pauc* (ut *Matt* xxv 14)  
 xiv. 44. εδωκεν D<sup>87</sup> *sol* = *Matt* xxvi. 48, while *d* and *latt*<sup>ni</sup> = *dederat*  
 in Mark as δεδωκει the other Greeks, but *a c k* retranslating  
 the Greek of D = *dedit* [*Sod*<sup>750</sup> δεδωκεν].  
*ibid.* σημειον D<sup>87</sup> 1 *Sod*<sup>750</sup> *pauc* (pro συσημων) (ut *Matt*)  
 64. δοκει (pro φαινεται) D<sup>87</sup> *Sod*<sup>750</sup>, and NΣ [*hiat* Φ] 28 [but  
 not W] 2<sup>re</sup> [but not 604] *Sod*<sup>1337</sup> = *Matt* xxvi. 66  
 xv. 10. ηδει (pro εγινωσκεν) D<sup>87</sup> W *Sod*<sup>750</sup> 1 13 2<sup>re</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*  
 o 2



(παρεδωκεσαν Gr. plur) which said παρεδωκαν a renders tradiderunt.

- xv. 11. *επεισαν* (pro *ανεσεισαν*) D (Sod<sup>550</sup>) 2<sup>ne</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>550</sup> 2<sup>ne</sup> 604 Sod<sup>443</sup> cf Matt xxvii. 47  
 † 47. *εθεασαντο* (pro *εθεωρουν*) D Sod<sup>550</sup> 2<sup>ne</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. *επισυναρπτει* D<sup>st</sup> sol (*επισυναρπτει* W) pro *επιρπτει* (adsuit)  
 iv. 15. *αφερει* D<sup>st</sup> sol (*αρπαζει* NCA ut Matt) pro *αιρει* [et Luc] (*aufert vel tollit*)

(N.B.—Here it is NCA which borrow from Matthew).

21. *απτεται* (pro *ερχεται vel καιεται*) D<sup>st</sup> sol  
 v. 19. *διαγγειλον* DW 1 13 28 604 (pro *απ- vel αν-αγγειλον* rel)l  
 26. *επι το χειρον* (pro *εις το χειρον*) D<sup>st</sup> Sod<sup>550</sup> 2<sup>ne</sup> 604  
 vi. 36. *εγγιστα* (pro *κυκλω* rel omni gr) D<sup>st</sup> sol cum 604 (ut proximas latt<sup>omni</sup>)  
 vii. 4. *τηρειν* (pro *κρατειν*) D<sup>st</sup> sol  
 ix. 20. *εταραξεν* (pro *εσπαραξεν vel συνεσπαραξεν*) D<sup>st</sup> sol  
 x. 14. *παιδαρια* (pro *παιδια*) D<sup>st</sup> sol (d pueros)  
 xi. 32. *αληθως* (pro *οντως*) D<sup>st</sup> sol [Male Sod de N] (Latt vere)  
 xii. 14. *επικεφαλαιον* (pro *κησιν*) D<sup>st</sup> Sod<sup>550</sup> 124 2<sup>ne</sup> k (et Soden<sup>550</sup>)  
 24. *γεινωσκοντες* (pro *ειδοτες*) D<sup>st</sup> Orig  
 41. *καθεζομενος* (pro *καθισας*) D<sup>st</sup> sol  
 xiii. 7. *θορυβεισθε* (pro *θορεισθε*) D<sup>st</sup> pauc. [but *θορεισθε* also Matt xxiv. 6]  
 xiv. 61. *εσειγα* (pro *εσιωπα*) D<sup>st</sup> sol  
 xv. 16. *καλουσιν* (pro *συνκαλουσιν*) D<sup>st</sup> sol [contra d convocaverunt]  
 22. *αγουσιν* (pro *φερουσιν*) D<sup>st</sup> 13 2<sup>ne</sup> (latt perdux. addux. et c duxerunt) In Matt *ελθοντες* (Aliter Luc Jo)  
 29. *οι παραγοντες* (pro *οι παραπορευομενοι*) D (2<sup>ne</sup> *πρωγοντες* nec mutat Cronin, sed παρ??)  
 34. *εφωνησεν* (pro *εβοησεν vel ανεβ.*) D sol  
 45. *para* (pro *απο*) D<sup>st</sup> W Sod<sup>550</sup> 1 124 2<sup>ne</sup> Sod<sup>1317</sup>

(3) Concerning W and c; concerning the Fathers.

Suppose that we did not own *c*. 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>ne</sup> (notaverunt *c* d ff. g). 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>ii.31</sup>, combining Luke xii. 35

† Mark i. 15. *μετανοείτε εγγικε γαρ η βασιλεια των ουρανων*.—Const<sup>ii.35</sup>

ii. 20. *λεγει γαρ τον ο κυριος περι εαυτου φασκων οταν απαρθη απ αυτων ο* (Luke v. 35). *νυμφιος νηπιτεουσιν 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>v.500</sup>

A.D. 254 Denique cum conversarentur in Galilaea, dixit eis Jesus Incipit filius hominis tradi in manus hominum et interficietur eum et post triduum resurget. —'Anon. Lib. de Rebapt.' Galland<sup>v.387</sup>

„ xiii. 35. *παντα τα προπτεταγμενα υμιν υπο του κυριου φυλαξατε γρηγορειτε σπερ* Luke xii. 35. *της ζωης νμων. Εστωσαν οι σφυρες νμων περιζωσμεναι και οι λυχνοι καιημενοι και υμεις ομοιοι ανθρωποις προσδεχομενοι τον κυριον εαυτων ποτε ηξει εσπερης η πρωι αλεκτορφωνιας 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 διπικνουσαι αυτοις νηφετε οιν και προσευχεσθε μη υπνωσαι εις θανατον...—Const<sup>ii.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 πρωιως ετι σκοτιας οισης John xx. 1 ως ο Ιωαννης γραφει και ορθρον βαθεος ως ο Λουκας και λιαν τρια Mark xvi. 2) ανατειλαντος του ηλιου και ο Μαρκος.—Dion<sup>alex</sup> frag. Gall 3.502

Matt. xxviii. 1/6 το υπο του Ματθαιου λεχθεν ουτως εχει... ομοιος ο Ιωαννης... ο δε Λουκας φησι... τουτω κατακολουθει και ο Μαρκος λεγων γηγορασαν αρματα ινα ελθουσαι ηλειψωσιν αυτον και λιαν πρωι της μιας σαββατων ερχονται επι Luke xxiii. 56 το μνημειον ανατειλαντος του ηλιου λιαν μεν γαρ πρωι και ουτος ειπεν σπερ ταιτων εστι τω βαθεος ορθρον και επηγαγεν ανατειλαντος του ηλιου... ηγειρθη εις εστιν ωδε.—Dion ibid.

xii. 24. *δια τουτο πλανησθε μη ειδotes τα αληθη των γραφων την εινεκεν αγνοειτε την δυναμιν του θεου* (Mark xii. 24). *Petgens* ει δε τα αληθη των γραφων αγνοειν αιτους επιζηλουν 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 *respera* (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 DV tradition and the NB *rell* recension.

Again *Dion<sup>al</sup>* gives us the usual text of Mark:

Mark xvi. 1. *ηγορασαν 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 κατα Μαρκον ευαγγελιω γεγραπται*) for *Clem* begins *ο δε στυγνασας επι τω λογω απηλθε λυπουμενος*:

γινεσθε τραπεζίται δοκιμοι, ως δοκιμων και κισθηλων λογων οντων και το, ειπεν· διατι ου νοειτε το ευλογον των γραφων...—*Clem Hom<sup>III</sup>*

Mark xii. 29. *ως αι γραφαι λεγουσιν εφη αυουε Ιησυχ κυριος ο θεος υμων κυριος εις 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 εν μη τις βαπτισθη εξ υδατος και πνευματος ου μη εισελθει εις την βασιλειαν των ανθρωπων και παλιν ο πιστευσας και βαπτισθεις σωθησεται ο δε απιστησας κατακριθησεται*.—*Const<sup>I. 13</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 ανοματι μου δαιμονια εκβολουσι· γλωσσαις και ναις λαλησουσιν· οφεις αρουσι και ρινασμον τι πωσιν ου μη αυτους θλαψει· επι αρρωστους χειρας επιθησονται και καλως εξουσι*.—*Hipp<sup>al</sup> de charism. et Const<sup>III. 1</sup>*

Mark viii. 31 or Luke xii. 22 *...εβια γαρ προ του σταυρωθηναι· δει τον υιον του ανου πολλα παθειν και αποδοκιμασθηναι υπο των γραμματειων και φαρισαιων και σταυρωθηναι και τη τριτη ημερα αναστηναι*.—*Justin<sup>I. 21</sup>*

*De novo και εν τοις λογοις αυτου εφη οτι περι του πασχειν αυτον μελλει διελεγετο οτι δει τον υιον του ανου πολλα παθειν και αποδοκιμασθηναι υπο των φαρισαιων και γραμματειων και σταυρωθηναι και τη τριτη ημερα αναστηναι*.—*Justin<sup>I. 21</sup>* 100 (Cf *Iren*)

In both *Mark* and *Luke* *αποκαταθηναι* is used for *σταυρωθηναι* of Justin.

Mark xiii. 22 Matt. xxiv. 11 *ειπε γαρ... (follows Matt. vii. 15, 1 Cor. xi. 18, Matt. vii. 15)... και αναστησονται πολλοι ψευδοχριστοι και ψευδοπροπολοι και πολλους των πιστων πλανησουσιν*.

Neither in *Mark* nor *Matt.* is *ψευδοπροπολοι* used.

Already we have had indications in *Clem* of a lost Greek base or of a Latin original in v. 34 *απελθε εις ειρηνην* for *υπαγε* (*πορευου* some) *εις ειρηνην*. 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 *οι τα χρηματα εχοντες* (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>re</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 græcised 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 græco-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. †

† 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 *NBW* 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 + c*, *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 *NB* 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 τειον, 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* 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>1015</sup> *Origen*<sup>1015</sup> use εις





Further *Clem* reads *τηματος* once (with **N** in Mark, **NB** Matt, **NBD** 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 (= c), 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 επι 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 *EXII* or *ΞΕΠ*.

Cf Luke xiv. 28 *εμος μαθητης* twice by *Clem* alone for *μου μαθητης*. What is this but the Latin *meus*?

Cf also Luke ix. 29 *ηλλαιωθη* 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 δαχη 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. 8 *χωρις* is used six times and *αυει* 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 πετε* with b h *syr* and *Cyr Epirh* and Roman liturgy; Luke vii. 25 *διαγοντες*, xii. 11 *φερωσω 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 *ανεκλινεν* where *vett plur* have *procul* 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*'s 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 'Hypotyposes' 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*, *θαττον* or *ραρον*, 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 *θαττον* or *ταχειον*, while being a better verbal antithesis to *δυσκολον* (*δυστολως* 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 + accipiet there and k + consequetur, cf *syr sin*).

† Page 33 note, and page 35 note, "the meaningless *ευκολως*." But compare Mark ix. 43 and 47 *καλον εστι σε κυλλον*... η και *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 δυνάμεως σου. (Cf 157 k r<sub>2</sub> (only among Greeks and Latins) and *Justin*. *Mccl*<sup>15</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 δύο... 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 δύο in D<sup>87</sup> at *Mark* xii. 42. There is nothing in D about χαλκοὺς. In *Luke* xxi. 2 d has duo minus quod est codrantes opposite δύο λεπτα ο ἐστὶν κοδριντης. There a has duos quadrantes and s quadrantes duo. The rg 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 δύο 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 δύο 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

<sup>Mark</sup> xv. 47. τὸν τοπον οπου (pro pon) D c d ff<sub>2</sub> q arm sah

This is the regular Coptic method which *Sod*<sup>n</sup> 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 *NBC*<sup>1</sup> L<sup>Δ</sup><sup>87</sup> 1 28 33 2<sup>m</sup> 604 892 Paris<sup>87</sup> k boh and *Orig*<sup>15</sup> have ἀποκριθῇ (ἀπεκριθῇ *N Orig*) while D and the rest and *aeth syr* have λαλήσῃ or λαλήσει, and W graphically λαλεῖ with sah, while *Sod*<sup>150</sup> = ελαλεῖ. 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 rg) 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 λαλεῖ and not ἀποκριθῇ. Hence ἀπεκριθῇ of *Origen* and his friends (observe

† δ indeed has diceret right over Δ<sup>87</sup> ἀποκριθῇ. Correct *Tisch* Δ to Δ<sup>87</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>87</sup> are involved in the change) is younger than *Tertullian* or forms a different recension. *Sod* quotes *Orig* for λαλεῖ, 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 λαλήσει or ἀποκριθῇ, but holding the graphic λαλεῖ by innuendo.)

<sup>Mark</sup>

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 (ἀνθρωπος) will meet you (in *Luke* as in *Mark*, all ὑπαντησεῖ or ἀπαντησεῖ 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 σταυρωθῆναι for ἀποκτανθῆναι all seem to be against it except *Iren* and *Clem*, and D has καὶ ἀποκτανθῆναι 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 denegat se ipsum } in two short lines  
et tollat crucem suam }  
and D, just before turning the page, puts this into one line: ἀρνησάσθω εαυτον· καὶ ἀρᾶτω τον σῆρῶν 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 πολλά παθεῖν καὶ §

† 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."



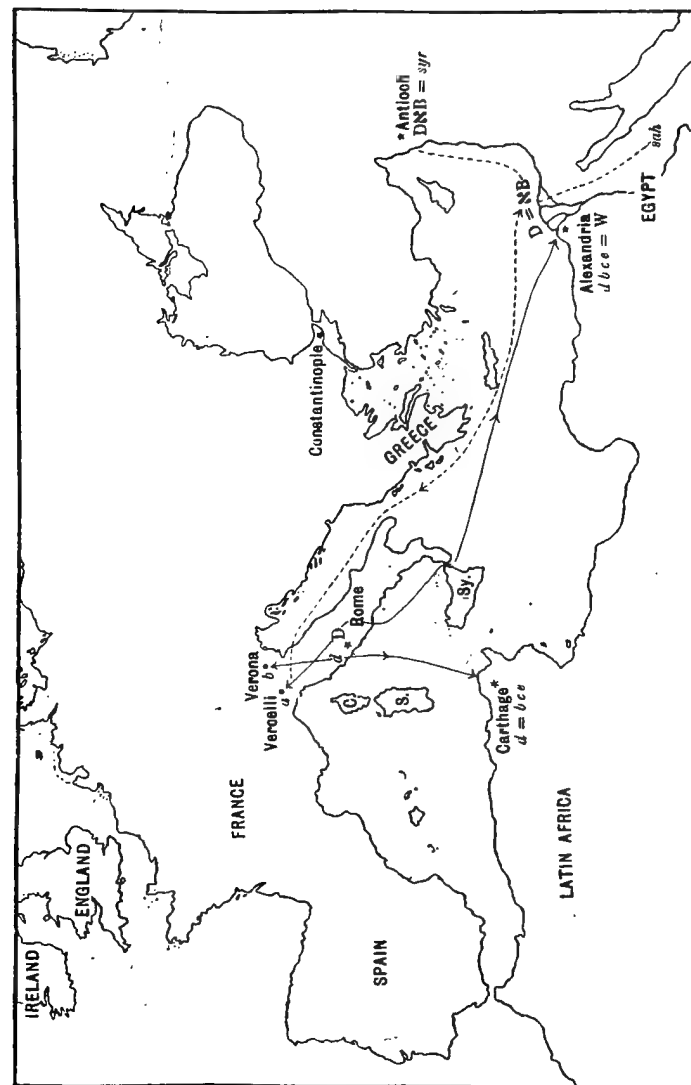
which seems to show that there was some trouble in an old parent as to the line arrangement of both *d* and 157. In the long lines of D<sup>sr</sup> καὶ begins six consecutive lines in vv. 31/32 so that there was room for trouble.

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 *occe*.

POSSIBLE COURSES OF TRANSMISSION OF ST. MARK'S LATIN,  
 GREEK, AND OR 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 *N* as much as B.]

### The "longer" text in B.

- xii. 14. We have to choose between  
κριτην simply D 28 33 c d *syx cu sin Tert*<sup>infc</sup>  
or {κριτην η μεριστην *NBL min aliq*  
δικαστην η μεριστην *AQRWXΓΔΠ unc<sup>10</sup> al. pl (μερ. η δικ. c<sup>cr</sup>*  
*aeth*) αρχοντα η κριτ. η μερ. *Sod*<sup>1132</sup> while 157 treats us to  
*αρχοντα και δικαστην (ex Act vii. 27)*

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 *syx cu sin Tert.* Cf. *Merx* vol. ii. p. 302 "Das jüdische Recht kennt keine besondere Erbkeller, es war Aufgabe höchstens eines 17 = 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 *N* and B.")

- ii. 22. — του (ante καθαρισμου) B<sup>ol</sup>  
47. — οι ακουοντες αυτου BW (*Orig<sup>int</sup>*) Ψ?? [*Sod non Lake*]  
48. ζητουμεν (*pro ζητουμεν*) *N*\* B 69 (6<sup>re</sup>?) followed by *W-H*, but this is *coptic* again! *Sah* has plainly the present *ενηγινε*. The imperfect would have the prefix *παπ* (and the perfect *εταν*). *Boh* two MSS express this imperfect *παπκωτ* against *εγκωτ* by all the rest. But *boh<sup>1</sup>* actually write *ζηππε ις πεκιωτ πεμ ανοκ πανοι πεμκαζ περητ πε εγκωτ ηρωκ*: "Behold thy Father and I we were grieving in heart, we seeking thee."
- iii. 4. βιβλιω B<sup>ol</sup>

- Luke iii. 8. αξιους καρπους (*pro καρπους αξιους*) B *Orig soli* (*contra rell et Orig<sup>int</sup> bis*)
33. — Αμιναδαβ B<sup>ol</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 συναγωγαις*) *NBDQWΨ min pauc.*
- v. 3. εκ του πλοιου διδασκεν (*pro εδ. εκ του πλοιου*) B<sup>ol</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 νομοδιδασκαλοι) } B<sup>ol</sup> B goes wild here about the + της (ante κωμης) } article. Having οι φαρισαι 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>ol</sup> Cf *Marc* ii. 12 harmonistic omission
- vi. 26. — οι πατερες αυτων B 604 *syx sin sah soli*  
31. — και υμεις B 604 Paris<sup>97</sup> a ff. l *W-H*  
34. — εστιν B 604 e *aeth* [*W-H*]  
37. δικαζετε B Paris<sup>97</sup>  
*ibid.* δικασθητε B<sup>ol</sup>
- vii. 35. δικαιωθη (*pro εδικαιωθη*) B<sup>ol</sup>  
39. ο προφητης BΞ et P<sup>cr</sup> soli et *W-H*  
47. + και (ante ολιγον αγαπο) B 892 Paris<sup>97</sup> soli cum *Evst antiq gr-copt* (*post fragm T<sup>r</sup>, vide Amélineau, p. 52*)
- viii. 13. αυτοι (*pro ουτοι*) B<sup>ol</sup> (*Sod<sup>1100</sup> cf. a c r*)  
23. > εις την λιμνη ανεμου B Paris<sup>97</sup> a soli  
25. — και υπακουουσιν αυτω B 604 *aeth* (*Sod<sup>1050</sup>*)  
27. τις ονηρ B<sup>ol</sup>  
35. — του (ante Ιησου) Instead of accusing B everywhere (I have not referred to the frequent loss of δ 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 = α 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>cr</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.





1.ike

viii. 45. — και οι μετ αυτου BII 604 *min<sup>s</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 IV-H, no word in margin). Well there are two variations of reading, και οι μετ αυτου EGH *etc* and και οι συν αυτω NACDW *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. συνητησαν 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 NB."

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>inc</sup>), by Thdt 2/3, by Epiph, by Caes<sup>scr</sup>, by Macarius, by Antioch<sup>l<sup>inc</sup></sup>, by Athan<sup>qu<sup>scr</sup></sup>, by Just<sup>Tr</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 διαδουαι N (e)) of most and Orig 1/2 is opposed by this selfsame Origen 1/2 with διδουαι and DLQ(W)X + two Eus<sup>t</sup> only (and d "dare" against ut det of the rest).

Luke

x. 24. "και ακουσαι (+μου) α ακουετε" B alone, not followed by W-H, YET *sah* SUPPORTS! Could anything tie *sah* and B closer together? Add Amélineau's T<sup>?</sup>, another ms from Egypt but Amé. prints του. (see below x. 38).

27. του θεου (pro του θεου σου) (H only supports B\*)

— και prim B<sup>ol</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. NC<sup>2</sup>L 1 33 Paris<sup>97</sup>)

xi. 9. ΚΑΓΩ ΥΜΙΝ ΛΕΓΩ ΥΜΙΝ ΑΕ 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 NBL alone Mark i. 39, xvi. 4, BL Luke xvii. 12 33, xxiii. 39 42, not NBL 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. βεζεβουλ NB only (as in Matt. x. 25) with Paris<sup>97</sup> βεζεβουλ 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 αγαπην 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 or 3</sup>) with N<sup>c</sup> if you please (not N\*) L 13-346-556 [non 69-124] 604 calmly substitute St. Matthew's *παρειναι* for St. Luke's *αφ*. N\* 57 y<sup>scr</sup> have *αφειναι*, and A compounds and conflates with *παρὰφειναι*. The rest with B<sup>cor</sup> *αφειναι*. So NBLA 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 r

28. αμφιαζει B

58. —απ' B 892 Sod<sup>85</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>89</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 αυτους... το μισειν και το λαιδορειν κεκωλυκεν και, Μετα του αντιδικου βαδιζων φιλος αυτου πειραθηναι απαλλαγηναι φησιν* (exactly as *sah*<sup>89</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). N supplies *εκ*. xxiii. 14. *κατηγορειτε αυτου* (—κατ') NALA against B.

xiii. 7. *τον τοπον* (pro την γην) B\* and 80 only, not followed by W-H. 17. *γενομενους* (pro γινομενους) B<sup>coi</sup> with 440 (N<sup>c</sup>AD *γεινομενους*, N\* *λεγομενους*)

27. *και ερει λεγων υμιν* (pro και ερει λεγω υμιν) BT 892 ONLY. Westcott-Hort actually follow this against the omission of *λεγω* by N 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 *acth 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 οίδα 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 ΑΡΧΟΝΤΩΝΦΑΡΙΣΑΙΩΝ.

32. *εις ειρηνην* (—τα) B p<sup>scr</sup> soli

xv. 4. *εχων*... *απολεση* B

10. —των (ante αγγελων) B<sup>coi</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 *para θεω*, = 243 Paris<sup>97</sup> *para 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 Text<sup>marc</sup> ill<sup>a</sup>*]

28. *οικοδομον* B<sup>coi</sup>

34. *δυο επι κληνης* (—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 *περι δε του λαζαρου γραφω* reads: "Ad Lazarum accedo," as if Eustathius were speaking, whereas some MSS read *γραφω* 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 *γραφω*.

‡ Tisch omits N in ed. viii.



*W-H* take the trouble to enclose *μας* 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. ἀποδεκατεω **N\*B** only (not even Paris<sup>97</sup>) seems purely preferential over ἀποδεκατω (= ἀποδεκατωω) of all others as well as *Orig Bas Cyr*. Is it conceivable that no trace of ἀποδεκατεω remains in our other documents and that to **N\*B** alone belongs the honour (against *Orig Basil Cyril*) of preserving the apostolic form of the verb? It is simply inconceivable. *W-H* follow **N\*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>ol</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. -ελπιων **B**<sup>sol</sup> Not noticed by *Tisch* in *ed* viii.

38. ο ερχομενος ο βασιλευς **B**<sup>sol</sup>

48. εξεκρεμτο **NB soli** (*pro* εξεκρεματο) *Contra* *rell et contra Orig*. (*Tisch*: *forma* κρεμομαι *pro* κρεμαμαι *a vulgari usu* *hand aliena videtur fuisse*) **NB** are sedulously followed by *W-H*.

- xx. 13. -τι ποιησω **B**<sup>\*</sup> [*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>1093 1253</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**<sup>\*</sup> *sol vid* (*pro* απεθανον) Not followed by *W-H* (although they use *ειπαν* in xx. 2 and elsewhere).

At *Luke* v. 2 **NCLQX** have *επλυναν* followed by *W-H*, but *BDW* have *επλυνον*, ix. 32 *ειδαν* **NLR**, 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 **N** *rell Eus Cyr Thdt*).

- xxi. 24. μαχαιρης **B\*Δ** 124 only followed by *W-H* and *Tisch* (for *μαχαίρας* all else including **N** and Paris<sup>97</sup>; *D* *ρομφαιας*) *Cf* *μαχαίρη* xxii. 49 **NB\*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*).

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, *syri sin* [*non cu*] only omit the introduction *ειπε δε ο κυριος*, and they alone).

- xxii. 40. προσευχεσθε μη εις πειρασμον (-εισελθειν) **B**<sup>\*</sup> *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**<sup>\*</sup> 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>st</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. **N**<sup>\*</sup> omits. **N**<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>ol</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 *σταυρωθτω*, in *Mark* *σταυρωσων*.]

26. απηγον (*pro* απηγαγον) **B** *c*<sup>st</sup> *f*<sup>st</sup> (Less happily *W-H* put this in the margin).

31. εν (-τω) υγρω ξυλω **BCT**<sup>1</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) **N\*BTΠ\*** *fam* 1

50. αγαθος δικαιος (-και) **B**<sup>sol</sup> *et sah* [*Soden* neglects this].

- xxiv. 15. αυτους (*pro* και αυτος) **B**<sup>ol</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>8 31</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* εταϣϣορτερ).

*θροω*, 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 *πτοω* 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 *s<sup>301</sup>*). Obs. Soden's new witness is a resident of *Sinai*.

<sup>Luke</sup> 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 εοδεοτ...οτοζ, εοδεοτ..* 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 *syr<sup>ch</sup> pesh<sup>h</sup>*. DL 382 † *Dial<sup>852</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 οσθα* **B<sup>so1</sup>**

52. *-μεγαλης* **B\* sol.** Notice here the bohairic (*aliter sah*) *οϣιϣ† ηραϣι* 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 προσηβντες* 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 *exteriti*.

† But 382 with **HΔ** has *λογισμοι* for *διαλογισμοι*!

Hence the **ΚΑΙΔΙΑΤΙΔΙΑΛΟΓΙΣΜΟΙ** became **ΚΑΙΔΙΑΤΙΛΟΓΙΣΜΟΙ** with **HΔ**  
**ΚΑΙΝΑΤΙΛΟΓΙΣΜΟΙ** with 382

*As to Latin sympathy consult first:*

<sup>Luke</sup> 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 εργαων αυτης N*  
*και εδικαιωθη η σοφια απο των τεκνων αυτης παντων*  
*A rell om sah boh*

(*- παντων N<sup>DFW</sup> LMX<sup>Y</sup> Sod<sup>950</sup> 1 13 28 604 al<sup>15</sup> arm syr cu*)

*W-H* places the reading of (**N**)**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 NB 69 124 157 346 it vg* (AT HOC EST PERE EX USU LATINORUM) *syr<sup>ch</sup>*."

The question is whether the omission of *παντων* outright by **N<sup>DFW</sup> LMX<sup>Y</sup> 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 **NB**. Either **NB** 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.

<sup>Luke</sup> i. 25. *- το (ante ονειδος)* **NB<sup>DLW</sup> 1** [*non fam*] 604 Paris<sup>97</sup>  
[*non al.*] The presence of *D* is suggestive.  
26. *απο (pro υπο)* **NBLW<sup>WY</sup> 1-131** [*non 118-209*]  
*fam* 13 2<sup>re</sup> 604 892 Paris<sup>97</sup> Why not *D* here?  
63. *ονομα αυτου (pro το ονομα αυτου)* **B\* 2<sup>re</sup> Orig<sup>em</sup>**, *sed ονομα αυτω L 604 Paris<sup>97</sup> Orig<sup>em</sup> ut Tisch aiebat* "atque ex his *L Orig<sup>4.89</sup> αυτω pro αυτου.*"  
69. *- του (ante παιδος)* **NBDLW 2<sup>re</sup> 892 Paris<sup>97</sup>** *Cyr contra rell et Eus*  
74. *- των (ante εχθρων)* **NBDLW fam 1 fam 13 33 892 Orig**  
[*non 604, vide infra Paris<sup>97</sup>*]

[*των εχθρων rell et των εκθρων R*]

[*παντων των εχθρων 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. *πασαις ταις ημεραις* (*omnibus diebus all Latt except a d*)  
**BLW 2<sup>re</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)* **NBD Sod<sup>950</sup> 131** [*non fam 1*] 2<sup>re</sup> **p<sup>cr</sup> 604**  
[*non Paris<sup>97</sup>*] = Latin or error from **ΑΥΤΗΝΗΑΠΟΓΡΑΦΗ**  
*ibid. κυρευνου (pro κυρηνιου) B (κυρινου W)*





Luke

- ii. 12. σημειον (-το) B<sup>Ξ</sup> 130 (= *Cod. gr-lat*) *sah contra*  
*rell omn et boh et N<sup>Ξ</sup> 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 ειαι εν τη συνοδια NBDLW Sod<sup>750</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 N<sup>BC</sup>\*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 :

*a ν α ζητουντες* (*pro ζητουντες*) N<sup>Ξ</sup>\*BCDLW Sod<sup>750</sup> Paris<sup>97</sup> and  
*latt<sup>91</sup> requirantes* (*a b e quaerentes*). Notice N<sup>Ξ</sup>\* had *ζητουντες*,  
 but N<sup>Ξ</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*) NBDLVW<sup>Ξ</sup> min<sup>30</sup> latt *Orig.* This is  
 followed by :

(38. απο (*pro εκ*) N<sup>BC</sup>CDLNQW<sup>Ξ</sup> 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. ηλανυετο α πο του δαιμονιου εις τας ερημους (*pro ηλ. υ πο του*  
*δαιμονιου ε. τ. ep.*) B<sup>Ξ</sup> only against N<sup>Ξ</sup> *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 N<sup>BC</sup>L<sup>Ξ</sup> 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 ιδου. 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 ουρανον υψωθειση, 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<sup>Ξ</sup> only and *a b e l q* followed by *W-H*.

x. 42. αυτης (*pro απ αυτην*) NBD<sup>SL</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 λυχρος του σωματος εστιν ο οφθαλμος + σου N<sup>Ξ</sup>\*ABCDMW  
*boh syr pesh latt et txt W-H et Sod.*

I class this here because N<sup>Ξ</sup>\*EGHKLSUVXΓΔΑΠ *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. ΟΦΘΑΛΜΟCOTAN 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 N<sup>Ξ</sup>B, 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 *testi-*  
*ficatis* of *d* and the *testificamini* of *rg*]. 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 unsatis-  
 factory *ad loc.*



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. - του (*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.  
- του (*ante αιματος*) *sec.* The same.

In both cases Coptic has the article.

- xii. 1. καταπατει 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 *συνπνεγειν* 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 *ϣατεκ†* 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 *αναπεμφω*. 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*.

Concerning the N.T. use of *εως*.

As the Grammarians are unsatisfactory as to the use of *εως* with and without *αν* or *ου* or *οτου*, 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 *εως* otherwise alone, especially with the genitive. Apart from over fifty cases of this use: *εως του αιματος*, *εως της συντελειας*, *εως εσχατου της γης*, *εως του θερισμου*,† *εως της ημερας*,‡ *εως αιωνος* (*alig*; *al. εις τον αιωνα*), *εως* (+ του FG only) *τριτου ουρανου etc*, there are besides many cases with indeclinable nouns, with particles, with participial substantives *etc*, as *εως Δαυειδ*, *εως των επτα*, *εως βηθλεεμ*, *εως της σημερον*,§ *εως επτακις*, *εως Σαμουηλ (του) προφητου*.

Even *εως ημισυ* LΔ (Mark vi. 23) where others have *εως ημισους* (or *ημισου* or even *ημισεως* [*και το ημισυ* D *b c ff*]), and such uses as *εως θανατου* (Matt. xxvi. 38, Mark xiv. 34), *εως αυτου* (Luke iv. 42), *εως τουτου* (Luke xxii. 51), *ουκ εστιν εως ενος* Rom. iii. 12 *all* and *Orig<sup>1st</sup> Ambrost* (except B 67\*\* (*syr*) - *ουκ εστιν*), *εως μεγαλου λεγοντες* (Act viii. 10), *διελθειν εως ημων* (Act ix. 38), *εως Αθηνων* (Act xvii. 15), *εως μεγαλου (αυτων)* (Heb. viii. 11) besides *εως εσω* (*οτι εσω* D *al.*), *εις την αυλην* (Mark xiv. 54), *εως του νυν* (Matt. xxiv. 21, Mark xiii. 19), *εως προς βηθανιαν* (NBC\*(D)L 1 33 *a* [*e quasi*], *εως εις al.*, *εως 237 latt*), *εως εξω της πολεως* (Act xxi. 5) [- *εως* only N 68 *d*], *εως επι την θαλασσαν* (Act xvii. 14) NABE *min lat copt syr* (*ως HLP al. arm Chr*), *εως ποτε* (Matt. xvii. 17, Mark ix. 19, Luke ix. 41, Jo. x. 24, Rev. vi. 10), *εως αρτι* (Matt. xi. 12, Jo. ii. 10 [*all except Γ εως του νυν*], *εως ωδε* (Luke xxiii. 5), *εως κατω* (Matt. xxvii. 51, Mark xv. 38), *εως ανω* (Jo. ii. 7).

Once with infinitive: *εως του ελθειν* (Act viii. 40), once with aorist: *εως ηλθεν* (Matt. xxiv. 39), once with present participle: *εως ελθων* (Matt. ii. 9) [see below Matt. xxvi. 36], or with participial noun *εως της παρουσιας* Jas. v. 7 (*εως αν ABKL Oec*); separated from the verb: 2 Thess. ii. 7, *εως εκ μεσου γενηται* (*εως αν FG only*); *εως το φως εχετε* (Jo. xii. 36), others *ως το φως εχετε*, and *Cyr hier* 1/2 *εως ου*.

In a great variety of ways *εως* is used in the N.T., and this may have led to carelessness.

† *εως του θερισμου* (Matt. xiii. 30) BD *Eulog*; but *μεχρι plur.* and *αχρι* N\*L, while *Chrys* mss give all three, *αχρι, μεχρι, εως*!

‡ *εως της ημερας εκεινης οταν αυτο πινω* (Matt. xxvi. 29), but *μεχρις αν πινω αυτο Clem*; *απο του νυν εως αυτο πινω Orig*; *ου μην πινω αυτον εως αν πινω Eus*.

§ Or even *εως την σημερον* G *min<sup>6</sup>* (Matt. xxvii. 8); *εως της σημερον ημερας* Rom. xi. 8 (without variation); and *εως σημερον* (2 Cor. iii. 15).

† 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.



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 ου ει μετ εμου* *all (except D\* om εως)*
- Mark  
vi. 45. *εως αυτος απολυει* (all, except D<sup>sr</sup> Sod<sup>750</sup> 2<sup>pe</sup> b = *αυτος δε*; *εως ιδειν αυτον Δ*; *απολυσει E\*ΚΓ, απολυση al.*, but *απολυει NBL*)
- Luke  
xiii. 8. *εως ου 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 = ω)*  
18. *εως ου 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* *ΧΓΔΔΠ<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>rodd</sup>*  
xxi. 22. *εως ερχομαι* *all (ερχομαι Γ min<sup>6</sup>)*  
23. *εως ερχομαι* *all*
- Act  
xxv. 21. *εως ου αναπεμφω* *all*
- 1 Tim.  
iv. 13. *εως ερχομαι* *all*
- Matt.  
ii. 13. *εως αν ειπω* *all*  
v. 18. *εως αν παρελθω* *prim loco* *all*  
*ibid.* *εως αν παντα γενηται* *sec loco* *Om αν B<sup>sol</sup>*  
26. *εως αν αποδω* *all except L min<sup>10</sup> εως ου, and - αν 33 [non B]*
- x. 11. *εως αν εξελθητε* *all*  
23. *εως αν ελθω* *Om αν NBX (εως ου N\*)*  
xii. 20. *εως αν εκβαλω* *Om αν LX*  
xiii. 33. *εως ου εξυμωθη* *all (as in Luke)*  
xiv. 22. *εως ου απολυση* *all (but απολυσει ΚΓ)*  
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 προσευξομαι* *B et plur; εως αν DKLM<sup>2</sup>ΓΔ; εως ου αν A; εως NCM\* 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 προσευξομαι* *+ αν U, + ου min alig; (προσευξομαι DHXΓ)*
- Luke  
ix. 27. *εως αν ιδωσιν* *all (as in Matt. xvi. 28).*  
xii. 50. *εως ου τελεσθη* *EG<sup>sup</sup>HSVXΓΔΔ Orig 1/4; εως ου NABDKLMRTUΠ Orig 3/4 Dion<sup>alex</sup>*  
59. *εως ου και το εσχ. λεπτον αποδω* *εως ου (A) DXΓΔΔΠ 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 NAMUΔΔ al.; εως ου 254*  
8. *εως ου ευρη* *Plur; εως ου NB (εως ου LX); om ου 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 απαρηνηση* *NBLT fam 13 157 (εως ου KMXΠ; εως ου D; πριν η ΣΑΓΔ<sup>sr</sup> A unc<sup>8</sup>)*  
18. *εως ου η βασ. του θεου ελθω* *(εως ου... NBC<sup>2</sup>FL)*  
xxiv. 49. *εως ου ενδυσησθε* *(εως ου 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>sr</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 ελθω* *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*



- Apoc. vi. 11. *εως πληρωσιν (-θωσιν CA)* **NA**B[*αρυδ al. = Q*]CP  
(*εως ου min aliq*)
- xx. 5. *εως τελεσθη* (*αχρι AB al.*)
- Add perhaps for further illustration :
- Mark xiii. 30. *μεχρις ου ταυτα παντα γενηται* *Plur (sed μεχρις ουτου B; μεχρι N; εως ου D, εως αν 1 13 28, εως W Sod<sup>950</sup> 2<sup>re</sup>)*
- Luke xxi. 24. *αχρι ου πληρωθωσιν* **NBL** *al.*  
*αχρισ ου* **CDR** *al.*  
*αχρι (-ου)* **AXIΓΔH unc<sup>3</sup> al. pl**
- Acts vii. 18. *αχρι ου ανεστη* **B\*CD**  
*αχρισ ου ανεστη* **NA**B<sup>3</sup>EHP *al. omn vid*
- Rom. xi. 25. *αχρισ ου το πληρωμα των εθνων εισελθη* *Omn (et B\* αχρι ου...)*
- 1 Cor. xi. 26. *αχρι ου ελθη* **N\*B\***  
*αχρισ ου ελθη* **N\*AB<sup>3</sup>CD\*FG** *Bas Cyr Chr 1/2 Euthal Dam*
- xv. 25. *αχρι ου αν ελθη* **N<sup>c</sup>D<sup>c</sup>EKLP** *Chr 1/2 Thdt Phot*  
*αχρι ου θη* **N\*AB\*P**  
*αχρισ ου θη* **B<sup>3</sup>D\*FG** *al. Orig (lect fluct ut infra) Hipp Eus Epiph Dam*  
*αχρισ ου αν θη* **N<sup>c</sup>D<sup>c</sup>KL** *(Cyr) Did Marc<sup>11ad</sup> Chr Thdt*  
*αχρισ αν θη* *Orig partim Ath*
- Gal. iii. 19. *αχρισ ου ελθη* *Plur et N Orig*  
*αχρισ ου αν ελθη* *B 17 71 Clem Eus*
- iv. 19. *αχρισ ου μορφωθη* **N<sup>c</sup>ACDEFGKLP** *Clem Meth 1/2 Eus*  
*μεχρις ου μορφωθη* **N\*B** 37 116 *(Meth 1/2)*
- Hel. iii. 13. *αχρισ ου το σημερον καλειται* *Omn (praeter M αχρι ου)*
- Apoc. ii. 25. *αχρι ου αν ηξω* **NC** *min pauc*  
*αχρισ ου αν ηξω* **P**  
*εως αν ηξω* **A** 47  
*αχρισ ου ηξω* 38 59 69 121  
*αχρισ ου ανοιξω* **B (= Q)** *min mult*  
*αχρισ ου ελθω* 56  
*αχρισ ου αν ελθω* 81
- vii. 3. *αχρι σφραγισωμεν* **ACP** 1 12 *al. pauc Orig<sup>11a</sup>*  
*αχρισ σφραγισωμεν* **N** 67  
*αχρισ ου σφραγ.* **B (= Q)** *al.*  
*αχρισ αν σφραγ.* 18 21 28 79 *al. pauc*
- xv. 8. *αχρι τελεσθωσιν* *Omn praeter C*  
*αχρισ ου τελεσθωσιν* **C**

- Apoc. xvii. 17. *αχρι τελεσθουσιν* **NA**P *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 **N** 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 **N\*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 **NA** *W-H Sod* and *latt* (except *c d*). Not even *Paris*<sup>97</sup> comes to join **NA** here. *Sod adds* <sup>950</sup> 8 371 1353.

Similarly :

32. *αποστεilas 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 **NA** and *D<sup>st</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 δουλou (pro εξ αυτων του δουλou του αρχ.)* **NBLT** *fam* 13 [non 124] non *W* non 157 non *Paris*<sup>97</sup> *hoc loco*.

- xv. 10. *γινεται χαρα ενωπιον αγγελων (- των)* **B<sup>ol</sup>** (*cf. lat*)
22. *+ ταχυ* **NBLX(D)** 892 *Paris*<sup>97</sup> *goth copt arm aeth<sup>11a</sup>* and *Latt*. This seems to be an accretion. The other Greeks witness to





Luke

the shorter text. W also opposes D here. (+ταχως D 13 157).

xv. 23. φερετε (pro ενεγκαντες) NBLRX Paris<sup>97</sup> latt syr<sup>97</sup> copt aeth (D) (D<sup>am</sup> 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 saluum facere a f l r vg; d with D goes on a separate course with bivicare and ζωγονησαι.

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 εν in syr cu sin where it seems to be confounded with εν. At any rate it was present in their Greek. [N = και εν τω χρονω.]

11. ετερον πεμφαι δουλων } NABLUΨ } cf lat (contra copt).

12. τριτον πεμφαι } NBLΨ min pc }

36. -του (ante θεου) NABDL (157 latt quos vide)

42. -ο (ante κυριος) BD only

NBDLQ latt pl.

xxi. 3. αυτη η πτωχη ABXW only and latt syr

34. αι καρδιαι υμων (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\*BCLM latt syr

xxiii. 42. -τω (ante ιησου) N\*BC\*L (latt). The coptic is very mixed here some sah and boh saying xε ic̄ = Jesu! others hic̄ xε 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>97</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 (νηαζωραϊος) and the Latins b d ff l\* similarly from a Greek. (The boh turns it nipeaηαζαρεο). r has nazoreno which is composite, but at some time clearly NBIL felt the latin influence.

Tisch adds here: "Luc iv. 34 ὡ ναζαρηνη non fluct," but D\* reads here ναζορ. D<sup>2</sup> Eust 47 ναζορ. e l\* q nazorene. Follows a quotation from Tert (q.v.). Tisch continues "xviii. 37 ὡ ο ναζωραιος habetur quae forma etiam septies in Actis legitur. Praeterea Joh ter ναζωραιος, Mc ter ναζαρηνος."

Anyhow, whether Latin or merely preferential, NBIL carve the usual special line here.

## Coptic.

Luke

ii. 9. εφοβηθησαν σφοδρα B<sup>901</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 N\*BDΞ b d e Eus, against rest and syr.

How is it that on so many of these occasions NB desert syr for copt if copt did not influence them? N corrector supplies και. L seems to be on the side of N<sup>2</sup> here. As regards L note that in Matthew i. 4 it writes Νασσων for ναασσων with sah 1/3 boh<sup>91</sup>.

26. Σεμεειν (pro Σεμει) NBL (892) b e copt

28. Ελμαδαμ (pro Ελμωδαμ) NBL (a b c e) boh (sah)

30. Ιωναμ (pro Ιωαν) NBI 604 al<sup>15</sup> c e copt

31. Μεννα (pro Μαϊναν) NBLX 33 157 892 c copt

† (ibid. Μετταθα B<sup>901</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 N\*B Sod<sup>351</sup> sol. c e sah [non boh] W-H

32. Σαλα (pro Σαλμων) N\*B sah boh<sup>91</sup> syr sin (et syr cu sin in Matt [non copt]) (To Tisch only aeth was known. Add sah and boh<sup>91</sup>.)

33. Αδμεν (pro Αμναδαβ) Sah and some, boh<sup>91</sup> αδμειν. But sah boh do not omit αμναδαβ outright as B does alone; sah substitutes αδμειν as N\* which please note. Aeth Adam Aminadab. Boh has Aminadab. W-H follow sah.

36. Καιωαμ NBL\* Sod<sup>705</sup> sah boh aeth W-H

37. Ιαπετ NB\* a l q aur sah [non boh] W-H

iv. 4. -αλλ επι παντι ρηματι θεου NBLW sah boh aliq [non omni habent multi] only.

16. Ναζαρα NB\*Ξ 33 [non Paris<sup>97</sup>] e Orig sah [non boh] (A<sup>97</sup> ναζαρετ)

43. οτι επι τουτο απεσταλ. (pro οτι εις τουτο απεσταλ.) NBLW fam 13 67 (604) Paris<sup>97</sup> only (a latt [non d e f q]) but compare

† Cf Matt. i. 12 σελαθιηλ B k (syr).



the form of *sah*  $\chi\epsilon\ \pi\tau\alpha\tau\tau\eta\pi\kappa\omicron\omicron\sigma\tau\tau\ \gamma\alpha\rho\ \epsilon\pi\epsilon\iota\rho\omega\delta\iota$ ,  
and the manner of *boh*:  $\chi\epsilon\omicron\tau\eta\iota\ \epsilon\tau\alpha\tau\tau\alpha\omicron\tau\omicron\iota\ \epsilon\theta\delta\epsilon\phi\alpha\iota$ .

iv. 44.  $\tau\eta\varsigma\ \iota\omicron\upsilon\delta\alpha\iota\alpha\varsigma\ (\text{pro } \tau\eta\varsigma\ \Gamma\alpha\lambda\iota\lambda\alpha\iota\alpha\varsigma)$  NBCLQR 157 892 Paris<sup>97</sup>

*sah boh syr sin*  $\tau\omega\upsilon\ \iota\omicron\upsilon\delta\alpha\iota\omega\upsilon\ \text{W}$

v. 1.  $\kappa\alpha\iota\ \alpha\kappa\omicron\upsilon\epsilon\iota\nu\ (\text{pro } \tau\omicron\upsilon\ \alpha\kappa\omicron\upsilon\epsilon\iota\nu)$  NABLWX *fam* 1 213 892  
Paris<sup>97</sup> *c copt aeth arm*

2. Order:  $\pi\lambda\omicron\iota\alpha\ \delta\upsilon\omicron$  BW 22 892 Paris<sup>97</sup> *a e sah boh syr*  
*contra rell.*  $\omicron\mu\ \delta\upsilon\omicron\ \text{N}^*$  W-H follow B in text.

5.  $-\alpha\upsilon\tau\omega$  NB 604 *Sod*<sup>1200</sup> *e boh* [non sah] W-H

17.  $\kappa\alpha\iota\ \delta\upsilon\upsilon\alpha\mu\iota\varsigma\ \kappa\upsilon\rho\iota\omicron\upsilon\ \eta\upsilon\ \epsilon\iota\varsigma\ \tau\omicron\ \iota\alpha\sigma\theta\alpha\iota\ \alpha\upsilon\tau\omicron\upsilon\varsigma$  Most, but NBLΞ  
and W Paris<sup>97</sup> *Cyr*<sup>vis</sup> change the last word to  $\alpha\upsilon\tau\omicron\upsilon\ \nu$  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 NB  
we would find a different state of things in these versions at  
v. 5, v. 17. But if NB consulted both versions (as seems  
abundantly illustrated in these notes) then we have the only  
good reason for the wavering agreement of NB together now  
with *boh* now with *sah*, and of the agreement of N 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 NBLΞ 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 NB text it would have omitted here as well as in  
v. 5, and had *sah* been following NB text it would have  
omitted in v. 5 as well as here in v. 20. See below at vi. 18.

vi. 17.  $+\pi\omicron\lambda\upsilon\varsigma\ (\text{post } \omicron\chi\lambda\omicron\varsigma)$  NBLW *fam* 1 892 Paris<sup>97</sup> *syr sch pesh*  
*sah* [non boh]

18.  $\epsilon\upsilon\omicron\chi\lambda\omicron\upsilon\mu\epsilon\upsilon\omicron\iota\ (\text{pro } \omicron\chi\lambda\omicron\upsilon\mu\epsilon\upsilon\omicron\iota)$  NABL 1 [non 118-209] 157 273  
Paris<sup>97</sup>. 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  $\epsilon\pi\alpha\tau\tau\epsilon\lambda\epsilon\kappa\omicron$   
is the word used! (*sah* different  $\pi\epsilon\tau\epsilon\lambda\omicron\kappa\epsilon\ \epsilon\delta\omicron\lambda$  = also  
Acts v. 16 Balestri edition).

Note that at Acts v. 16  $\omicron\chi\lambda\omicron\upsilon\mu\epsilon\upsilon\omicron\varsigma$  is read by all Greek mss.  
Turning up *boh* there, we find quite a different expression  
 $\pi\epsilon\lambda\epsilon\ \kappa\eta\ \epsilon\tau\epsilon\lambda\epsilon\kappa\ \pi\tau\epsilon\pi\ \kappa\iota\pi\eta\alpha\ \pi\alpha\kappa\alpha\kappa\alpha\rho\tau\omicron\pi$ .

Can we now doubt that  $\epsilon\upsilon\omicron\chi\lambda\omicron\upsilon\mu\epsilon\upsilon\omicron\iota$  came from  
 $\epsilon\pi\alpha\tau\tau\epsilon\lambda\epsilon\kappa\omicron$  and not vice-versa?†

† A still more subtle borrowing from *sah* is done by N alone in Luc xviii. 5 where N  
substitutes  $\pi\alpha\rho\epsilon\upsilon\chi\epsilon\iota\nu$  for  $\pi\alpha\rho\epsilon\chi\epsilon\iota\nu$  of B and all the rest. Consult Horner's note in *sah*  
as to  $\text{C}\text{O}\text{T}\text{E}\text{Z}\text{O}\text{I}\text{C}\text{E}$  meaning "addeth trouble."

Forms of  $\omicron\chi\lambda\epsilon\omega$  are nowhere else used. It is thoroughly  
Lucan, and a  $\acute{\alpha}\pi\alpha\chi$  *leg.* of his in the Gospel once, and in  
Acts once.

Both  $\omicron\chi\lambda\epsilon\omega$  and  $\epsilon\upsilon\omicron\chi\lambda\epsilon\omega$  are used in the classics, and the  
dictionary gives away another secret, for under  $\omicron\chi\lambda\epsilon\omega$  we find  
"More usual in its compounds."

Hence a change from  $\omicron\chi\lambda$ . to  $\epsilon\upsilon\omicron\chi\lambda$ . is far more likely than  
the accusation tacitly levelled against poor long-suffering  
"Antioch" of changing  $\epsilon\upsilon\omicron\chi\lambda$ . "of the best mss" to  $\omicron\chi\lambda$ . St.  
Luke gives this the lie direct in Acts.

The Latin in Luke is *verabatur*, and in Acts *veratos*, with  
*verabatur* by *d p gig Lucifer*.

The Coptic of Acts  $\epsilon\tau\epsilon\lambda\epsilon\kappa\omicron$  = *cruciatu*, *veratus* (Peyron p. 373)

$\tau\epsilon\lambda\epsilon\kappa\omicron$  *afflictio*, *cruciatu*, *poena* (Peyron p. 259).

Note that  $\kappa\alpha\iota$  before  $\epsilon\theta\epsilon\rho\alpha\pi\epsilon\upsilon\omicron\upsilon\tau\omicron$  omitted by NABDLQ is  
also the coptic manner here (*boh* and *sah*).

Luc vii. 15.  $\epsilon\kappa\alpha\theta\iota\sigma\epsilon\nu\ (\text{pro } \alpha\nu\epsilon\kappa)$  B *Sod*<sup>1341</sup> *sol* = *e Iren*<sup>int</sup> (sedition). Cf. *sah boh*

viii. 5.  $\alpha\ \mu\epsilon\nu\ (\text{pro } \omicron\ \mu\epsilon\nu)$  BW *sah* [non boh]

$\alpha\upsilon\tau\alpha\ (\text{pro } \alpha\upsilon\tau\omicron)$  B 16 21 273 *sah* [non boh]

6.  $\epsilon\pi\iota\ \pi\epsilon\tau\rho\alpha\nu\ (-\tau\eta\nu)$  B Paris<sup>97</sup> *boh* (indef. article)

19.  $\pi\alpha\rho\epsilon\gamma\epsilon\nu\epsilon\tau\omicron\ (\text{pro } \pi\alpha\rho\epsilon\gamma\epsilon\nu\omicron\tau\omicron)$  BDX *d* 50 71 273 Paris<sup>97</sup> *boh*  
(definitely 3rd pers fem sing) (*sah*)

43.  $-\iota\alpha\tau\rho\iota\varsigma\ \pi\rho\omicron\sigma\alpha\nu\alpha\lambda\omega\sigma\alpha\sigma\alpha\ \tau\omicron\nu\ \beta\iota\omicron\nu$  BD *sah syr sin* [non cu]  
*hier*<sup>BC</sup>

x. 24.  $\alpha\kappa\omicron\upsilon\sigma\alpha\iota\ \mu\omicron\nu\ \acute{\iota}$  BT<sup>1</sup> (? *Habet* του) *sah sol*

35.  $>\epsilon\kappa\beta\alpha\lambda\omega\nu\ \epsilon\delta\omega\kappa\epsilon\nu\ \delta\upsilon\omicron\ \delta\eta\nu\alpha\rho\iota\alpha$  B *sah sol*

38.  $-\epsilon\iota\varsigma\ \tau\omicron\nu\ \omicron\iota\kappa\omicron\nu$  B *sah sol*

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.  $+\epsilon\nu\ (\alpha\nu\tau\epsilon\ \tau\eta\ \alpha\sigma\tau\rho\alpha\pi\eta)$ ... B Paris<sup>97</sup> *sah boh*

37.  $-\tau\iota\varsigma$  NBLT<sup>1</sup> *fam* 1 *fam* 13 157 604

Paris<sup>97</sup> against all the rest *syr latt* 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  $\tau\iota\varsigma$  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*  $\pi\chi\epsilon\omicron\tau\phi\alpha\rho\iota\varsigma\epsilon\omicron\varsigma$  [Horner has no  
remarks on  $-\tau\iota\varsigma$  in the above Greek mss] and this caught the  
eye of the parent of NBL Paris<sup>97</sup> etc, and led to its being  
dropped in copying. There is no sense in conjecturing an  
addition here,  $\epsilon\nu\ \delta\epsilon\ \tau\omega\ \lambda\alpha\lambda\eta\sigma\alpha\iota\ \epsilon\rho\omega\tau\alpha\ \alpha\upsilon\tau\omicron\nu\ \phi\alpha\rho\iota\sigma\alpha\iota\omicron\varsigma$  being







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<sup>1</sup>\*ΓHS, has "in the man" *ΕΤΔΕΙΝ ΠΙΡΩΛΕΙ*, not *ΠΙΡΩΛΕΙ*. That is the only support for B<sup>st</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 γωλζ, ποτωτ*) *syr*, while *boh* omits *μιαν* (= *οτ κερεα* most, *οτ γωλζ* 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>n</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 *fl rg*) = also coptic (*boh* and *sah*).

- xvii. 19. —η πιστις σου σεσωκε σε B<sup>ol</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	ϣϣπειρεα	η	παι
114	„ ϣϣπειρεα	η	ϣϣ παι
70	„ ϣϣπειρεα	η	ϣϣ παι
64	„ ϣϣπειρεα	η	ϣϣ παι
91	„ ϣϣπειρεα	η	ϣϣπειρεα
89	„ ϣϣπειρεα	η	ϣϣ παι
25	„ ϣϣπειρεα	η	ϣϣ παι

while in the same verse —*απληθητε μηδε* of B *fam* 13 [157] seems to correspond closely to *sah*.

Luke

- xvii. 33. *οσ δ' αν (προ και ος εαν)* NBL<sup>Ψ</sup> 69 245 892 Paris<sup>97</sup> *al.*  
*perpauc boh<sup>tres</sup> BFM*

35. +η (*ante* *μια*) So N<sup>o</sup>BDR *Sod*<sup>90</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>st</sup>] *boh<sup>91</sup>*  
*ibid.* *επισυναχθησονται (προ συναχ.)* NBLQ *Eust* 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 NABL<sup>Ψ</sup> 33 157 *f<sup>st</sup>* 892 Paris<sup>97</sup> *Eust* 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 trt*  
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>st</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) NBLV 33 36 57 108 213 Paris<sup>97</sup> *boh sah*.  
(The rest vary and *a nec amplius*).

42. αὐτος γαρ (pro και αὐτος) 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)XV *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>res</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 θνεσθαι το πασχα Most, but BCL and D 892 [but not *N relt*] 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 *η*—"is numbered to slaughter the passover in."

19. -εις (ante την εμην) B<sup>ol</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>sr</sup>LT 157 z<sup>sr</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>321</sup> *sah boh Bas* 1/2 *syr sin*  
[contra *syr cu et rell omni et contra WV* 892 Paris<sup>97</sup>]

36. δε (pro ον) NBLTD Sod<sup>950</sup> Paris<sup>97</sup> Laura<sup>A 104</sup> *e d sah boh*

Luke

xxiii. 37. το (pro τα) NBDLQ<sup>750</sup>TW Sod<sup>750</sup> (B & G) 1 157 *b d sah boh* (*syr*)

39. -και (ante οι μαθηται) B\*V Paris<sup>97</sup> Sod<sup>all</sup> *sah aeth* (*boh*<sup>res</sup>)

57. Order: ουκ οίδα αυτον γυναι (pro γυναι ουκ οίδα αυτον) NBLTXV 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>h</sup>).

68. -μοι η απολυσητε NBLT Sod<sup>950</sup> *boh Cyr* (*fam* 1 157 Paris<sup>97</sup> *sah habent μοι*)

xxiii. 6. -γαλιλαιαν (post ακουσας) Only NBLTT<sup>1</sup> *boh* (against *sah syr lat* and the rest) *Sah* is very definite *ΔΕ ΤΤΑΛΙΛΑΙΑ*, and 892 Paris<sup>97</sup> do not omit nor *WV*. 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 NBKLM<sup>TI</sup> minn *pauc f*  
130<sup>st</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 ABKLT<sup>TI</sup>Π (A here replaces *N*) 892 Sod<sup>321</sup> *a vg*<sup>r</sup> *sah boh* [non omni] 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 κοιλια) NBCNTX 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>L</sup> 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>1</sup> Sod<sup>371</sup> sah boh (contra mundum)  
*ibid.* — γραμμασιν Ελλ. και Ρωμ. και Εβρ. **Ν**<sup>ca</sup> [*Habet N*] **BC**<sup>1</sup> L  
 Paris<sup>97</sup> sah boh [non omi] to which add a *syr cu sin*, but against all else and *Cyr*.
40. επιτιμων αυτω εφη (pro επιτιμα αυτω λεγων) **NBC**<sup>1</sup> LX  
 213 Paris<sup>97</sup> 892 boh<sup>91</sup> [non sah] (*syr και εφη*)
43. — ο ιησους **NBLT**<sup>1</sup> Evst 26 e<sup>\*</sup> sah boh contra rell et contra  
*Chr*: ("οι μανιχαιοι—επιλαβομενοι του χωριου τουτου φασιν"—  
 ειπεν ο χς· αμην αμην...)
44. και ην ηδη ωσει ωρα εκτη (pro ην δε ωσει ωρα εκτη) **BC**<sup>1</sup> LT<sup>1</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 οτοϑ πε φηλτ ϑηλη πλχπτ πε,  
 (while sah is πε πηλτ δε πλχπτο 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 dis-  
 allowed, 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 ϑηλη 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>11</sup> eg<sup>9</sup>), but there  
 is room for a great muddle here, because the word for ωσει  
 (= πλ or πλτ) 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 γυναikes **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 φηλτ, πηλτ, 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 μωνσεως 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 μωνσεως 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> peah* [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<sup>1</sup> LNX 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. 82?







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 υψηλων **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<sup>\*</sup>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) **BL** 157 syrr 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' αυτου 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. μαριαν 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 *αυτοι* in the syriac (ܐܘܬܝܐ). W-H do not add.

Cf boh (aliter expr sah).

xvi. 3. σκαπτειν ουκ ισχυω **KAI** επαιτειν αισχυνομαι. All syrr 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 *kai* to coptic influence on B, the *coptics* having previously imbibed it from a Graeco-syriac.

Notice both *coptic* and *syr* say *οταν μετασταθω* **EK** της οικονομιας in the very next verse (xvi. 4) with **NBD** min aliq (apo LX 892), while the majority of Greeks are content with the partitive genitive. W-H have *εκ*, but ignore +*kai* of B.

† These things must be weighed carefully. Take for instance soon after, at xxiii. 2 it is a difficult question whether *ημων* belongs after *εθνος* ("ευρομεν διαστρεφοντα το εθνος [ημων]"). It is added by **NBDHKLMRTΠΥ** min<sup>90</sup> it vg sah boh syrr arm aeth, but withheld by **AEGSUVWXΓΔΛ** min plur Marcion<sup>Epiph</sup> bis *Eus* Cyr *Thdt*. Here Marcion adds *και κυταλυσοντα 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 *ημων* is absent there. Vv 13/14 run: *πειλατος δε συγκαλεσαμενος τους αρχιρεις και τους αρχοντας και τον λαον ειπεν προς αυτους προσηνεγκατε μοι τον ανθρωπον τοντον ως αποστρεφοντα τον λαον και ιδου εγω...*

Luke

xxiii. 5. διδασκων καθ ολης της Ιουδαίας και αρξαμενος... **NBLTT<sup>1</sup>**  
Paris<sup>97</sup> only with *syrr*, vg codd omn [praeter W] add *kai*,  
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>1</sup>** and *boh* only omit *γαλιλαιαν* after *ακουσας*.  
Sah **XE** **ΤΤΑΛΙΖΑΙΑ** does not, nor *syrr*, nor *latin*, nor  
the rest.

xxiv. 13. Order: εν αυτη τη ημερα ησαν πορευομενοι **NB** syr *Eus* W-H.

### NB Syr Latin against Coptic.

iii. 14. τι ποιησωμεν και ημεις (pro και ημεις τι ποι.) **NBC<sup>\*</sup>LWE**  
1 [non fam] fam 13 892 Paris<sup>97</sup> b c e f ff g, l q syr sah (om D d  
Erst 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 syr W-H<sup>1st</sup> Sod<sup>1st</sup> Orig?

xxiii. 2. +και (post διδοναι) **NBLT** 106 892 Paris<sup>97</sup> Sod<sup>950</sup> 178 351 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<sup>\*</sup>BL** (BL omit λεγων, **NC<sup>\*</sup>** do  
not), a b ff r (nonne), sah boh (**XE** **ΛΗ ΠΘΟΚ ΔΠ ΠΕ ΠΧC**)  
syr cu sin hier [non sch pesh] arm aeth W-H et Sod txt  
contra rell omn Sod<sup>mm</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>mm</sup> sah 1/2 boh<sup>1re</sup> W-H [nil mg]  
38. εν τη καρδια (pro εν ταις καρδιας) BD a b c d e ff l gat vg<sup>22</sup>  
[hiat r<sub>2</sub>] sah aeth W-H (Dial εις την καρδιαν) (Teri<sup>mm</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 **η** 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 *syr 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* **ℵ** *rell et latt boh syr pesh arm aeth.*  
 xvi. 3. σκαπτειν ουκ ισχυω **KAI** 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>ms</sup> [*Negl Sod*  
*sah syr*]  
*μιαν κεραιαν* **ℵ** *rell et latt.*

*Examples of Synonyms.*

- i. 6. εναντιον **ℵBC\*XY** 73 239 892 Paris<sup>97</sup> [non *Sod*<sup>minn</sup> <sup>vid</sup>; om.  
*Sod*<sup>370</sup>] *Cyr W-H* & *Sod* *txt* against *rell* and *Orig.*  
 76. ενωπιον (*pro pro προσωπου*) **ℵBW** *Sod*<sup>34</sup> *Orig* 1/2 [non *minn*]  
*W-H* [non *Sod*].  
 ii. 3. εαυτου (*pro ιδιαν*) **ℵ<sup>c</sup>BDLWΞΨ** 2<sup>re</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>vis</sup>.  
 57 *εν τη ιδια πατριδι* **ℵZ** 892 *minn*<sup>al.</sup> <sup>περπαυ.</sup> *et*  
*Sod*<sup>14</sup> [non *W-H*<sup>14</sup>] (*pro εν τη πατριδι αυτου rell*).

*Homoioteleuton.*

Consult xiv. 1 —των (*post αρχοντων*) **ℵBK** 892 [non *al.*] [*W-H*].

*Form.*

- Luke xii. 28. αμφιαζει B<sup>ol</sup> *et W-H* *txt* [nil in *mg*]  
 See xviii. 12. αποδεκατευω **ℵB** *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. “εις εαυτον δε ελθων εφη (*vel ειπεν*) ποσοι μισθιοι του πατρος  
 μου περισσεουσιν αρτων.”  
*περισσεουνται* **BAP**† *fam* 1 [non 131] 94 Paris<sup>97</sup> *Eust* 2.  
*Sod*<sup>1353 1443</sup>. *Tisch* adds “*cat*<sup>OX</sup> 118 *schol*<sup>254</sup> *et allor.*”  
*περισσεουσιν* **ℵ** and all the rest including *V*.

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. (*Eust* 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 *περισσεουνται*  
 from all our Greek mss except the handful named above, for  
 there would be no reason for the change; whereas the change  
 from *περισσεουσιν* to *περισσεουνται* 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 *περισσεουνται*. Neither **ℵ**  
 nor W nor 604 nor 892 agree to change *περισσεουσιν*. *W-H*  
 follow BAP, but not *Soden* here.

*Change of Mood.*

- Luke vii. 7. ιαθητω (*pro ιαθησεται*) **BL** *Sod*<sup>371</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*) **BLΞ** [non *minn* *vid*] *W-H*. As to  
 this being a real preference, consult viii. 20 29 in this chapter  
 where **BΞ** 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 κατακημνισαι αυτον **ℵBDLW** 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>750 178 1260</sup> *copt Orig*  
*W-H Sod*  
*εις το κατακημνισαι αυτον* *ℵ* *rell et Ψ* (om. 346)  
 (*Soden*'s <sup>1493</sup> omits *ωστε*, and his critical *fam*<sup>64</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 *ϥωcτε* in coptic and had then reacted on *NBL*, 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 *NB* (alone with *a b e l q*) for *ωστε ετοιμασαι* of practically all (*sah* omits *ωστε* and *ως*: simply *εκοβιτε sah*, while *b<sup>oh</sup> 7 mss* has *ϥωcτε*, 12 mss *ϥωcδε*, 2 mss *ϥωc* with *NB*). 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 εμπαίξαι*, 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 *NBCDL y<sup>cr</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 *NB* 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>tr</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 δυιασθαι ημας* changed to *ινα το* by FG only (cf. *lat*)  
vii. 3. *εις τα συναποθανειν*  
viii. 6. *εις το παρακαλεσαι ημας* „ „ *ωστε* by 3 35 115 d<sup>cr</sup> al. *pauc.*
- Gal.  
iii. 17. *εις το καταργησαι*
- Eph.  
i. 18. *εις το ειδειναι* changed to *ινα οιδατε* by FG only (cf. *lat*)
- Phil.  
i. 23. *εις το αναλυσαι* Most and *Clem* (-*εις* DEFG; -*εις* to Antioch)
- 1 Thess.  
ii. 16. *εις το αναπληρωσαι*  
iii. 2, 13. *εις το στηριξαι*  
5. *εις το γνωναι*  
10. *εις το ιδειν* (*εις το ειδειναι*, 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 ανευεγκειν 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 μη κετι 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 **NB** 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 **N** (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 εγκω, and viii. 27 εξελθοντι δε αυτω, which are not, properly speaking, absolutes]. This is quite illuminating as to the action of the **NB** 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
- Mark x. 46 και ερχονται εις Ιεριχω και εκπορευομενου αυτου απο Ιερ.
- xix. 15. και εγενετο εν τω επανελθειν αυτου
- 29. και εγενετο ως ηγγισεν εις βηθφαγη και βηθανια
- Cf Matt xxi. 10 και εισελθοντος αυτου εις Ιεροσ.
- Mark xi. 1 και οτε εγγιζουσιν εις Ιεροσ.
- xxii. 66. και ως εγενετο ημερα

† 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 = *auñito 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 τετραρχουντος...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>1483</sup>; κατελθοντι τω ιω c<sup>rr</sup> x<sup>rr</sup> Sod<sup>1413</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 απαθροισομενων
- 53. λεγοντος δε αυτου by most κακειθεν εξελθοντος αυτου NBCL 33 Paris<sup>97</sup> W-H<sup>141</sup> Sod<sup>141</sup> txi
- (xii. 36. ινα ελθοντος και κρουσαντος (+ αυτου A 251 Sod<sup>148</sup> s 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 πορρωτοντος
- xv. 14. διαπανησαντος δε αυτου
- 20. ετι δε αυτου μακραν απεχοντος



Luke

- xvii. 12. και εισερχομενου αυτου  
 xix. 11. ακουοντων δε αυτων  
 33. λυοντων δε αυτων  
 36. πορευομενου δε αυτου  
 37. εγγιζοντος δε αυτου (D d syr cu sin εγγιζοντων δε αυτων)  
 xx. 1. διδασκοντος αυτου... και ευαγγελιζομενου (+ αυτου Γ c)  
 45. ακουοντος δε παντος του λαου  
 xxii. 10. εισελθοντων υμων  
 47. επι αυτου λαλουντος  
 53. οντος μου  
 55. (περι)αψαντων δε (+ αυτων some) . . . και συνκαθισαντων  
 (+ αυτων some)  
 60. επι λαλουντος αυτου  
 xxiii. 45. (του ηλιου εκλιποντος)  
 xxiv. 5. εμφοβων δε γενομενων αυτων... (D ευφοβοι δε γενομεναι...)  
 31. (λαβοντων δε αυτων τον αρτον απ αυτου D c d e Orig See ordinary text)  
 41. επι δε απιστουτων αυτων

In all these cases, except where marked, there is no variation among mss and no substitution of dative for genitive.† May we not fairly claim then to have caught our hare? If an Antioch revision had changed genitive absolutes in Matt. and Mark to dative absolutes as inferentially claimed by the Hort school, they would surely have done the same in St. Luke. But there is no trace of it here. As for Egypt, there was no room for change to genitive absolute in St. Luke for he does not use the dative absolute. [See later again as to St. John in this connection.]

#### Simple for Compound Verbs.

Here we have a check as to NB from the language of St. Luke. (Cf. Hobart, 'Medical Language of St. Luke,' *passim*. See also Blass, 'Philology of the Gospels,' London, 1898, p. 117.)

- v. 2. Of the washing off of the nets.

For απεπλυναν of most, επλυναν is used by NC\*<sup>L</sup>QX 239 299 372 Paris<sup>97</sup> W-H<sup>ms</sup> and επλυνον by BDW 91 892 W-H<sup>ms</sup>, but this seems to be an "improvement" or reflection of *larabant* of the Latins, for St. Luke's diction calls for απεπλυναν (So Sod<sup>112</sup>). Cf. απομισεω x. 11, εκμισεω vii. 38 44, απολουειν Acts xxii. 16. απεπλυναν is peculiar to Luke, and NBD and the few offend by removing the απο. Observe that 91-299 revise. They are part of the 1 family; but 1 and the rest hold απεπλυναν. απομισεω is also peculiar to St. Luke.

- xii. 20. αιτουσιν (pro απαιτουσιν) BLQT 33 Paris<sup>97</sup> d W-H, against the rest with N, D<sup>sc</sup> and W and 892, the latter doubtless holding

† Methodius is the only one to do so at xii. 36.

Luke

the true base, since απαιτω 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>sexles</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>150</sup> al. <sup>trcs</sup> fam 13 [non 124] 892 (πωλουνται) 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 Boes 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>ms</sup>X fam 13 33 213 Paris<sup>97</sup> Sod<sup>112</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>





Laura<sup>A 101</sup> *Erst*<sup>quingne</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 *διαμερισθησονται* *παιτρ...* it says *πατρ διαμερισθησεται μετα του υιου αυτου, υιος μετα του πατρος αυτου...*

- xxi. 25. *εσονται σημεια* **NBD** *Sod*<sup>1248</sup> *latt copt W-H* (*pro εσται rel*)  
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>950</sup> *al. octo* 1 33 267 *Orig et Sod*<sup>1st</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.

- xxv. 14. *λιμος ισχυρα* **NABDL** 1 33 131 213 892 *Paris*<sup>97</sup> *W-H et Sod*<sup>1st</sup>.

*λιμος ισχυρος* *Rel omni et fam 13* (*vide infra*)  
Both genders being found in classical writers.

Note. At Luke iv. 25 *λιμος megas* stands in all [as to W see below] (except *fam* 13 and that is divided, 13-69-556 giving *μεγαλη* and 124-346 retaining *megas*) so that if any argument can be based at all it clearly accuses NABDL 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 *megas* in square brackets, which generally indicates an omission. So *e l*.)

In the third place at Act xi. 28 *λιμον μεγαλην* is found by NABD<sup>2</sup> some *minn* (see *Sod*<sup>1012</sup>) against *λιμον megan* of D\*EHL<sup>P</sup> *al. Chr Chron*, so that NAB are between two stools, leaving *megas* 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 *megas* at iv. 25, where NB 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>950</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 NH *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.

- viii. 29. *απο pro υπο* BΞ *W-H*<sup>1st</sup> } (*Soden* adds nothing).  
43. *απ pro υπ* BARE *W-H* }  
xii. 54. *επι δυσμων* (for *απο δυσμων*) Only NBL 64 *Sod*<sup>148 & 371</sup>.  
*Tisch* adds "al. ? neglexer. conlatores," but this does not appear to be so, and even *Paris*<sup>97</sup> and 892 have *απο* (*εκ Sod*<sup>1094</sup>).  
So has W. Add for *επι sah* with *εβραι* *ετι*, and *aeth*



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 εξ*), 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>901</sup> *Dial Clem*<sup>904</sup> *Orig*† *Eus*<sup>916</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>916</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 permix 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 *ευχουαι* does not occur in the Gospels.)

In *Acts* we find only one instance:—

- viii. 15. *οιτινες καταβαιντες προσηυξατο 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>9</sup>E<sup>9</sup>KLP  
" *υπερ* " " BD<sup>9</sup>E<sup>9</sup>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 προσευξασθωσω 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 δεσμεως προσευχομενοι εν παντι καιρω εν πνευματι και εις αυτο αग्रυπνουντες εν παση προσκαρτερησει και δεσει περι παντων των αγιων*. Here *περι* is the reading of most, but *υπερ* is read by D<sup>9</sup>E<sup>9</sup>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<sup>9</sup>E<sup>9</sup> corrected by D<sup>9</sup>E<sup>9</sup> from *υπερ* to *περι*. It is to be noted that NB abandoned the coptic *εχεν* and that both coptic versions support *υπερ* in St. Luke. The alternative which caused *Hort* to favour *περι* is that *υπερ* is "Matthaean" 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 **NB** 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 “Matthaean” 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 **NB**, like Dr. Hort, turned up *St. Matt* v. 44 for instruction and “control” as to *υπερ* being “Matthaean” 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*... **NB**—(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 υμας*...

**NB** retain the Lucan *και* and add the Matthaean *γαρ*.

† *περι* and *υπερ* were early interchanged, for Polycarp<sup>ad</sup> Phil vi. cites *Romans* xiv. 12 as: *και εκαπτον 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* *secundum* in the phrase: *ου περι των δε ερωτω μωρον, 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 ειληγειτε τους καταρωμενους υμιν και ευχεσθε υπερ των επηρεαζοντων υμας*. *Justin*<sup>191d</sup>.

§ Hort himself ('Notes on Select Rldgs.' 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 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>399</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 επιγρους 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>50</sup>] *a c d e W-H et Sod txt contra rell et Orig.*
- v. 2. *απ αυτων αποβαντες* (*pro αποβ. απ αυτων*) (**N**)**BUDLW** 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>ms</sup>. (*Om. εις τ. λιμ. it*<sup>14</sup>).
- ix. 13. *η αρτοι πεντε* **N**<sup>2</sup>**B** Paris<sup>97</sup> alone with *W-H*<sup>14</sup> for *η πεντε αρτοι*.

In Mark (vi. 38) it is *και γροντες λεγουσιν πειτε 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**<sup>2</sup> makes a change, writing

† *Von Soden* does not accept *γαρ* in his text, but gives the evidence in his notes as “*H<sup>51-2</sup> I<sup>e</sup> 133*” = **BN**<sup>2</sup> 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 α 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>mss</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>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>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 προ 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.

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. ουτως χαρα εν τω ουρανω εσται (for ουτως χαρα εσται εν τω ουρανω) Apparently only a preferential order by NBLV 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. εν τω ουρανω Laura<sup>A 104</sup>).

xv. 21. ειπεν δε ο υιος αυτω (αυτου 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 ειπεν δε αυτω ο υιος N and all other Greeks with latt and syrr. (Cf. D d).

xvi. 9. εαυτοις ποιησατε (pro ποιησατε εαυτοις) If N<sup>\*</sup>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>inter</sup> it vg arm aeth copt syrr Iren<sup>int</sup> Orig<sup>int blc</sup> Tert with the alternative ποιησατε υμιν? Yet Soden religiously follows Hort against them all.

xvii. 2. των μικρων τουτων ενα (for ενα των μικ. τουτων) N<sup>\*</sup>BLV. 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. ΟΥ for one (a) and ΟΥ 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 ενα. Perhaps Sod<sup>1250</sup> (— των μικρων), 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. εγγυς ειναι Ιερουσαλημ αυτον (for εγγυς αυτον ειναι Ιερουσαλημ) 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. λεγων η μυα σου κυριε (for λεγων κυριε η μυα σου) Apparently an improvement by NBL 892 Paris<sup>97</sup> W-H Sod only against all others (except Sod<sup>1448 & 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<sup>\*</sup> sol. Often in St. John N omits κυριε.

xx. 2. και ειπαν λεγοντες προς αυτον (for και ειπαν προς αυτον λεγοντες) NBL fam 1 Paris<sup>97</sup> Sod<sup>351</sup> c ff i l vg W-H Sod





against most, but CD 63 64 *d e f q sah boh arm syr acth* 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)KLMNUWII *e goth arm* and *boh acth* 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 *η 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* NBDLX<sup>9</sup> *fam* 1 *fam* 13 33 157 213 248 Paris<sup>97</sup> *Sod*<sup>1353</sup> *d e syr*<sup>ch</sup> *peah* *liter* *Orig W-H Sod* against all the rest, against *syr cu sin*, against both *coptics arm* and *aeth* and against *Basil*, and against all

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>ch</sup> *pe-h* 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>ch</sup> *pe-h*. In the second they favour *syr cu sin* and oppose *syr*<sup>ch</sup> *pe-h*. 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</sup> δ 371]. 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*.

φοβηθρα τε και σημεια μεγαλα απ ουρανον write NL *fam* 13 892 Paris<sup>97</sup> *Laura*<sup>A 104</sup> *Sod*<sup>94</sup> 351 1216 1717 *vid* (*sah*) (*boh*)

*W-H marg Sod txt.*

φοβηθρα τε απ ουρανον και σημεια μεγ. write D d it *syr cu* *Orig. (syr.)*

φοβηθρα (φοβηθρα W) τε και σημεια απ ουρανον μεγ. write the mass of Greeks.

The order is extremely contradictory, so much so that poor *aeth* leaves out *απ ουρανον*, 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."



Readings' they cite this verse, but only for a disquisition on the addition at the end of [*? και χειμῶνες*] which does not exist in the Greek, but is found in some *latt* and *syr cu* [against *sin*] and *Orig*<sup>m</sup>.

- xxi. 24. *και αιχμαλωτισθησονται εις τα εθνη παντα* (for *και αιχ. εις παντα τα εθνη*). Only **NBLRV** 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 **NBLRV** (*LRV* not then in being) or is it not far more likely that the definite coptic order, with **ΤΗΡΟΥ** 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>s 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 **ετρεωπι** 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>950</sup> 157 892 *Sod*<sup>1121 1250</sup> (both at *Sinai*) *Evs* 48 49 *z<sup>cr</sup>* *H<sup>cr</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>8459</sup> (*w<sup>cr</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.

In *Matt. xxvi. 40* the expression is *ευρεν αυτους καθυδοντας*, *xxvi. 43* *παλιν ευρεν αυτ. καθ.*, *Mark xiv. 37* *ευρισκει αυτους καθυδοντας*, *xiv. 40* *ευρεν αυτους παλιν καθυδοντας*. Observe that in *Matt. xxvi. 40* *L* (only) changes the order to *καθυδοντας αυτους*. This seems very significant.

- xxii. 71. *τι ετι εχομεν μαρτυrias χρειαυ (pro τι ετι χρειαυ εχομεν μαρτυrias)* **BLT** (252 Paris<sup>97</sup>) *W-H* and *Sod txt* against **N** and all others.

- xxiii. 8. *εξ ικανων χρονων θελων (pro θελων εξ ικανου)* **NBTTX** *fam* 13 (157 Laura<sup>A 104</sup>) Paris<sup>97</sup> 892 *Sod*<sup>950</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>xt</sup> without knowing it; see note as to δ 6.)

38. *ο βασιλευς των ιουδαιων ουτος* **NBLT**<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>1</sup> [*non minn*] *pers arm W-H Sod txt* (*contra N, contra rell omni, et Patres permultos*) *Cf B* alone at *John x. 1, x. 7*, and *xiii. 21 υμιν λεγω*. *Cf W* 174 (*Sod*<sup>109</sup>) alone at *Matt. xviii. 19 υμιν λεγω*, and note *υμιν λεγω* at *Matt. xxi. 27* by **MWΔΠJ** *fam* 13 71 *al. pauc*. *Evs* 48 *b c e ff<sub>12</sub> h q vg<sup>WZ</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 **NBLT**<sup>1</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 **NBL** [instead of *sah boh* influencing **NBL**] 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>1</sup> *d* and *c* (see *Mark xvi. 3*).

Further than this, the omission of *και τινες συν αυταις* of **NBC\*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)* **N\*BC\*LT**<sup>1</sup> *a* only with *W-H Sod*, against **N<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* **NB syrr acth Eus** *W-H* [*non Sod*] against all others.



Luke

- xxiv. 49 *fin.* ἐξ υφους δυναμιν (*pro* δυναμιν ἐξ υφους) 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>124</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>950</sup> has ηκολουθησεν with the majority.
- ix. 34. επεσκιαζεν (*pro* επεσκιασεν) also comes under this head. It is read by **NBL** 157 Paris<sup>97</sup> [*non* 892] *Evst* 47 **x<sup>cr</sup>** *Sod*<sup>371</sup> *W-H*, and again a comes to join us of the *Latins* (see elsewhere as to a and B<sup>cr</sup>).

(As to choice of expressions hereabouts cf. ix. 35 εκλελεγμενος for αγαπητος.)

49. εκωλυομεν (*pro* εκωλυσαμεν) **NBLΞ** 157 Paris<sup>97</sup> a b e l *W-H* *Sod* (*etiam* **NBD<sup>cr</sup>LD** Mc ix. 38).
- xiv. 16. εποiei (*pro* εποiησεν) 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 εποiei δειπνον μεγα(ν), and εποiei would hardly have been removed if original. Remember the preference given by Alexandria so often to the imperfect. (*εποieiσεν* *Sod*<sup>950</sup>).

† Von Soden adduces no new witnesses for εποiei, 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 εποiησεν 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 **NB** 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</sup> 104 only with a again and *W-H<sup>mg</sup>*.
- xxiii. 18. ανεκραγον (*pro* ανεκραξαν) **NBLT** et T<sup>1</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) **NBDLRΨ** [*non* *Sod*<sup>950</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 (*e* 4)].  
[Once xxiii. 36 **NBLT**<sup>1</sup> *Sod*<sup>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) **NBC\*LX** min pauc it<sup>n</sup> *Orig* etc. διδωμι is supported by *Justin Iren<sup>int</sup> Eus c d* and *syr* who confirm the Greeks headed by D, and I suspect **NB** of "improvement" in a contrary direction here with their δεδωκα.

Observe *Tert<sup>marc</sup> lib*: "Quis nunc dabit potestatem calcandi super colubros et scorpis."

[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 **NB** 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) **NBD<sup>cr</sup>W** (*fam* 1 *fam* 13) 157 Paris<sup>97</sup> e *W-H* *Sod* only [opposed by L all others *Sod*<sup>950</sup> and *Method Bas<sup>142</sup>*]
- xxii. 50. και επαταξεν εις τις εξ αυτων του αρχιερεως του δουλων (*pro* του δουλων του αρχιερεως) **NBLT** *fam* 13 [*non* 124] 892 *W-II* 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 NABC *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, *των πατριων τον αρχοντα* (*Pol* 3.20). Also *των πλουσιων τους αγρους* (*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 αλευρον 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>8</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 εν* were original that L changed it to *εν ἐξ αυτων* while retaining *του αρχιερεως τον δουλων*, and that if *του αρχιερεως τον δουλων* were original, W 157 Paris<sup>97</sup> changed it while being content with *ἐξ αυτων εν*. 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. δουλων* a kind of halfway but classical house as 1 Pet. iii. 20 *η του θεου μακροθυμια*, Heb. xii. 2 *τον της πιστewς αρχηγον*. Cf *Phil.* ii. 30 *το υμων υστερημα της λειτουργιας*. *Plato Rep.* *τας των οικειων προηπλακισεις του γηρωσ.*

‡ The situation in Luke xxii. 50 is a little complicated. First NBLT invite us to read *επαταξεν εις τις εξ αυτων του αρχιερεως τον δουλων*, 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 *αι εικοσι νηες αι απο των Αθηνων αυται, ων ηρχε Γλαυκων τε ο Λεαργου και Ανδοκιδης ο Λεωγορου*.

See also in a heading to Dionysius<sup>alex</sup> letter to Germanus, *δηλώσουσιν αι αυτοου φωναί, ως προς Γερμανον...* where *αυτου* following *αι* is apparently not abhorrent, so that *ως* 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 *ολα* to introduce the next sentence:

*δσας αριθμησαι δυναται περι ημων αποφάσεις, δημεύσεις, προγραφάς, υπαρχόντων αρπαγάς,† αξιωμάτων αποθέσεις, δόξης κοσμικής ολιγωρίας, επαίνων ηγεμονικών και βουλευτικών καταφρονήσεις και των εναντίων απειλών, και καταβοήσεων και κινδύνων‡ και διωγμών‡ και πλάνης και στενοχωρίας και ποικίλης θλίψεως υπομονήν, ολα τα ἐπὶ Δεκίου και Σαβίνου συμβάντα μοι, ολα μέχρι νυν Αιμιλιανού;*

Observe the position of *υπομονήν*.

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 "*των πρεσβυτέρων μοι τινα κάλεσον*." Again: "*εν νόσω δὲ γεόμενος τριών ἐξῆς ἡμερῶν ἄφωτος και ἀνάσθητος διετέλεσε*."

"*μηκέτι βασάνων πείραν λαβούσαι τὰς γὰρ ὑπὲρ πασῶν ἡ πρόμαχος...*" "*πρὶν τινας αὐτῶν ἄλλους λαβέσθαι*."

Further, in "*Χαιρήμων ἦν ὑπέργρηως 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.—

"*και τῆς ισχυρᾶς ἐν ἑαυτοῖς πίστewς ἀξίαν και ἀνάλογον δύναμιν και καρτερίαν λαβόντες, θαυμαστοὶ γεγονασιν αὐτοῦ τῆς βασιλείας μάρτυρες*."

OR

"*δὲ ἡ τῆς βασιλείας ἐκείνης τῆς εὐμενεστέρας ἡμῖν μεταβολῇ διήγ- γελται, και πολὺς ὁ τῆς ἐφ' ἡμᾶς ἀπειλῆς φόβος ἀνετείετο*."

OR

"*οἱ νῦν τοῦ χριστοῦ πάρεδροι και τῆς βασιλείας αὐτοῦ κοινωνοί, και μέτοχοι τῆς κρίσεως αὐτοῦ,*" § continuing "*και συνδικάζοντες αὐτῷ τῶν παραπεπτωκότων ἀδελφῶν τινας 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 Feltœ's edition) note the sentence:

“ὕστερον δὲ τινες οὐκ ὀλίγοι τῶν ἐθνῶν τὰ εἰδῶλα καταλιπόντες ἐπέστρεψαν ἐπὶ τὸν θεόν.”

τὰ εἰδῶλα does not refer directly to ἐθνῶν, but the words are made to follow this genitive, whereas καταλιπόντες τὰ εἰδῶλα 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 ὑπεμνηματίσθη.

(But *Justin Martyr* supplies us with the closest parallel: ἅμα τῷ ἀναβῆναι αὐτὸν ἀπὸ τοῦ ποταμοῦ τοῦ ἰορδάνου τῆς φωνῆς αὐτῷ λεχθείσης . ἡὸς μου εἰ συ, ἔγω σήμερον γεγεννηκα. *Just<sup>179</sup> 103.*)]

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 Ποτιδαίαιτας, οἱ οἰκοῦσιν ἐπὶ τῷ ἰσθμῷ τῆς Παλλήνης, Κορινθίων ἀποίκους, ἑαυτῶν δὲ ξυμμάχους φόρου ὑποτελεῖς, ἐκέλευον τὸ ἐς Παλλήνην τείχος καθελεῖν καὶ ὁμήρους δοῦναι, τοὺς τε ἐπιδημιουργοὺς ἐκπεμπεῖν καὶ τὸ λοιπὸν μὴ δέχεσθαι οὐς κατὰ ἔτος ἕκαστον Κορίνθιοι ἐπεμποῦν, δέισαντες 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 ἐστὶν νύμων ἢ ὥρα over ἡ ὥρα νύμων.‡

† In this connection observe a place in Mark xiv. 8: το σῶμα μου say **NBDLM**\***Σ** *W-H* with Latin order, and I consider, as explained elsewhere, from Latin sympathies, against μου το σῶμα of the rest headed by **A** and closed by **Δ** *W k δ* with coptic and *Sod<sup>181</sup>*. *Tischendorf* remarks here “*Mc adamat genitivos ejusmodi substantivo praepone.*” 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**\***BDGKLMRTXΠ** *α* (but **N**\* omits νύμων) against **AESUVΓΔΑ**, etc, but does not seem for the best, as it brings ἡ ὥρα and ἡ ἐξουσία together, spoiling the pair of nominatives which are distinct. Thus αὐτὴ ἐστὶν νύμων ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκοπούς, instead of αὐτὴ ἐστὶν ἡ ὥρα νύμων καὶ ἡ ἐξουσία τοῦ σκοπούς.

For this preference on the part of **B** in the N.T. see *ante* at xxi. 11 where **B** 1 [*non fam*] alone have καὶ ἀπ' οὐρανοῦ σημεῖα.

Also note under “Order” xvii. 2 τῶν μικρῶν τούτων ἐνα **N**\***BL**Ψ 892 Paris<sup>97</sup> only (for ἐνα τῶν μικρῶν τούτων).

See also xxiii. 8 ἐξ ἱκανῶν χρόνων θελὼν bringing the participle into this position **NBTT**'X. Observe both Egyptian documents **T** and **T'**, 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**Ψ prefer κοιμωμένους αὐτοὺς (a kind of partial accusative absolute) for αὐτοὺς κοιμωμένους, 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 ἐκτεινὼν σου τὴν χεῖρα by **NBL** *Sod*<sup>150</sup> 1 33 157, against ἐκτ. τὴν χεῖρα σου by the vast majority.

This method however with the possessive is COPTIC.

*Cf* Mark xii. 37 αὐτοῦ ἐστὶν υἱὸς **BLT**<sup>d</sup> *Sod*<sup>150</sup> 2<sup>o</sup> *Sod*<sup>1443</sup> only out of six varying orders.

### Harmonistic.

**Luke**

v. 19. παντῶν (*pro* του Ἰησοῦ)

*Cf* Marc ii. 12

vi. 33 *init.* καὶ γὰρ ἐαν

(*ex* Matt. v. 46)

viii. 16. — ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς

(*Cf* Marc iv. 21)

xi. 24. + τότε (*ante* λέγει)

**N**\***BLX**Ξ *Sod*<sup>150</sup> 33 157 892 Paris<sup>97</sup>

*Laura*<sup>A 104</sup> *Sod*<sup>1353</sup> *Evst* 48 *y<sup>scr</sup> bl sah boh Orig Sod txt.*

Notwithstanding what, by the canons of *W-H*, they should consider very strong evidence,† they place τότε 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 *sg* or *D d*) should have been decisive.

Immediately following we have the same thing:

25. + σχολάζοντα (*post* ευρισκει) **N**\***BCLRT**ΞΨ *min*<sup>12</sup> *et* *Sod*<sup>1114</sup> *f l copt aeth Orig [W-H]*. *Soden* omits, although accepting τότε in xi. 24!

† Compare Matt. xxi. 12, ‘Select Readings’ p. 15, where they speak of **NBL** 13 83 *b syr hier mem theb arm aeth Orig Chr*, as “overwhelming evidence.”



Again *Orig* brings this in from *Matt* xii. 44 where we read "και ελθον ευρισκει σχολαζοντα και σεσαρωμενον και κεκοσμημενον."

*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. τω σωματι + υμων BT *min aliq*<sup>20+</sup> a *vg*<sup>bx</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 *αιτουσιν* 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.* + σοι φαγειν το πασχα (*post ετοιμασωμεν*) So B alone, and boh<sup>cut</sup> N, a deliberate theft from *Matt*. xxvi. 17. The others were more modest, for a few add something. ff adds tibi pascha, *vg*<sup>2</sup> + pascha, DPV *c d e gat sah aeth* + σοι, but *Origen* again ("e Luca?" says *Tisch*. "Certe quae sequuntur non a Mt pendent") *πον θελεις ετοιμασωμεν σοι το πασχα*.

61. ρηματος (*pro λογου*) NBLTX 4 124 [*contra fam*] 213 Paris<sup>97</sup> 892 Sod<sup>1132</sup> 1349 *W-H R-V* [non *Sod*]. Cf *Matt*. xxvi. 75, Mark xiv. 72.

Cf also *Luc*. xviii. 30 λαβη for απολαβη Only BDM *min pauc* [not 892 Paris<sup>97</sup>] *W-H*<sup>134</sup> [non *R-V nec Sod*] against N and all the uncials. λαβη 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. 4. -ως *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 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?

N\* clearly read *ως*, for N<sup>c</sup> corrects to *πως*. *Sah* introduces

Luke

παλιν ηρε by κε = *syr pesh* *oti* (omitting *ως*). 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> *Eust* 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>8r</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>850</sup>.
- xv. 30. τον σιτευτον μοσχον (*pro του μοσχου του σιτευτου*) 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>200</sup> [non W] (ουτως εσται η ημερα του υιου του ανθρωπου *syr cu sin*). *W-H*<sup>134</sup> omits. Soden does not.
- xviii. 21. εκ νεοτητος (-μου) BD d l (*syr cu sin*) *Dial et Tert*<sup>maro</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. min*] *Orig* and *lat* enge *W-H*<sup>134</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>1</sup> *fam* 13 126 131 Paris<sup>97</sup> Laura<sup>A</sup> 104 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>178</sup> *W-H* [nil in *mg.*]
32. ουχι η καρδια ημων κατομενη ην (-εν ημιν) BD d c e *vg*<sup>1</sup> \* *syr cu sin* [non *al. syr*] *Orig et Orig*<sup>int</sup> *W-H*<sup>134</sup> [non *copt*]. This almost looks like a "nicety" of *Origen* however, shared by the others.

48. μαρτυρες (-εστε) BD Sod<sup>1179</sup> 1246 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 ΕΣΤΕ as if ΕΣΤΕ had been lost in ΕΙΣ ΕΣΤΕ. 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 *ἠύξανέτο* for *ἠύξανεν*. This is almost certainly the reading of B\* (see photographic edition) though not reported for B.

Note conjunction of BDW at:

- iv. 40. *ἐθεραπεύεν* (*pro* *ἐθεραπεύσεν*) BDW 21 v<sup>scr</sup> latt *syrr* and *Orig* (*prob*)

43. *δεῖ με* (*pro* *με δεῖ*) BDW 130 892 [*non* Paris<sup>97</sup>] latt *Tert* (against *Σ* and all the Greeks).

Even

- v. 2. For *ἀπεπλυναν*, where *ΣC\*LQX* 372 Paris<sup>97</sup> have *ἐπλυναν*, BDW 892 are not to be separated, having *ἐπλυνον*.

(N.B.—This is immediately followed in verse 3 by —*του ἀντὶ σιμωνος*, *ΣBDLW* 157 Paris<sup>97</sup>.)

"Neutral" "pre-Syrian" "pre-Alexandrian" misnomers for B.

- x. 21. +*τω αἰω* *post* *πνευματι* although supported by *ΣBCDKLXΠΞ min<sup>7</sup> Sod<sup>1310c</sup> et* Paris<sup>97</sup> *a b c d e f f i l copt syrr arm aeth* looks suspiciously like an "addition" when *Clem Bas* oppose with *f q goth AEGHMSUVW\*ΓΔΔ min permult* [+892]. Here is a case where the despised "Antioch" and *Clem* prove to have the shorter text and 892† deliberately contradicts *ΣB*. 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 αἰω* which seems unnecessary and rather fulsome.

There is no help from Matthew (xi. 25) where the prayer is introduced thus: *εν κεινω 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 νηπιουσ 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 αἰω* 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 παρατιθεμαι το πνευμα μου...εξεπνευσεν* there is a good deal of conflict as to whether we should read *τουτο δε ειπων* *ΣBC\*D<sup>sc</sup>W* (for *και ταυτα ειπων* of many) or *και τουτο ειπων* or *τουτο ειπων* or simply *και* with *Adamant a syrr 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 *ΣBD* 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 *ΣA<sup>114</sup>* (*L εστησαν*) Paris<sup>97</sup> *e sah boh* (*Orig?*) *aeth alig*. Tischendorf's note is very full here.

But D d *Cyp<sup>10c</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>121</sup>* does not omit.

21. —*σημερον* *ΣBL* 1 [*non* 118–131–209] Paris<sup>97</sup> *boh* (*syrr*) *vg<sup>BQ</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 αιει αφ ου ταυτα εγενετο*. It is here that *ΣBL* drop *σημερον* as being pleonastic following *τριτην ταυτην ημεραν*. What do the great majority do? They retain both. But observe that D *min<sup>st</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" *Wctst*) 42 71 *Evst* 150. Add *Sod<sup>1454</sup>* & 479.



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>re</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 καθαρισμου*.  
(— *εν νομω κυριου* Paris<sup>97</sup> with Γ f<sup>cr</sup>)
- iv. 9. *αυτον εις Ἰλημ και εστησεν* (— *αυτου*) *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 **ΠΩρωτ** replaces **ΠCΛΗ** 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>131</sup> against *rell* (*ιχθ. ην συνελ.* *Sod*<sup>1050</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*) **NBDLWΞ** 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>s</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>1200</sup> 1448). 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>1050</sup> also omits *οντες*.

- vi. 9. *ει pro τι* **NBDLW** 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>1050</sup> reads *τι* against **NBDLW**.
25. + *νυν* (*post εμπεπλησμενοι*) Observe another addition. This by a rather large group **NBLQRT\*XWΔ\*ΔΞ** *Sod*<sup>1050</sup> *min pauc et Sod*<sup>1119</sup> *unique 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 νυν 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 **NBL** 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* **NBLWΞ** 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 **N\*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 **N**, observe, put it back.

The foolishness of it all is seen at:

11. — *ικανου* **NBDFLEΞ** 130<sup>er</sup> 157 *a e f ff g<sub>1,2</sub> l rg 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>950</sup> retains.

- vii. 47. + *και* (*ante oligon sec.*) *B* 892 Paris<sup>97</sup> alone with *Eust*<sup>Amélineau</sup>, but deliberate. *Syr cu a* in + *acc* alone seems possibly responsible for this.

- viii. 6. *κατεπεσεν* (*pro επεσεν*) *BLR* 604 *sol*i and *W-H* without marginal alternative! *Soden* does not add a single new witness, yet adopts it in his text.

- ix. 14. + *ωσει* (*ante ava*) Although supported by an apparently formidable array *NBCDLR* 33 157 213 892 Paris<sup>97</sup> *Sod*<sup>750 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 kata 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. *επιλαβόμενος παιδιον* *BCD* 2<sup>re</sup> Paris<sup>97</sup> *min*<sup>10</sup> et *Sod*<sup>750 1132</sup> *W-H Sod*<sup>1246</sup> (*pro επιλαβ. παιδιον rell gr et W*)

It may be thought that the partitive genitive *παιδιου* 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 *N* 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 *παιδιου* then *την χειρα* is doubtless understood. It has a bearing on that very difficult place at Mark xiv. 72, where *επιβαλων εκκλειεν* 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. *ῥη. ανοιγεται* (*pro ανοιχθησεται*) *BD*<sup>st</sup> *syr* to accord with *λαμβανει*. (*Matt* vii. 7-8 *ανοιγσεται*, but in *Matt* vii. 8 *B* (*D* wanting) does it also to accord with *ευρισκει*, but not ver. 7 leaving *ανοιγσεται* 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* "*NA*\**BL* *al'* *cop arm aeth.*" So *Tisch.* Add 892 *Sod*<sup>178</sup> [not Paris<sup>97</sup>] *W-H Sod trt.* *Bok* omits, but *sah* has it in a way (*εμερψαχε* rendered by Horner "which is not

Luke

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 εκβαλλον 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*) *NBCDTX Sod*<sup>750</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>101</sup> 33 *d* (*contra D<sup>st</sup> et rell latt*). Apparently to remove redundancy. *αιτουσιν* 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*: *repscunt*, *Iren*<sup>int</sup>: *expostulabant*) *c* (and *Cyp*<sup>101</sup>) *expostulatur*, as well as *e Orig*<sup>int</sup> *aufferetur*.

Would it be believed possible that in face of this evidence *W-H* use *αιτουσω* 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>101</sup> (*Doric. Cf. D Act* xix. 35 *ναοκορον pro νεωκορον*)†, *αμφιεζει* *DLT*<sup>101</sup> only. This is contradicted by all others including *W* and Paris<sup>97</sup> (also *Matt* vi. 30 *all*) and *Epiph*<sup>101</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>st</sup>\* (against *d* opposite and *D*<sup>\*\*</sup>

† Once *την ψυχην σου απαιτουσιν απο σου*, once *libere απαιτουσι σου* (-απο) *την ψυχην*; again *ταυτη τη νυκτι την ψυχην σου παραλαμβάνουσιν*. Observe *Const Mac Bas Antioch Epiph Clem* and *Justin* in verse 48.

‡ Cf. the so-called "Doric" gender of *λῆμος* which *B* makes feminine at Luke xv. 14.



*supra αυτου*) L<sup>V</sup> 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>Text AND Epiph bis</sup> (*Clem* uses in his long quotation 27/31 του θεου, and *Clem*<sup>pacl</sup> των ουρανων [= Matt. vi. 33 perhaps with *Justin*]).

The point is this. In verse 30 we read: υμων δε ο πατηρ οιδεν οτι χρησετε τουτων. (31) πλην ζητετε 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 adiciuntur"; (*Marc.* iii. 24 180): "Et Evangelium vestrum quoque habet Quaerite primum regnum dei et haec adiciuntur vobis." Further (*Orat.* vi. 8) he shows no signs of αυτου when he writes: "Quaerite prius regnum [the Kingdom]: et tunc vobis etiam haec adiciuntur."

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 NB 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 iustitiam dī."

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 NBLT *Sod*<sup>750</sup> 33 213 892 *Sod*<sup>751</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

NBLT 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>n</sup>, 3, for there the expression is "το μεν προσωπον των ουρανων γνωσχετε διακριειν τα δε σημεια των καιρων ου δυνασθε" (al. +δοκιμαζειν, al. +γνωσαι, L ου δοκιμαζετε, S al. ου συνιετε, al. aeth ου γνωσχετε), while NBVXI 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>st</sup>. Now the amplification at the end of Luke xii. 56 by NBLT 33 finds an echo in Matt xvi. 3. Hence, while excluding from Matthew on critical grounds, NBLT 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 γνωσαι of St. Matthew.

xiv. 5. εις φρεαρ πεσειται NABLWΠ 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>750</sup> and 213 have εμπεσει.

10. τοτε εσται σοι δοξα ενωπιον παντων των συνανακειμενων σοι. This addition of παντων by NABLNX *Sod*<sup>750</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 N<sup>st</sup>BLPRX 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 N<sup>st</sup> is against B.

18. εξελθων ιδειν (for εξελθειν και ιδειν) by NBDLΨ *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. NBL are alone, and only strengthened by D. The last (as d agrees) has



some weight however. *Sod*<sup>550</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 μισθων σου* Only *NBDUX* 33 604 *min*<sup>15</sup> add with only *vg*<sup>ERT</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>550</sup>, nor 892, and the above *min*<sup>15</sup> are a mixed lot without special weight, and *Tert*<sup>pat</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>67</sup>) *syrr sin boh*<sup>duo</sup> *soll A\*Δ17* *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>67</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>67</sup> + *αυτον*) the other latins *dum irret* and *dum vadit*, and the other versions. *Soden* opposes *NBL* here.

12. *υπηνητησαν (-αυτω)* *L* {only ones to drop *αυτω* with one *boh*<sup>ms</sup> *o* *απηνητησαν (-αυτω)* *B* { [*Paris*<sup>97</sup> 892 have *υπηνητησαν αυτω*]

*Om.* *υπηνητησαν αυτω syrr 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

*Soden* follows *L*) the shortest text is in *syrr cu sin*; *D d* and the latins is the simplest, and if *απηνητησαν* or *υπηνητησαν* find a place, *αυτω* clearly belongs there as well, as witnessed to by all, including *Paris*<sup>97</sup>. *W* has *απηνητησαν αυτω*. *Soden* confuses us as to *D* by quoting *D* with *BL* for - *αυτω*, for, as he says above, *D* has *οπου ησαν* for *υπηνητησαν*, 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*) (*syrr sin*) *W-H Sod txt* not only against the rest, but against both *coptics*. *Sah* is very simply *ΕΘΗ*, *boh* *ΕΤΑΦΘΟΧΙ ΕΤΖΗ ΑΦΥΕ ΝΑΦ*.

The *syrr* is equally simple.

Not even *Paris*<sup>97</sup> adds *εις το* here. *Soden* however adds the new witness <sup>550</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 *NBLT*<sup>k</sup> *Sod*<sup>550</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>550</sup> 7 33 53 157 213 892 *Paris*<sup>97</sup> *Sod*<sup>1353</sup> *Erst* 18 19 49 *H*<sup>scr</sup> *y*<sup>cr</sup> *z*<sup>cr</sup> *copt syrr 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 *syrr* and *latt*, and



Luke

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>550</sup>. Observe that the *Latins syrr* 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* (*προ κεκραξονται*) by the same group NBL *Sod*<sup>8 371</sup> and *Orig*<sup>4</sup>. 188 *ed.* (against<sup>4</sup>. 188 *cod* 4. 182 3. 745) [*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>8 371</sup> (descendant of B) at Mount Sinai is the only new witness. His <sup>550</sup> seemingly abstains and does not even read *κραξονται* with D<sup>87</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* *t.t.* *Sod*<sup>550</sup> 892 have *και συ* (—*και γε*).

- xx. 14. *προς αλληλους* (*προ προς εαυτους*) NBDLR *min*<sup>114</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

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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 *syrr cu sin aeth* omit altogether! W-H and *Sod* follow NBDLR.

- xx. 22. *εξεστι ημας καισαρι* (*προ εξεστιν ημιν καισαρι*) NABL *fam* 13 [*non* 124] 33 157 213 254 *Sod*<sup>1132 8 371</sup> against all others including W and Paris<sup>97</sup> (*om. ημιν* N 892 *boh*<sup>91</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* NBL (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 κηνησον καισαρι η ου        |                                 |

Mark

- |  |                                 |
|--|---------------------------------|
| xxvii. 6. ουκ εξεστιν βαλειν αυτα εις τον κορβαναν   | } without a particular relation |
| ii. 26. . . ους ουκ εξεστιν φαγειν ει μη τους ιερεις |                                 |
- also Luke vi. 4 (*οις* D)

- xii. 14. *εξεστιν κηνησον 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* { dative, but foreign to  
12. *ωστε εξεστιν τοις σαββασιν καλως ποιειν* { the particular case  
under discussion

Mark ii. 24. *ιδε τι ποιουσιν τοις σαββασιν ο ουκ εξεστιν*

iii. 4. *εξεστιν τοις σαββασιν αγαθον ποιησαι...*

Luke vi. 2. *τι ποιειτε ο ουκ εξεστι ποιειν τοις σαββασιν*

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 MSS

xiv. 4. *ουκ εξεστιν σοι εχειν αυτην* all MSS

xx. 15. *η 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>8v</sup> σε and a*

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 MSS

xviii. 31. *ημιν ουκ εξεστιν αποκτειναι ουδενα* all MSS

Acts xvi. 21. *α ουκ εξεστιν ημιν παραδεχσθαι* (only D *ημας* against *d nobis*)

xxi. 37. *ει εξεστιν μοι ειπειν τι προς σε* all MSS

xxii. 25. *ει ανθρωπον Ρωμιον και ακατακριτον εξεστιν υμιν μαστιζειν*  
all MSS

1 Cor. vi. 12. *παντα μοι εξεστιν* all MSS (and *Clem libere υμιν ορ 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. *α 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 *NABL* 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>h1pp 112</sup> *Basilid*<sup>h1pp 241</sup> *Clem*<sup>c93</sup> *Orig*<sup>1 195 282 633 ac<sup>aepe</sup> Ath<sup>534</sup></sup> etc. . . . . *Orig*<sup>4 106</sup> *εξον ανθρωπον*. Item L 47 b<sup>ec</sup> 14<sup>ic</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 ακηκουσαι 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 κηνησον 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 omu* (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 *τοιουνν αποδοτε*, instead of *αποδοτε τοιουνν*, of all the rest supported by *Basil*<sup>118</sup> et al<sup>119</sup> † with *αποδοτε ουν* as *Γ min*<sup>1</sup>.

*Sah* (some mss) are against it, and two mss omit *τοιουνν* with *D* *Sod*<sup>1222</sup> *a d e ff 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 *τοιουνν*.

[*τοιουνν* 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: *και ουκ ισχυσαν επιλαβεσθαι του ρηματος* instead of *και ουκ ισχ. επιλαβεσθαι αυτου ρηματος*. Of course *AV* may have fallen out in *ΕΠΙΛΑΒΕΘΑΙΑΥΤΟΥΡΗΜΑΤΟΣ*. Paris<sup>97</sup> shows signs of correcting this by writing *του ρηματος αυτου* with *Sod*<sup>950</sup>. The Latins are plain for *ejus*, as also *syr vet*. Coptic expresses *αυτου* and then "with a word" (*sah*), "in a word" (*boh*), *syr pesh* "ex eo verbum."

27. *λεγοντες* (*pro αντιλεγοντες*) **NBCDLN** *min aliq* Paris<sup>97</sup> et 892 *Laura*<sup>104</sup> *Sod*<sup>1050 1178</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. (*λεγοντες*), and Mark (*οιτινες λεγουσιν*) as actually *Ψ 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>118</sup> and *Basil*<sup>119</sup> took each one side of the question about the omission of *αποκριθentes*, which reading I do not discuss.

The clause is *οι αντι λεγοντες αναστασιν μη ειναι* which **ΑΡΓΑΑΠ** *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. *Hee* 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' (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 *ηρησησας* ("scorned") *λεγεσθαι*; and *κωλυειν* is regularly used without a subsequent *μη*, 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... υπο τινος* 1 Cor. vi. 12, *ουδε τον πατερα τις επιγινωσκει* Matt. xi. 27, xii. 19, *ουτε... τις* Acts xxviii. 21, *ου δυννηση 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 *goh* 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>950</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>cr</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>951</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.

† 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.* *απαγομενους (pro αγομενους)* **NBLD**<sup>cr</sup> *Ψ Sod*<sup>950</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 *απαγομενους*, 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 **NAB**<sup>cr</sup> **DLMRWXΠΨ** 33 *p*<sup>cr</sup> *Sod*<sup>950</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>cr</sup> *Sod*<sup>1317</sup> *a c ff i l q r syr Cypr*<sup>lis</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 **N**<sup>cr</sup> **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 **N**<sup>cb</sup> *al. min f q δ μ dim gat vg syr*<sup>ach</sup> *peah boh arm aeth*, while **N**<sup>cr</sup> **LX** *Evst* 6 *Sod*<sup>951</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 τραπέζης," 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



mentioned, and have supposed Judas' absence in St. Luke's account?

In Matthew *μετα των δωδεκα μαθητων* is the text of **Ν** etc., while BD and some merely omit *μαθητων*. Only in Luke is *δωδεκα* omitted by the mss mentioned above.

- xxii. 18. + *απο του νυν* NBKLM(W)Π 892 Paris<sup>97</sup> Laura<sup>A 104</sup> *min aliq* (απαρτι 225 ut Matt) *e sah boh syr hier aeth* (DG 1 al. *syr cu sin arm*) W-H Sod *tzt*.

But it is omitted by ACXΓΔΛ *unc*<sup>5</sup> Sod<sup>50</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 **NB** etc.

55. *περι αφαντων δε πυρ* (*pro αφαντων δε πυρ*) Only NBLTT<sup>1</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 *συγκαθισαντων* 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 ανθρακιαν 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>1</sup> *fam* 1 892 W-H, Sod (without new witnesses), only savours of a deliberate change. Why does **Ν** 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* (ΞΕΝ ΤΟΥΤΩΜΗ†) while *sah* is ΠΤΕΥΜΗΤΕ. D<sup>97</sup> substitutes *μετ αυτων θερμαινομενος*, as *d* caleficiens se (cf. Jo. xviii. 18, Mark xiv. 54).

- xxiii. 11. - *αυτον* (*post περιβαλων*) NBLTT<sup>1</sup> 52 291 b<sup>97</sup> 892 Sod<sup>104</sup> *et tzt* Paris<sup>97</sup> *Evst* 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>97</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>1</sup> 13-124-346 Laura<sup>A 104</sup> 157 892 Sod<sup>1132</sup> *et* Sod<sup>114</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>50</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 *subclamabant* 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 *ερω* after *ΑΤΧΙΩΚΑΚ 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 παιδις 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*).





Lm<sup>10</sup>

- xiii. 12. ἰδὼν δὲ αὐτὴν οἱ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ ἡ γυναῖκα...  
not προσεφώνησεν αὐτὴν καὶ but προσεφώνησεν καὶ εἶπεν αὐτῇ all  
authorities.

Then in Acts:

- xxi. 40. Επιστρεφάντος δὲ αὐτοῦ οἱ Παῦλος ἐστὼς ἐπὶ τῶν ἀναβαθμῶν  
κατέσεισε τῇ χειρὶ τῷ λαῷ. πολλῆς δὲ σιγῆς γενομένης προσεφώ-  
νησε τῇ Εβραϊδὶ διαλεκτῷ λεγὼν Ἀνδρες ἀδελφοί...

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:

Ἀκουσαντες δὲ οἱ τῇ Εβραϊδὶ διαλεκτῷ προσεφώνει αὐτοῖς...

D here omits αὐτοῖς but the others have it.

The αὐτοῖς 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.

Inke

- xxiii. 23. καὶ κατισχυοὶ αἱ φωναὶ αὐτῶν (—καὶ τῶν ἀρχιερέων) **NBLT**<sup>1</sup>  
130 it<sup>14</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: πῖλατος δὲ συνκαλεσάμενος τοὺς  
ἀρχιερεῖς καὶ τοὺς ἀρχοντας καὶ τὸν λαόν, 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 **NBL** 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 **NBL**.  
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').

Inke

- xxiii. 49. πάντες οἱ γνωστοὶ αὐτῷ (pro π. οἱ γν. αὐτοῦ) Only **ABLPT**<sup>1</sup>  
33 64 Paris<sup>97</sup> Sod<sup>all</sup> W-H. The group does not look trustworthy,  
for it is unusual. All others oppose, including **NW** and latins,  
and *fam* 1 *fam* 13 do not sympathise with this change although  
making many similar efforts. Nor does Soden adopt αὐτῷ 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 con-  
formity 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 αὐτῷ. The  
Latins preserve no trace of αὐτῷ.

But cf. John xviii. 15 ἐκεῖνος ἦν γνωστός τῷ ἀρχιερεῖ followed  
by 16 οἱ ἄλλοι οἱ γνωστοὶ τῷ ἀρχιερεῖ. 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. οἱ καὶ γνωστοὶ ἐγένετο πᾶσι τοῖς κατοικοῦσιν ἰλῆμ

ii. 14. τοῦτο ὑμῖν γνωστον ἐστὼ

iv. 10. γνωστον ἐστὼ πᾶσιν ὑμῖν

(Peter is speaking on all three occasions).

xiii. 38. γνωστον οὖν ἐστὼ ὑμῖν

xxviii. 22. περὶ μὲν γὰρ τῆς αἵρεσεως ταύτης γνωστον ἡμῖν ἐστίν

28. γνωστον οὖν ἐστὼ ὑμῖν

(Paul speaking).

xix. 17. τοῦτο δὲ ἐγένετο γνωστον πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσιν  
(Writer of Acts recording).

To these can only be added:

Acts

ix. 42. γνωστον δὲ ἐγένετο καθ' ὅλης τῆς Ἰοππῆς

xv. 18. γνωστά ἀπ' αἰῶνος, οἱ γνωστοὶ 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 **NBDL** 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 Ψ, nor C, nor R, nor X, nor thirteen other uncials,  
nor Sod<sup>950</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



W-H, who place *αὐτῶ* 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 NDL, 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. *εν τῷ ἀπορεῖσθαι* (*pro εν τῷ διαπορεῖσθαι*) NBDL 4, preferring a hiatus.† Is it right against all others including W *Sod*<sup>892</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 *ἅπαξ λεγ.* No other N.T. writer employs this or *διαπορεῶ*.]

In Luke ix. 7 D only changes *καὶ διηπορεῖ* to *ἡπορεῖτο*.

In Acts ii. 12 the *διηποροῦν* of most is made *διηποροῦντο* by NAB.

11. *ταῦτα* (*pro αυτων secund.*) This is a distinct case of abandoning the "harder" reading. Hence many authorities do it. The sentence runs—very uneuphoniously—*καὶ ἐφάνησαν ἐνώπιον αυτων ὡσει ληρος τα ρηματα αυτων καὶ ηπιστουν αυταις*. (So most and *f arm.*)

This second *αυτων* 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 *αυτων*, as does 892, yet *Sod* prints *ταῦτα* in his text and has no new authorities to adduce for it. *Cf. pers.*

18. *ονοματι* (*pro ω ονομα*) NBLNX Paris<sup>97</sup> 69 [*contra fam*] 213 *Sod*<sup>892</sup> 371 *et txt*, *b* against all others and against coptic clearly. *Tisch* says "*saepe Luc φ ὄνομα, η̄ ὄνομα ut i. 26, 27, ii. 25, viii. 41, xxiv. 13, Act xiii. 6; saepius vero certe in Actis ονοματι 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 ονοματι testes Graeci aut Latini ω ονομα substituerunt; contra pro ω ονομα substitutum ονοματι xxiv. 13, Act xiii. 6.*"

† This is not distasteful to them. See xxiv. 6 *ἀλλὰ ἡγερέθη* (*pro ἀλλ' ἡγερέθη*) NBLX 33 Paris<sup>97</sup> as *copt* (*sah ἀλλὰ ἀεγτώσση, boh ἀλλὰ ἀεγτώσση*), W *ἀλλὰ ἀνίστη*.

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 NBLNX; 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 NBLX 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. *ἀλλὰ γε (+καὶ) συν πασιν τούτοις...* NBDL Paris<sup>97</sup> 1 33 *d* [*non copt*] W-H & *Sod txt*. The only others which insert *καὶ, sah*<sup>114</sup> (*syr cu sin pesh καὶ ἰδου*) suppress *ἀλλὰ γε*.

I am sure that this is mere "improvement" by NBDL. Why should all others drop this *καὶ*? It is not by any means pleonastically objectionable (*cf. Winer*, p. 554, but see p. 700 "The particles *ἀλλὰ 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 *ἀλλὰ γε συν πασιν τούτοις τριτην ταυτην ἡμεραν ἀγει*: see Bornemann in loc." *Winer* says nothing about the endeavour of NBDL to supply this particle. They add the conjunction *καὶ* instead. Blass indeed (*Thackeray*, p. 261/8) calmly accepts *ἀλλὰ γε καὶ* as the "true" text, for he twice cites it thus without intimating that *καὶ* is only found in NBDL. "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 *καὶ*. He founds an argument on it, because p. 268 bottom he says "Besides its use in this passage *ἀλλὰ γε καὶ* is found in Luke xxiv. 21 introducing an accessory idea in an emphatic way" [yes, but by NBLD only!] "cp. *ἀλλὰ καὶ ibid.* 22. xii. 7, xvi. 21 'not only this but also' as in Ph. i. 18 *χαίρω ἀλλὰ καὶ χαρήσομαι*"...

But we contend the contrary, that the idea was not expressed to the satisfaction of NB, and so they introduced the *καὶ*, for the very passage Blass was referring to previously does not have it, viz. 1 Cor. ix. 2 *ἀλλὰ γε ὑμιν εἶναι* and this is the only other place where *ἀλλὰ γε* occurs "εἰ ἀλλοις οὐκ εἰμι ἀποστολὸς ἀλλὰ γε ὑμιν εἰμι." As Blass says 260/261 "Still *γε* keeps its proper meaning in *ἀλλὰ γε ὑμιν εἰμι* 1 Cor. ix. 2 'yet at least I am so to you,' which classical Greek would express by separating the particles *ἀλλ ὑμιν γε*."



Observe *μενουγγε, 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.

<sup>Luke</sup> xxiv. 33. *ηθροισμενους* (*pro συνηθροισμενους*) **NBD** 33 *Eus boh* [*non sah*] *W-H & Sod txt contra vell 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 *Sod:n* 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 συνηθροισας 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 ιλημ και ευρον συνηθροισμενους τους ενδεκα και τους ΣΥΝ αυτοις.*

xxiv. 39. *και σαρκα και οστεα* **B**<sup>ol</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 *graecocopt* (*vide θροηθεντες* just above) it is possible that **τεϛ** just before **σαρϛ** 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:

πηλ̣α̣ ε̣ο̣υ̣ο̣ν̣τ̣ε̣ϛ̣ ϛ̣αρ̣ϛ̣ ϛ̣ι̣ κ̣α̣ς̣ κ̣α̣τ̣α̣ φ̣ρ̣η̣†

*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.*

<sup>Luke</sup> v. 33. — *διατι* **N**<sup>a</sup> vel **cs** **BLWΞ** *Sod*<sup>34</sup> 33 157 2<sup>re</sup> (*Sod*) 892\*? [*non Paris*<sup>97</sup>] *copt W-H & Sod txt* against all and **N**<sup>\*</sup>.

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 **N**<sup>\*</sup> have it? There must have been some marginal note in the Egyptian copies leading to excision in **B**, followed by the corrector of **N**. 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.*

<sup>Luke</sup> 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 **NBLX** *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 *οϛ* and the *οϛ* crept in and not out, as *sah* shows when it disagrees thus with its friends **NBL**. The ending *ον* 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 **NBLX** *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 *syriac*, nor *lat*, but *Paris*<sup>97</sup> and 892 with *Sod*<sup>250 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**<sup>\*</sup> writes *οϛν* for *οϛν 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 φιλας και γειτονας* (-*τας*) **NBL** 157 247 *Sod*<sup>750 1246</sup> *boh*<sup>1\*</sup> *W-H* & *Sod* *txt* only (*D* *τας γειτονας και φιλους*).

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> *Ter*<sup>ti</sup> *taesct* *Heracl* followed by *W-H* & *Soden* without a shred of new evidence (*contra* *rell et N<sup>a</sup> rell it Iren*<sup>sc</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>sc</sup> **EFLX** *al. et k videatis*  
8. *εφοβηθησαν* **NBD** *fam* 1 22 33 59 372 *Sod*<sup>6\*</sup> *latt (praeter*  
*f vide infra) copt syr aeth*  
*εθανμασαν* **C** *rell omn Sod*<sup>750</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' ου (post ετη)* **NBDLT** *fam* 13 892 *Paris*<sup>97</sup> 157† (*+αφ*  
*ης Sod*<sup>750 337 1132</sup> *it et δ [contra Δ<sup>sc</sup>] eg et vg*<sup>F</sup> *diatess boh syr cu*  
*sin arm aeth*  
*Contra om. rell Gr omn syr*<sup>sch</sup> *pe h 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.

**NBDLT** 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 **NBLT**. While *sah* opposes. Here is *D* joining **NBLT**, but that is explainable because all the Latins here go with *d* and **NBDLT** against the *diatess arab*; even *δ* against *Δ<sup>sc</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>750</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>750</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 *τον 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 αποτομενη (pro ητις απεται)* *Orig* confirmed by *D*<sup>sc</sup>  
viii. 15. *εις την καλην γην* *Orig* confirmed by *D* 157 *it*  
xii. 12. *Omit εν αυτη τη ωρα* *Origen* with 33  
19. - *πολλα prim* *Orig*<sup>tr</sup> with *Serapion*









- i. 14. — και (ante αληθείας) B<sup>ol</sup>  
(Boh has the usual **ΠΕΝ ΜΕΘΗΚΗ**, but sah **ΖΙ ΜΕ**.  
Neither use **ΟΤΟΣ** here.)
15. ο ειπων (pro ου ειπων) B<sup>o</sup>C\* and N<sup>a</sup> (Orig?) and W-H  
txt (non R.V. Sod). Both coptics have "and crieth out saying"  
(ερχω **μυος**). 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  
στι *init* (for και of many) is also the reading of the coptics.
21. ου ουν τι ηλειας ει B<sup>ol</sup> vid (variant al.)
- ii. 17. >εστιν γεγραμμενον (pro γεγρ. εστιν) B<sup>ol</sup> cum Sod<sup>371</sup> et Chr  
Cyr (Epirh ην γεγρ.), but against all the rest, and Oxyr<sup>847</sup>  
γεγραμμενος (sic) εστιν.
19. τρισιν ημ. (-εν) B<sup>ol</sup> et [W-H] Orig<sup>smel</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>ol</sup>
- iii. 16. τον υιον (-αυτου) NBW soli (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>o</sup> (Sod) Sod<sup>1131</sup> Cyr Ath.
34. — το πνευμα B\* et h<sup>cr\*</sup>? syr sin? soli vid
- iv. 5. +τω (ante Ιωσηφ) NB soli 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\* 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>ol</sup> cum Orig<sup>64</sup>, contra N<sup>c</sup> rell pl δια την  
σην λαλιαν et Orig ex Heracl. (δια την σην μαρτυριαν N<sup>o</sup>D b d l r)
46. ηλθεν ουν παλιν εν κανα (pro ηλ. ουν παλ. εις την κανα)  
B<sup>ol</sup> (nec mutat. correct) cum N Sod<sup>1643</sup> 1443. See under "Change  
without Improvement."
52. την ωραν εκεινην (-παρ αυτων) B<sup>ol</sup> cum boh<sup>N</sup>. NACDKUH  
and W have την ωραν παρ αυτων,  
and LΓΔΛ unc<sup>7</sup> have παρ αυτων την ωραν with Chr Cyr. (Sod<sup>1</sup> 94  
την ωραν, — παρ αυτων but without εκεινην which B has.)
- ibid* fin. αυτην (pro αυτου), of the boy, by B.A, simply an error. I  
might point out that even here B has the countenance of

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 *θροηθεντες* 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>371</sup> (male de 1279 ?  
= Laura<sup>A104</sup>) soli 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>cr</sup> Eust 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 N 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 N  
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>v</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.

- v. 45. +προς τον πατερα (post ο κατηγορων υμων) B<sup>ol</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 πατέρα occurring previously, and deletes it altogether from the verse, as only *Ambr*<sup>11b</sup>.

vi. 17. See under "Order."

22. See under "Form."

46. - του (*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 οτι τον πατερα εωρ., and where some *Chr* *codd* substitute on the other hand τον θεον while *ND* *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 omni 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>1371</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 αυθρωπος*) BN *Sod*<sup>7050</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 ND 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) <i>NB</i> 33 Cyr <i>sol</i> <i>et</i> (W-H)
† 25. Ιησους (-ό)	B ( <i>h<sup>scr</sup>*</i> )	
† 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</i> <i>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 "Homoiooteleuton."

27. + ουν *post τι* B<sup>ol</sup> *cum aeth et georg et boh<sup>uno</sup>* (*et W-H marg*)  
See under "Coptic."

35. Ιησους (-ό) *NB et W-H*

† 41. Ιησους (-ό) B

† In all these cases W-H insist upon enclosing ό in square brackets in their text.

John

x. 1. > υμιν λεγω B<sup>ol</sup> *cum pers contra* MSS *omni 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>ol</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>int</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 MWΔH *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. *Σ pers soli* *Matt* xviii. 19 αυτοις γενησεται. All in the same Semitic Gospel and W and *Σ* 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>ol</sup> *cum Sod*<sup>7050</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>ol</sup> *vid cum Sod*<sup>541</sup> (*Patmos* 92)

This order is otherwise unique among the Greeks. *ΣΑΚΑΙΠΨ Ath etc.* *Sod<sup>int</sup>* have πολλα εργα καλα εδειξα υμιν, while W 220 *Eust* 54 *b gat syr sin Tert Thdt* omit καλα, and 127 and 245 *Epiph* omit εργα. The omission of καλα by W 220 *Eust* 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 *Σ* 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 added within one chapter (x.) and within eight verses (18/25). Here is the record:

John x. 18. *ἦρην (pro αἰρεῖ)* 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:

πολλοὶ οὐκ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ	IV sol
καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ	NBDLX <sup>v</sup> 1 83 157 218 248 249 z <sup>xxx</sup>
	Paris <sup>87</sup> al <sup>Sod</sup> d vg <sup>D</sup> sah boh arm aeth <i>W-H</i> .
καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν (—ἐκεῖ)	118-209 pers boh <sup>100</sup> syr pesh sin it omni (praeter d δ) vgg omni.

καὶ ἐπίστευσαν εἰς αὐτὸν πολλοὶ (—ἐκεῖ)	Sod <sup>1443</sup> vid
καὶ ἐπίστευσαν πολλοὶ εἰς αὐτὸν ἐκεῖ	AK ?MUN fam 13 254 c <sup>xxx</sup> p <sup>xxx</sup> w <sup>xxx</sup> goth Sod.

καὶ ἐπίστευσαν εἰς αὐτὸν πολλοὶ ἐκεῖ	280 vii
καὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ πολλοὶ	X <sup>b</sup> (= Sod <sup>4</sup> , Munich 208) vid
καὶ ἐπίστευσαν πολλοὶ εἰς αὐτὸν (—ἐκεῖ)	K ? 16 (sol inter gr)
καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτὸν	EGHSGΔΛ minn mult txt rec δ
καὶ ἐπίστευσαν ἐκεῖ πολλοὶ εἰς αὐτὸν	28 235 a <sup>xxx</sup>
καὶ εἰς αὐτὸν ἐπίστευσαν πολλοὶ ἐξ αὐτῶν (—ἐκεῖ)	arab (sed hab. ἐκεῖ codd <sup>1119</sup> )
πολλοὶ τοῖνυν ἐπίστευσαν εἰς αὐτὸν	Chr <sup>1000</sup> quatuor
πολλοὶ ἐκεῖ ἐπίστευσαν εἰς αὐτὸν	Chr <sup>1000</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 *ἐκεῖ* altogether. If *ἐκεῖ* belongs in 40 *fin.* (*syr sin* and *pers* transfer it to the beginning of verse 41) *ἐκεῖ* 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 *ἐκεῖ* came in from the margin, but very long ago (the ms 249 adds *ἐκεῖ* 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: *ἵνα γινώτε, καὶ πιστεύσητε, καὶ ἐπιγινώσκητε*.

‡ See under "Change of Tense."

John

x. 25. *οὐκ ἐπίστευσατε (pro ου πιστευετε)* B 4 (33) 71 157 and several other cursives *Sod*<sup>1094</sup> f *Chr*<sup>1010</sup> 2/7 and our *A.V.*, NOT followed by *W-H* †

32. *καλα post υμιν* B alone with *Sod*<sup>241</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 ἐπίστεύσατε*." 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. *Ἰησοῦς (—ὁ)* BW soli et [*W-H*]

xi. (See under other headings)

xii. 3. *Ἰησοῦ (—του)* B<sup>sol</sup> et [*W-H*] Cf. xix. 38  
*ibid.* *ἐπλησθη (pro ἐπληρωθη)* B<sup>sol</sup>. See under "Synonyms."

10. *ἐβουλευσαντο δε και οι αρχιερεις* B<sup>sol</sup> cum *vg*<sup>st</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 *oun* for *δε*] the Jews with the chief priests."

12. *ο οχλος πολυς (pro οχλος πολυς)* BL soli 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<sup>Δ</sup> 2<sup>pe</sup> go at it another way, and subdue *ο* before *ελθων*, thus: *οχλος πολυς ελθων*. *Sod*<sup>1050</sup> vid *ο οχλος ο πολυς ο ελθων*.

13. *εκρανθασαν* B<sup>sol</sup> soli 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>ol</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>ol</sup> and *sah*<sup>unv</sup> *boh*<sup>unv</sup> and α (and [W-H])  
     δε pro ουν W r.  
 46. - πας B<sup>ol</sup> *sol* See under "Syriac."  
 xiii. 9. > πετρος σιμων B<sup>ol</sup> *cum* W (Note that in D *Sod*<sup>199 1131 δ 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 b</sup> *de l m boh arm*)  
 10. ιησους (-ό) B *Orig soli vid, et W-H*  
 18. εμε (pro επ εμε) B<sup>ol</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>ol</sup> *cum pers* against all others and *Orig*<sup>scr</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>ol</sup>  
 26. " " BMW 314 } *et* [W-H]  
*ibid.* - το (ante ψωμον *sec.*) B<sup>ol</sup>  
 27. Ιησους (-ό) BL *et W-H*  
 (36. Note also here Ιησους (-ό) BAC<sup>\*</sup>L *Sod*<sup>650 22 v<sup>scr</sup> *Sod*<sup>1178</sup>  
     <sup>1246 1443</sup> against the mass.)  
 37. ακολουθειν (pro ακολουθησαι) BC<sup>\*</sup> *sol* *et W-H*. See under "Change of Tense." Note that B has ακολουθειν αρτι but C υνν ακολουθειν. (In 47 157 435 d<sup>cr</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>ol</sup> (See under "Coptic" and also "Change of Tense.")  
*ibid.* τα ρηματα α εγω (- λεγω) υμιν απ εμαυτου ου λαλω B<sup>ol</sup>.  
 16. η (pro μενη) *fin vers post αιωνα* B b *sol* *vid et W-H marg.*  
     From the variety of positions which η occupies in B, N, 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 *sol* (*cf.* X 33 127 *Sod*<sup>Ki</sup> † εγω ειπον 26 *fin.*)</sup>

† 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>Ki</sup>.

John

- See under both "Syriac" and "Coptic." W-H insert at end of verse 26.  
 { xv. 5. ουδε εν (pro ουδεν) B<sup>ol</sup> *vid.* Cf. *copt* (*om.* D d). See under "Form."  
 13. ουδε εις (pro ουδεις) B<sup>ol</sup> *vid.* Cf. *copt.* See under "Form."  
 7. ο αν θελητε (pro ο εαν θελητε) B<sup>ol</sup> *vid.* See under "Form."  
 10. - μου *tert.* B<sup>ol</sup> (*inter gr*). See under "Latin."  
 14. δ (pro â) B<sup>ol</sup> (*inter gr cum Paris*<sup>97</sup>) *et W-H txt.* See under "Latin."  
 xvi. 2. - υμας *sec.* B<sup>ol</sup> *et* [W-H]  
     ((13. εις την αληθειαν πασαν BAY *Sod*<sup>Ki</sup> *sol* *cum Orig Did Cyr*)  
 18. - τι λαλει B 213 397 *aeth soli et* [W-H] (*Vide infra* xviii. 39, xx. 13.)  
 19. Ιησους (-ό) BLW *sol* *et W-H*  
 31. Ιησους (-ό) BCW *Sod*<sup>650 1222</sup> † *et W-H*  
 xvii. 1. Ιησους (-ό) NB [*non W*] *Sod*<sup>1222</sup> † *et W-H*  
 † 11. πατηρ αγιε *sic* (pro πατερ αγιε) BN *sol*. [*Sod* neglects N.]  
     *Cf.* xvii. 21, 24, 25. (See under "Change of Case.")  
 12. ημεν (pro ημην) B<sup>ol</sup> *haud dubie per incuriam, quia seq. μετ αυτων.*  
 15. - εκ του κοσμου αλλ ινα τηρησης αυτους B<sup>\*</sup>. [*Burton* 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 αληθειαν) B<sup>ol</sup> *vid cum Cyr*<sup>txt</sup> *et Sod*<sup>fam Cyr Ki</sup> (*habet dis Cyr*<sup>com</sup>). See under "Latin and Coptic."  
*ibid.* + η (ante αληθεια) BW *Paris*<sup>97</sup> *sol* *cum sah boh (syr).* See under "Coptic."  
 21. πατηρ (pro πατερ) BDNW *sol* *vid et W-H* [DW *non in ver* 11 *ut B*]  
 24. πατηρ ( " " ) BAN *sol* *vid et W-H* [*non DW, non Clem*]  
 25. πατηρ δικαιο *sic* BAN (πατηρ δικαιο) *sol* *vid et W-H* [*non DW, non Clem*]  
 xviii. 1. Ιησους (-ό) NBL<sup>\*</sup> *sol* *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 NN<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 *Sod*<sup>ca</sup>.

† 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>8469</sup> W-H marg (with a  
 c f ff q r aur gat syr boh) See under "Order."

31. πειλατος (-ό) BC\* Sod<sup>8382</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 I<sup>vi</sup> Sod<sup>354</sup> (as the versions; and cf. a b e aur vg<sup>12</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</sup> dls

οι υπηρεται οι εμοι αν ηγωνιζοντο c f ff g r vg<sup>12+</sup> aeth Aug, and  
 οι υπηρεται οι εμοι ηγωνιζοντο αν NLXB<sup>ms</sup> WΨ 1-299 [non  
 209] fam 13 33 91 213 249 Paris<sup>97</sup> Sod<sup>1110</sup> fam K<sup>i</sup> 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>52</sup> et [W-H] (Cf. aeth<sup>vi</sup>.  
 Cf. syr. Cf. q "per pascha." Cf. a om. εν τω πασχα.  
 Rell omn et sah boh + εν plane)

- (40. -παντες NBLXW [non 28 male Scho Tisch] 71 213 249 348  
 435 i<sup>cr</sup> al. minn<sup>10</sup> Sod<sup>1110</sup> 1246 1443 fam K<sup>i</sup> 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.F. 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  
*παλι* 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 *παλι*, 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 K<sup>i</sup> 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 *παλι* 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 *παλι* and *παντες* may have been mistaken for instructions to delete *παντες* instead of *παλι*. 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>8r</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. *Ιησους* (-ό) B<sup>sol</sup> vid et [W-H]  
 ibid. *ανθρωπος* (-ό) B<sup>sol</sup> vid [non W-H]  
 12. *αν* (pro *εαν*) B<sup>sol</sup> vid [non W-H]  
 28. *Ιησους* (-ό) B Sod<sup>1110</sup> [non W-H txt]  
 30. *Ιησους* (-ό) BW et [W-H]  
 38. *Ιησου* (- του pr. loco) B et [W-H] Cf. xii. 3.  
 xx. 13. + και (ante λεγει αυτοις) B aeth arab soli vid [non W-H] (q  
 quae dixit, Eus η δε ειπεν. georg Tunc dicit. Rell omn  
 λεγει αυτοις)  
 Cf. B and aeth above at xvi. 18 and xviii. 39.  
 (15. *Ιησους* (-ό) NBLW min<sup>tes</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>ms</sup>  
 (see under "Order.")

† Compare shortly afterwards at John xx. 12 N e alone together omit *δου*.



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 (-ό) B et [W-H]
- xxi. 1. Ιησους (-ό) BC et W-H
10. Ιησους (-ό) B et [W-H]
12. Ιησους (-ό) 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. B<sup>v</sup> 249 ff Sod<sup>N</sup> (Niketas om<sup>n</sup>?) [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 (soli 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 οφεται ζων (-την) NABCDT<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>plurics</sup> Chr Cyr Thdt et copt.
- v. 36. δεδωκεν (pro εδωκεν) NBLNΓ et W 1 33 157 al. pauc. 892 [non Paris<sup>97</sup>] Ath Cyr latt W-H Sod.
- vi. 17. εις πολλιον (-το) NBLΔ [non D nec W] 33 113 131 213 239 254 604 892 Paris<sup>97</sup> Sod<sup>337 1098</sup> soli 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 52 198 (= 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>ms</sup> and c ff in qua die, a b r qua die, and e (in quo = 213<sup>st</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>ms</sup>, against all the rest and syr sin and all the versions.
40. >οι μετ αυτου οντες (pro οι οντες μετ αυτου) NBDLXW<sup>v</sup> 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<sup>n</sup>) (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>tree</sup> Const Cyr.
16. >δαι με (pro με δαι) NBDLWΔΠΔ 1 [non fam] fam 13 33 348 w<sup>scr</sup> Sod<sup>7285 1043 1266 1278</sup> [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.



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) **NB**DLX<sup>W</sup> [non W] 33 213 248 249 Paris<sup>97</sup> Sod<sup>1110</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. δ (pro ός) **NBLW** 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 **NBL**Y Sod<sup>1050</sup> 33 157 Paris<sup>97</sup> Sod<sup>541</sup> 1110 1279 et txt it<sup>11</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. εμενευ (pro εμεινευ) B 21 soli, et a b c e ff l [non d f r δ vgg Aug (hiat q)] (εμειν W, rell εμεινευ) Om. και εμεινευ εκει syr sin, or perhaps om. εμεινευ and use και εκει (as does pers) to begin the next verse.

xiii. 2. ινα παραδ αυτον Ιουδας Σιμωνος Ισκαρ. **NBLMXX**<sup>U</sup> (= Sod<sup>A</sup>) W Laura<sup>A104</sup> (Sod teste) b ff g l gat vg arm Orig<sup>plurles</sup> W-H Sod txt, against Ιουδα Σιμωνος Ισκαρ. ινα αυτον παραδ. D rell omn, rell latt syr aeth and Origen many times.

10. > ουκ εχει χρειαν **NABCW**Y 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 **ἡἐρῶχρια ἀν**.

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>mk</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</sup> 1110 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 **N** 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**\*L<sup>M2</sup> 1 33 Paris<sup>97</sup> Laura<sup>A104</sup> (teste Sod) W-H and Sod txt with Petr<sup>ant</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 as **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 *να > καρπον πλειονα < φερη* with BLMXΨ 33 157 213 397 *Sod*<sup>100 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 (N and *Clem καρπον πλειω*; fructum multum *e*, fructum plus *egg* and *g aur gat*; fructum majorem *q*, fructum ampliore *a d r*, fructum plurimum *b c f ff l foss*) but not † *d δ*, for *d* reads: *ampliore 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 NDA the Greek mass and *d δ*, against BLMXΨ 33 157 Paris<sup>97</sup> and the Fathers, for in the Testament of 1910 *να 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>341</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>901</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 *η* is substituted for *μενη* by BADΨ only of Greek uncials and by a few cursives. All the Latin (except *f*) have *sit*. Against them are N 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 *μενη* 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 δ 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 (Cyp)* *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 *δ* following B<sup>91</sup>, but the Oxford text of 1910 denies it, returning to *â* as does *Soden*. *Tales duces caeci.*
- xvi. 12. > *εχω υμιν λεγειν* NBLYΨ 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 *ΔΔ 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>N</sup> 121 124 [*non fam*] 213 397 *Sod*<sup>1250</sup> 1454 *fam φε* *Eust* 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*) NBCW 47 64 *Sod*<sup>32</sup> K<sup>1</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>97</sup>) *e* and *ff*. The other Latin 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. *αυτοι (pro ουτοι)* NB 229\*\* 254 *Sod*<sup>1110</sup> 1222 1385 δ 371 469 *sol* *vid cum d f W-H<sup>111</sup> non Sod (om. vg<sup>1</sup>)*. *Cyril* reads *ουτοι* with the mass.
- xviii. 6. - *οτι* NABDLNXII et WΨ *fam* 1 22 33 42 106 127 138 157 265 *Laura*<sup>A104</sup> *Sod*<sup>118</sup> 2<sup>re</sup> w<sup>scr</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* NBC<sup>\*</sup>LXW (*pro ωτιον*) *Soden* only adds



- one cursive *Sod*<sup>1081\*</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* **Ν\*Β** Paris<sup>97</sup> *e et a c q* (Cf. *aeth georg*). This is against all others and *Chr Cyr* and *b f f 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 NB 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. - *av* 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 N) 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<sup>1</sup> CN (a) *b c e f f 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 **ΝNWΨ al. plur q goth** (*sah boh*) *syr arm Chr.*
- xix. 7. *κατα τον νομον (-ημων)* **ΝBD**<sup>mp</sup> L<sup>NA</sup> *et WΨ Paris*<sup>97</sup> *it* [omn praeter q] *vgg Orig et Orig*<sup>int</sup> Hil Aug Quæst, 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<sup>1</sup> W-H<sup>ms</sup> *b e f f n r aur Hil* (against *ειδως ο Ιησους* N and many W-H<sup>ms</sup> *Sod*<sup>1110</sup>, and against *Ιδων ο Ιησους* E and a good many, and against the order of *syr copt* etc.)
29. *σκευος 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>mp</sup> (L) X<sup>2</sup> 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)* **ΝBW** Paris<sup>97</sup> *Cyr Sod*<sup>1279</sup> K<sup>1</sup> W-H *et Sod txt.* (*Sod*<sup>1279</sup> is *Laura*<sup>A104</sup> which Lake did not collate hereabouts). Cf. *lat positus erat*. Cf. *Luc xxiii. 53*. See under "Harmonistic."
- xx. 19. - *των (ante σαββατων)* **ΝBAIL** 33 *Sod*<sup>1110</sup> W-H *Sod txt.* (*μιας σαββατων* W) The rest and *Cyri*<sup>l</sup> have the article.

- 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>ms</sup> [non Sod], but against all else.
- xxi. 6. *ισχυον (pro ισχυσαν)* See under "Change of Tense."
22. > *συ μοι ακολουθει* **ΝABC\*DW** 1 [non 209] 33 [non minn Scr. Matthæi Soden. The latter adds *Sod*<sup>K1</sup> (= *Cyr*)] *latt Orig Cyr.* (Om. 235 *Chr*).
23. > *ουτος ο λογος* **ΝBCDW** 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. + *ό (ante γραφας) = και ο γραφας* **BD** (*Sod*<sup>1050</sup> *a και γρ.*) 33 ? *b d q r vg*<sup>BR</sup> (a) (e) (ff) W-H *txt.* (N writes *ο και γραφας* with 265 348 *Sod*<sup>K1</sup> *Sod txt Cyr* and c).

## Coptic Sympathy or Influence.

- i. 14, 15. See under "Solecisms."
18. *μονογενης θεος* **ΝBCL** 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*). *ηγάγεν sine copula* **ΝBL** 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* **ΝBLT**<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** *sol* W-H Cf. *sah boh*
- iv. 23. *αλλα ερχεται* **ΝBADW** *sah boh W-H* [contra *αλλ' ερχ.* *rell omni*]
- v. 42. *αλλα εγνωκα* **BDLW** [non 28 male *Sod*] 33 185 *Sod*<sup>1100</sup> W-H = *sah boh*
- iii. 13 *fin. - ο ων εν τω ουρανω* **ΝBLT**<sup>b</sup> T<sup>1</sup> *et W* 33 *Sod*<sup>110</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>10</sup>.
- iv. 16. *σου τον ανδρα* **B** 69 [non *fam*] 71 74 248 254 430 (*Sod*<sup>N11</sup>) *Sod*<sup>110</sup> *Evst* 32 60 *sah boh Orig* 3/6 W-H *txt* without marginal remark. (*σου τον ανδρα σου* 6<sup>pe</sup>)

† Tisch and Horner omit these witnesses.



against *τον ανδρα σου* of **N** and all else including WD 892 Paris<sup>97</sup> *Orig* 3/6 and *Cyr*.

- iv. 51. — *και ηγγειλαν* BLN 185 213 *Sod*<sup>191</sup> & 469 *fam* C *boh aeth W-H* and *Sod txt*. That is to say: *λεγοντες προ και ηγγειλαν*, or *προ 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> **N**, 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 **K** (= 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>W</sup> *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 **N** absent which goes with the great mass without copula, (+ *οὐν* Paris<sup>97</sup> e).

- v. 29. See under "Solecisms." *Sah* supports B for omission of *δε*.  
44. — *θεου* (*post μου*) BW *sol* *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 ΜΟΝΟΥΘΥΟΥΖΗΤΕΙΤΕ may have misled, rather than that from ΜΟΝΟΥΟΥΖΗΤΕΙΤΕ *εὐ* crept in, for all other Versions as well as Greek documents have *θεου*. (N has *παρὰ του μονογενους θεου*.) *Soden* neglects to record *sah boh* for omission.  
vi. 10. *ειπεν sine copula* **NBL** 397 *a foss* = *sah et syr cu pesh arm Orig W-H* [non *Sod*], against all the rest which add *δε, και, or οὐν*, 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 **NBD etc.** which add *οὐν* after *ανεπεσον*, while it is **EFGHMSVΓΔ** which omit.

- vi. 14. *α εποιησεν σημεια* (*pro o επ. σημειων*) BΘ<sup>ε</sup>X<sup>b</sup> (= *Sod*<sup>A</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>750</sup> **K** BOH *goth*† *syr hier Ath*<sup>codd</sup> *W-H Sod txt*.

*και πως* *syr pesh*  
*πως οὐν* **N**D *rell latt*<sup>vi</sup> *sah* 4/7 *Ath*<sup>ed</sup> *Chr Cyr*, but *sah* 3/7 *syr cu sin* and Paris<sup>97</sup> **V**<sup>ecr</sup> *a e* omit *νυν* or *οὐν* while *Ath* doubles *και πως οὐν* or *και πως οὐν νυν* (as *arm boh*<sup>quatuor</sup>).

*ibid.* — *οὗτος sec.* See under "Improvement."

43. *απεκριθη* (*sine οὐν*) BCKLTII *min*<sup>10</sup> *et Sod*<sup>min 10</sup> [*sed habet οὐν* 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* BTJ 892 *Sod*<sup>1444</sup> & 469 (I<sup>8</sup>) [but not other cursives] *it*<sup>vi</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>soi</sup> *vid Cf. copt.* "[*σου*] *τα εργα*" *W-H txt*.  
10. *αλλα ως εν* BT *et copt* (*rell omn all' εν vel all ως εν*)  
49. *αλλα ο οχλος* BDLTW 33 892 (*Sod teste*) *et copt W-H* (*rell omn all' ο οχλος*)

- 34 *fin. ον δυνασθε ελθειν +εκει* B<sup>soi</sup> *inter gr-lat syr*, but with both *sah* and *boh* (all codices) which add *εποϋ* ("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</sup> *contra Tisch*<sup>diert</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 *οὐν* and *νυν*.



John

viii. 28. +*οτι* (*ante otan*) B<sup>ol</sup> et *sah* **ΧΕ ΖΟΤΑΝ**, *boh* **ΧΕ ΕΓΩΩΠ**. 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>A104</sup>. Soden mentions it without other Greek support. W-H *txt* refuses the addition.

51. *τον εμον λογον* **ΝΒCD<sup>tr</sup>LT'XWΨ** 33 213 258 Paris<sup>97</sup> Sod<sup>tr</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'** Laura<sup>A104</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 ΒΩΚ** *sah* and **ΧΕ ΜΑΩΓΕ** *boh*? Soden on the strength of the additional T' (but this fragment is purely Egyptian) and Laura<sup>A104</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'** 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 **ΟΤ ΟΥΝ** = *τι παλιν*, but B could easily misread **ΟΤ 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 ελαιοδρησαν* **Ν\*BT'W** *sah<sup>pl</sup> aeth syr hier Cyr*, but *οι δε ελιδ.* DLN<sup>Ψ</sup> Paris<sup>97</sup>, *ελιδ. ουν* a few, and the mass and 892 *ελαιοδρησαν* without copula.
30. See under "Improvement."
- † 31. Once more *αλλα εαν* (*pro αλλ εαν*) BT'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 ΑΝΟΚ** *sah boh*).

John

- ix. 36. *εφη* (*pro απεκριθη εκεινος και ειπεν*) BT'W Cf. *sah init.* **ΠΕΧΑΩ** *tantum*, and see under "Solecisms of B."
- 40 *init.* *ηκουσαν* (*sine copula*) **ΝBLXX<sup>b</sup>W** Sod<sup>950</sup> 33 157 213 249 Paris<sup>97</sup> *sah boh arm Cyr Sod<sup>541 1110</sup> K.C.N* 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*) **ΝBLΠ<sup>2</sup>W** Sod<sup>950</sup> 1 [*non fam*] 33 157 2<sup>pe</sup> Sod<sup>541</sup> K.C.N *sah boh<sup>100</sup> W-H Sod txt* against the rest and the other versions and *latt* and *boh<sup>pl</sup>* and *sah<sup>1000m</sup>*.
- 13 *init.* — *ο δε μισθωτος φευγει* **ΝBDL 1 22\* 33 397** Sod<sup>K.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 **ΝBDL** are right.
22. *εγενετο τοτε* (*pro εγενετο δε*) BLWΨ 33 Paris<sup>97</sup> Laura<sup>A104</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*) **ΝBDGLXΠW 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*) **ΝABLWA 157 c<sup>er</sup> 2<sup>pe</sup>** Sod<sup>1010</sup> (*sah boh*) W-H.
- (Cf. Orig x. 18 *αλλα εγω*)
28. > *καγω διδωμι αυτοις ζωνν αιωνιον* (*pro καγω ζωνν αιωνιον διδ. αυτοις*) **ΝBLMXW 33 157 249 397** [*non Paris<sup>97</sup>*] Sod<sup>1190 541</sup> K.N (*sah boh*) *syr arm aethi 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 **ΝBLMXW** 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 **NDKWP** b.

- xi. 27. πιστευω (*pro πεπιστευκα*) B\* <sup>101</sup> with c<sup>117</sup> t<sup>117</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>1</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 ΠΑC**, but at xi. 40 just above **ΠΕΧΕ ΙC ΠΑC** *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* *vg<sup>1</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>101</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 *kai* with *syr*, but the great majority of authorities *ουν*.

12. +δ (*ante οχλος*) BL *Sod*<sup>1050 173 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. *εκπαυλασαν* B\* *sah goth*. See under "Change of Tense."

*ibid.* See under "Improvement."

16. *αυτου οι μαθηται* **NB** *Sod*<sup>1050</sup> Paris<sup>97</sup> *sol 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</sup> *N*<sup>31</sup> *et*

*txt*. We need not emphasise this because only *one* *sahidic* ms joins, but (same verse):

*ibid.* *λεγεις συ* (*pro συ λεγεις*) **BLXX**<sup>11</sup> and W Paris<sup>97</sup> W-H *d* *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 **ND plur.** (W has *δωσω ευβαψας 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 ουδει*: (*sine copula*) BWΨ 157 248 435 Paris<sup>97</sup> *Sod*<sup>351 1194 1131</sup> *sol cum sah<sup>1110</sup> boh<sup>1110</sup> pers* [W-H] (*contra Origen et rell omni et 892 vid*).

- xiv. 4. See under "Homoioteleuton," and note that *sah* opposes *boh* which concedes the shorter form with **NBC\*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>111</sup> (—*αυτα* 24\* 157 244 *q r syrr 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>1249</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*) **NBQWΨ** [*Sod non Lake*] 346 [*non fam*] a<sup>117</sup> Paris<sup>97</sup> *Sod*<sup>351</sup> *a b Lucif Auc<sup>1046-1</sup> and sah<sup>11</sup> boh<sup>1111</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* **ηαν** "for us" especially.

26/27. +εγω BL 314 *sol et W-H* (*εγω ειπον υμιν* X 33 127 *Sod*<sup>K1</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 *αφημι*.

- xvi. 23. >δωσει υμιν εν τω ονοματι μου (*pro εν τω ονομ. μου δωσει υμιν*) **NBC\*LXYA** 397 *Sod*<sup>1110 K1</sup> *δ sah* [*contra boh*] Orig<sup>111</sup> *Cyr* 1/2 W-H *Sod txt*. Opposed by the mass and by DWΨ Paris<sup>97</sup> and



the other versions with all the Latins (except  $\delta$  following  $\Delta^{\text{st}}$ ) and Syriacs. The sense of the varying order is quite different:  $\aleph B$  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  $\aleph B$ , supported as they are by  $\text{CLXY}\Delta$ , 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  $\aleph B$  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.  $+\epsilon\nu$  (*ante παραρησια*)  $\aleph BCDW$  *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*,  $\text{Ϡ}\bar{\eta}$   $\text{ο}\bar{\tau}\bar{\rho}\bar{\alpha}\bar{\rho}\bar{\eta}\bar{\varsigma}\bar{\iota}\bar{\alpha}$  and *boh*  $\text{Ϡ}\bar{\epsilon}\bar{\eta}$   $\text{ο}\bar{\tau}\bar{\rho}\bar{\alpha}\bar{\rho}\bar{\eta}\bar{\varsigma}\bar{\iota}\bar{\alpha}$  which *Tisch* neglects to mention. Probably the *ev* crept in from the  $\text{N}\bar{\text{Y}}\bar{\text{N}}$  preceding and influenced the common base of  $\aleph BCDW$ . 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 *ev*.
- xvii. 12. [ $\epsilon\nu$   $\tau\omega$   $\text{ονοματι σου}$ ]  $\omega$   $\delta\epsilon\delta\omega\kappa\alpha\varsigma$   $\mu\omicron\iota$   $BC^*\text{L}\bar{\text{N}}^*W$  7 33 64 *Paris*<sup>97</sup> *Cyr*<sup>100</sup> *cum sah boh arm syr hier W-H* [*non Sod*] (*pro ους δεδωκεν μοι DW* *rell omni it vg syr pesh aeth Orig*<sup>101</sup>). *Syr sin* and  $\aleph^*$  omit  $\omega$  or  $\text{ους δεδωκεν μοι}$ .

The idea is to conform to the language of verse 11 where  $\omega$   $\delta\epsilon\delta\omega\kappa\alpha\varsigma$   $\mu\omicron\iota$  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:  $\epsilon\nu \tau\omega \text{ον. σου} > \text{και ους εδωκεν μοι εφυλαξα}$ ).

- xvii. 17. See under "Coptic and Latin," and note  $+\eta$  (*ante ἀλιθθεια*)  $BW$  *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.  $\text{και των φαρ.} (-\epsilon\kappa)$   $B^{\text{ol}}$  *cum* 314 [*W-H*] *Cf. sah boh syr* (not mentioned by *Tischendorf*).

34. See under "Order."

- xx. 16.  $\rho\alpha\beta\beta\omicron\upsilon\text{νει}$  (*pro ραββουνι*)  $BN$  *solī cum sah*

18. See under "Change of Number."

- xxi. 8.  $\alpha\lambda\lambda\alpha \omega\varsigma$   $\aleph ABC$  *Sod*<sup>1110</sup> *W-H txt* (*pro αλλ ως*) [*non D hoc loco*]. *Cf. copt*.

11. See under "Improvement."

12.  $\text{ουδεις}$  (*sine copula*)  $BC$  *sah* † *boh*<sup>1110</sup> [*taur*<sup>Tisch non Wordsw</sup>]

18. See under "Order."

*As to the corrector of B.*

As to the corrector of *B* (*B*<sup>2</sup> or *B*<sup>3</sup>) observe:

- xii. 15 where *B*<sup>\*</sup> has  $\theta\upsilon\gamma\alpha\tau\eta\rho$  (*pro θυγατερ*) *B*<sup>cor</sup> has inserted  $\text{H} = \eta$   $\theta\upsilon\gamma\alpha\tau\eta\rho = sah$  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*).  $\text{πρωτον}$  (*pro πρωτος*)  $BAMT^bXX^{\text{II}}$  *Sod*<sup>1050</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*).  $\text{ιωαννου}$  (*pro ιωνα*)  $\aleph^*LW$  33 *a b f ff l r vg*<sup>100</sup> (*iobanna vgg*<sup>12</sup>) *sah boh (aeth) Nonn Evang Hebr (teste Evan 566 marg) W-H Sod txt*, but against all else and *syrr Epiph Chr Cyr Serap. (ιωαννα Sod*<sup>1050</sup>) (*Om dim*).
- ii. 1.  $\text{τη τριτη ημερα}$  (*pro τη ημερα τη τριτη*)  $BU$  *Sod*<sup>1050</sup> *fam* 13 127 *min*<sup>5</sup> *Epiph*<sup>100</sup> *W-H*<sup>100</sup> = *b e q r* and *sah*, against *boh* and the great mass of Greeks.
- iii. 18.  $\text{ο μη πιστευων}$  *sec loco* ( $-\delta\epsilon$ )  $\aleph BW$  *ff l boh*<sup>100</sup> *Clem Orig Tert Cypr*<sup>101</sup> *W-H* [*non Sod*] but against the mass. This is *coptic* manner, but most *boh* and all *sah* have  $\delta\epsilon$ . 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.  $\text{επιστευσεν}$  *sine copula*  $\aleph BDW$  [*non minn exc. Sod*<sup>1266</sup> 8 371] *c d l gat vg sah boh*<sup>100</sup> *Cyr W-H Sod txt* (against  $\text{και επιστ.}$  the rest and *syrr boh*<sup>101</sup> *aeth* and *Paris*<sup>97</sup>, and  $\text{επιστ. δε}$  by *LT*<sup>b</sup> 213 314 8<sup>100</sup> 892).
- v. 12.  $\text{ηρωτησαν}$  (*sine copula*)  $\aleph BD$  *p*<sup>100</sup> *Sod*<sup>337</sup> *a d e ff l r foss sah boh*<sup>1110</sup> and *syr cu arm W-H* [*Sod*]. (*Om vers WGA b syr sin.*)

† 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 οι 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>1</sup> extant here and otherwise sympathetic has *οι δε τα φανλα*.
- vi. 5. — *τον (ante φιλιππον)* **NBDNLΔ** 33 892 Paris<sup>97</sup> *Sod*<sup>241</sup> K. 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>2</sup> W-H [non Sod]* (*cf. copt.*). What necessity was there for a "revision" to add *τι* here?
13. } See under "Change of Number."
22. }
35. *ειπεν (sine copula)* **BLTW** 113 Paris<sup>97</sup> *Laura*<sup>A 104</sup> *Sod*<sup>178</sup> 351 *a b e r foss sah boh, arm syr W-H [non Sod]*.
45. *πας (sine copula)* **NBCDLNSTW** *min perpauc it<sup>91</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* **BWΔ** 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>ms</sup> (non txt) [non Sod<sup>1xt</sup>]*. As to *Origen* he is divided and so is *Chr*, while *D<sup>8r</sup>* has a special form and order peculiar to him. See under "Order."
59. — *διελθων δια μεσον αυτων και παρηγεν ουτως* **NBD** *latt sah syr sin W-H and Sod txt.* Even T<sup>1</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>1</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* **NLW** *boh arab Cyr and Tisch<sup>1xt</sup>*.
- It will be noticed that W now lends its support to **NL**. See Tischendorf's note on the subject and full evidence in the second part of this book under "Differences between **N** and **B**." The testimony of *Origen* is not satisfactory enough to draw a conclusion as between **NLW** *boh* and **BDT<sup>1</sup>** *sah*.
- J<sup>1870</sup>
- ix. 11. *ο ανθρωπος ο λεγομενος (pro ανθρωπος λεγ.)* **NBT<sup>1</sup>** 1 33 *Laura*<sup>A 104</sup> *sah boh W-H Sod txt* (*ανθρωπος ο λεγομενος Sod*<sup>1050</sup> Paris<sup>97</sup> *al.*) *et cf. latt.*
24. *εκ δευτερου post τον ανθρωπον* **NBD†LT<sup>1</sup>W** 33 *Laura*<sup>A 104</sup> *Sod*<sup>241</sup> 1110 1114 [*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 *p<sup>cs</sup>* merges *τον ανθρωπον* as *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* **NBD** [*non T<sup>1</sup>*] *W* 2<sup>re</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 εις τ. υιον του Θεου)* **NBDW** Paris<sup>97</sup> *d sah and syr sin Tisch<sup>1xt</sup> W-H<sup>1xt</sup> [non Sod<sup>1xt</sup>]* against all the rest including *LT<sup>1</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 **NBDW** here.
- x. 14 *fin. και γνωσκοι με τα εμα* **NB(D)LW** *it vg sah boh aeth syr hier goth Eus Cyr<sup>1xt</sup> Nonn W-H [non Sod]* (*cf. Epiph et diatess infra*) but *και γνωσκομαι υπο των εμων* *A rell gr omi syr pesh arm Chr Cyr<sup>com</sup> 1<sup>st</sup> Thdt.* *Syr sin* conflates both these readings (not indicated by *Soden*).  
(*Epiph invertens και γαρ τα εμα προβατα γνωσκει με και γνωσσω 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 **NBDLW** 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 **NBDLW**. How can he reconcile this action with his attitude elsewhere when he follows **NB** or **BD** alone?
- 19 *init. σχισμα (sine copula)* **NBLXW** 33 157 213 249 Paris<sup>97</sup> *Sod*<sup>1318</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* **NBKLM\*Π\*** *et W Sod*<sup>1050</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* **NBDLX** 1 33 157 213 248 249 Paris<sup>97</sup> *Sod*<sup>241</sup> 1110 1114 *fam CN* *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. *βηθania (-η)* Only **NB** *Sod*<sup>1089</sup> with *Lat* and *Copt W-H txt.* Not even *W* agrees.
30. See under "Improvement."



John

- † xi. 32. > οὐκ ἀν μου ὁ ἀδελφὸς ἀπέθανεν D<sup>sr</sup> (*sah boh*). Cf. οὐκ ἀν μου ἀπέθανεν ὁ ἀδελφὸς **NBC**\*LΔW *Sod*<sup>1050 1114 1443</sup> 33 254 δ *W-H Sod txt* against οὐκ ἀν ἀπέθανεν μου ὁ ἀδελφὸς **AX gr plur** and οὐκ ἀν ἀπέθανε ὁ ἀδελφὸς μου 69 [*non fam*] 397 *Sod*<sup>fam N</sup> it *vg arm syr*. Yet another variation is: ὁ ἀδελφὸς μου οὐκ ἀν ἀπέθανεν by i<sup>cr</sup>. Paris<sup>97</sup> omits μου ("οὐκ ἀν ἀπέθανεν ὁ ἀδελφὸς" 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. ταῦτα (*sine copula*) **NBLQW** *Sod*<sup>1050</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 αὐτου οἱ 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 ΠΕΡΙΛΑΘΗΤΗΣ: "His disciples" proceeding: "knew not these" bringing ταῦτα later, but completely abandoning the copula (except one *sah* ms<sup>115</sup>) and giving great prominence to αὐτου οἱ 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 αὐτου οἱ 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 ἐν ὑμιν ἐστὶ **NBDKLMXII** and **WΨ** *minn*<sup>100</sup> it *vg boh Cyr 1/2 Nonn W-H Sod txt*, but το φως μεθ ὑμων ἐστὶ **A** the rest and *sah syr arm aeth Chr Cyr 1/2*.

- xiii. 11. + ὅτι (ante οὐχὶ πάντες καθαροὶ ἐστε) **BCLW** 33 213 397 *Sod*<sup>183 190 341 1110 K: N 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 ἀλλ 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:

π̄ effer mī mortuul fr̄at̄  
Οὐκ Ἀν Μοϋ Ἀπέθανεν · Ο · Ἀδελφός

John

*sin* otherwise, for *δια τουτο etc*: "Because of him said he this word.")

- xiii. 30/31. ὅτε οὖν ἐξηλθεν **NBCDLXW** *minn non pauc.*, *latt copt Orig, W-H Sod txt*, but οὖν is against *syr* and the rest of the Greeks.

- xiv. 5. κυριε οὐκ οἶδαμεν ποῦ υπαγεις, πως (- και)... **BCLW** *sah boh*<sup>100</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 **N** 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 **N** and the majority, and furthermore at:—

9. A second suppression of *και* before *πως* by **NBQW** 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 οὖν*. 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 (προ εγω ποιησω) Only **BALA**<sup>2Ψ</sup> *Sod*<sup>13</sup> 33 124 [*non fam*] 249 262 397 *Laura*<sup>A 104</sup> *Sod*<sup>1110 1131 1443 fam N</sup> *Evst* 16 *c g q r gat vg Aug boh sah aeth (+υμων) Cyr W-H*<sup>104</sup> [*not 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 *arm*, and *Chr*, and *b* and *vg*<sup>F</sup>.

- xv. 26. οταν *sine copula* **NBΔ** 2<sup>pe</sup> Paris<sup>97</sup> *e l m δ vg*<sup>Q</sup> *sah*<sup>tes</sup> *boh*<sup>1</sup> *syr hier pers arab sax Did Chr Epiph Novat Hil W-H [non Sod]*, but against all others and *Cyr*.

- xvi. 16. — ὅτι εγω υπαγω προς τον πατερα **NBDLW** 314 *Laura*<sup>A 104</sup> *Sod*<sup>1110</sup> *a b d e ff r sah boh*<sup>1</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* **NBDLW** 1 [*non fam*] 33 348 2<sup>pe</sup> *Sod*<sup>183 1043</sup> *a b d e r aur boh*<sup>1</sup> *sah arm pers georg (Orig) W-H Sod txt*.





John

- xvi. 23. —στι BCD\* LNY 42 *Sod*<sup>110</sup> K<sup>c</sup> C [non WΨ Paris<sup>97</sup>] *b d e f ff g q gat vg* [contra *a c r δ*] *Orig Ath Cyr*<sup>113</sup> *Quacst*, and *boh* (which version *Tisch* and *Soden* neglect†) *W-H Sod txt*, against *Σ* and the rest.
25. *ερχεται* (—*αλλα*) *ΣBC\*D\*LXYΠ*<sup>2</sup> and *W 1* [non *fam*] 33 69 [non *fam*] 213 Paris<sup>97</sup> *Sod*<sup>113</sup> 1110 *a b d e g gat vg* (*hinc sax*) *sah arm syr hier Orig*<sup>114</sup> *Aug W-H Sod txt*, but against the rest and *Orig Ath Cyr*.
- xvii. 4. *τελειωσας* (*pro ετελειωσα*) *ΣABCLNII et W 1* [non *fam*] 33 42 122 246 Paris<sup>97</sup> *w<sup>cr</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\*DLII*<sup>2</sup> and *W 1* Paris<sup>97</sup> *Sod*<sup>118</sup> (*Cyr*<sup>124</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 *αληθεια* 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\*D\*W a b c d e r vg<sup>8</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 *ΕΝΗΜΙΝΕΩCΙΝ* 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) ους 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, ην 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 *ους*. 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>50</sup>) and *syr sin W-H* and *Sod txt* substitute *δ* for *ους*. 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*: *ΗΓΑΠΗΣΑCΟΥC*, 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 *ους* in the margin and *Souter* gives the evidence in a footnote. *Soden* boldly adopts *δ* (although *Sod*<sup>550</sup> reads *ου* [showing an original difficulty, but not *δ*]) notwithstanding the fact that the omission which he neglected in verse 21 just above was sustained by a rather stronger family group.

To what *δ* 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 *δ* would have been smoothed to *ους* 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* (—*ο*) *αλλος μαθητης*. Thus: *αλλος* without the article *Σ\*ABD<sup>100</sup>WΨ 106 c<sup>cr</sup> 2<sup>re</sup> 8<sup>re</sup> Sod*<sup>178</sup> 1222 [non *Paris*<sup>97</sup>] with *sah boh* (*ΚΕΜΛΑΘΗΤΗΣ*) *it vg* (*alius*) and *Nonnus* specifically "*και νεος αλλος εταιρος*," but the article is found in *CN*<sup>6</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>469</sup> *it<sup>vi</sup> boh* (*sah*) and *syr W-H*<sup>106</sup>.

31. *πειλατος* (—*ο*) *BC\* Sod*<sup>362</sup> *solī vid et W-H*. Cf. *latt boh*.

*ibid.* —*ουν sec.* *BC 225 250 sah<sup>vi</sup> boh e q vg<sup>GR</sup> syr pesh sin arm W-H*.

- xix. 12. *ο πειλατος ante εζητει* *ΣBLMXWΨ fam 13 33 249 Paris*<sup>97</sup> *Laura*<sup>A104</sup> *Sod*<sup>541</sup> 1110 1089 [male 1390] *K<sup>c</sup> CN it<sup>vi</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. > εβραιστί ρωμαιστί ελληνιστί BLNXΨ et N<sup>a</sup> (*hiat* N<sup>a</sup> ex *hom.*) 33 74 89 90 234 248 q<sup>scr</sup> r<sup>cr</sup> Paris<sup>97</sup> Sod<sup>751 1110 1089 8362</sup>  
K<sup>i</sup> N<sup>31</sup> c 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>m</sup> [*non omni*]  
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>m</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 ouv.* IV-H and *Sod txt* omit the copula.  
21. τουτου +ouv. See under "Improvement."

### Traces of Syriac Sympathy.

John

- iii. 25. B alone adds των after μαθητων, reading εκ των μαθητων των Ιωανου. 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>cr</sup> \*?) might be omitted also in *syr sin*.  
iv. 11. -η γυνη B<sup>nt</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 *εκεινος*.

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.

*εκεινος* 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 *εκεινος*, *εκεινοι*, and *εκεινη* in St. John's Gospel. The word is used specifically:

- |                               |   |
|-------------------------------|---|
| Of God                        | at vi. 29   |
| Of the Father                 | i. 33, v. 19 38, vii. 29, viii. 42  |
| Of the Son                    | i. 18, ii. 21   |
| Declaration of the Son of God | ix. 37 ειπε δε αυτω ο Ιησους και εωρακας αυτον και ο λαλων μετα σου <i>εκεινος</i> εστιν. |
| Of the announced Christ       | iii. 28 30 (testimony of the Baptist),<br>iv. 25 (testimony of the Samaritan woman).      |
| Of the Light of Heaven        | i. 8 (cf. v. 35)  |
| Of the Holy Spirit            | xiv. 26, xvi. 8 13 14   |
| Of the Word                   | xii. 48   |
| Of the Scriptures             | v. 39   |
| Of the believer               | xiv. 12 21, xvii. 24. Also vi. 57 (of the communicant)                                    |

- Of the angels at the tomb xx. 13  
Of the Healer (in the mouth of the paralytic) v. 11 ο ποιησας με υγιη *εκεινος* μοι ειπεν...

- As well as of Jesus in the mouth of the Jews. vii. 11 οι ουν Ιουδαιοι εξητουν 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.  
Of the year of Christ's death (του ενιαυτου *εκεινου*) xi. 49, xviii. 13

- Also of John Baptist 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 NB b Orig Cyr omit <i>κεινος</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 BLXN <sup>c</sup> Laura <sup>A 104</sup> Sod <sup>1110</sup> K. 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 κατεκρινεν;"

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] (*δν pro ὧν* 604).
- vii. 34. + με See under "Improvement."
- viii. 39. *εστε... ποιεите* B ff vg (Orig) *pro ητε... ποιεите* W-H txt [*Sod εστε... ποιεите 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 *ποιεите* being relegated to the third series of notes with 183 (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>750</sup> and 2<sup>1c</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*)?
- (23. B holds *μαριαμ* here but with D and ACKLΔΠ Sod<sup>750</sup> 33 138 157 Paris<sup>97</sup>, while N maintains *μαριαν*; the same applies to xi. 31.)
32. *μαριαμ*, nominative, BC\*E\*L 33 157 Paris<sup>97</sup> *syr* (*μαρια* N *rell*)
- xii. 3. *μαριαμ* „ B 1 [non fam] 33 Paris<sup>97</sup> Sod<sup>751</sup> *syr* (*μαρια* N *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>1749</sup> e arm pers (Orig) *sah*<sup>1110</sup> et N<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 segg 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 αφημι 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>K1</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>hesh</sup>* says 26, 27 *παντα α ειπον εγω υμιν ειρηνην αφημι εγω υμιν*. *Syr<sup>hler</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>ac</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>C60</sup> 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].

*W<sup>ψ</sup>* 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> K<sup>1</sup>** with *syr* and *it<sup>1</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>KLXW<sup>ψ</sup> 1 33 124** [*non fam*] 138 157 2<sup>10</sup> Paris<sup>97</sup> Laura<sup>A104</sup> *W-H Sod txt* is also *Latin* order. Observe also the *ο παραδους* in this verse of **NBEΔΔ Sod<sup>950 1089 min<sup>all</sup> et W-H</sup>** [*non Sod txt*] (for *ο παραδιδους*) = *it vg syr*: qui tradidit.
- † xx. 16. *μαριαμ* (*pro maria*) **B** with **NLNOP** and **W 1 33 71<sup>max</sup> W<sup>gr</sup> Sod<sup>1121 1222</sup> sah boh syr Greg Nyss Sev (Nonn) Tisch<sup>1st</sup> W-H<sup>1st</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

John

*sah boh* do not use *μαριαμ* but *μαρια* earlier in the chapter, as do the rest. **N** however has *μαριαμ* throughout.

- xx. 18. *μαριαμ* again **B<sup>NL</sup> 1 33 2<sup>10</sup>** [*Sod teste*] *sah* [*non boh*] *syr Nonn*
23. *τινος bis pro των 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* **NBN Sod<sup>C60</sup>** (*pro ερευνατε*)
- { vii. 52. *εραυνησον* **NB\*T** [*non N*] (*pro ερευνησον*) } *et W-H*

The word occurs nowhere else in the Gospels. But at 1 Pet. i. 10 *εξηραυνησαν* by **NAB\*** while in the very next verse 11 *εραυνωντες* follows by **NB\*** but not by **A**.

At 1 Cor. ii. 10 *εραυνα* by **NAB\*** and **C**, but at Rom. viii. 27 only **N** has *εραυνων* against **B** and the rest *ερευνων*. Finally at Apoc. ii. 23 *εραυνων* is found in **AC** (*hiat B*) but *ερευνων* here by **N** and the rest.

- vi. 22. *περα* (*pro περαν*) **B<sup>901</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 soli** [*non W-H*]

*Soden* did not recollate St. John in 157 so does not record it; but he adds *Sod<sup>950</sup> Sod<sup>971</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*) **NBDW Sod<sup>141</sup> soli et W-H** (cf. viii. 14 *ubi καν habent MSS<sup>omn</sup> et sah boh, sed Orig c<sup>tr</sup> και, cf. viii. 16 καν N solus*)

57. *εωρακες* **B\* et W Sod<sup>1050</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.*) **BC**

† 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.

† By using *καν* for *και εαν* at viii. 16 **N** (alone) shows that this is a "preference." The others do not have it there. Are they right at viii. 55? Observe that *Clem<sup>1st</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 *κ* 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 *κ* 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 *ειπουσα* 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. *ανυξας* B\*D [non *W-H*]  
 § 38. *ενβριμωμενος* B\*D (Cf. xv. 18 *μεμεισηκεν* BIX)  
 xii. 15. *Σειων* (pro *Σιων*) B\*A [non *W-H*]  
 32. *αν* (pro *εαν*) B 13 [non *fam*] *W-H*. Here 157 *Sod*<sup>321</sup> *Orig Ath Bas Chr Caes* have *οταν*.  
 (xiv. 13. *αιτητε* pro *αιτησητε* BQ only and *W-H*<sup>ms</sup>. It may be ellipsis or "Change of Tense." See thereunder and also as to the same form at xv. 16 by BLΨ. There *Sod* does not even record *αιτητε* although he did at xiv. 13. *Sod*<sup>1385</sup> alone improvises *αιτησησθε* at xiv. 13.)

† Thus sometimes B spells *παρησια* with one ρ, sometimes it is *κ* who does this.

‡ Thus taking for example John ix. we find ix. 22 26 *ειπαν* by *κ* alone, ix. 28 40 *ειπαν* ND, ix. 20 *ειπαν* NBL [not D], ix. 12 23 24 34 *ειπαν* NBD.

§ *εμβριμωμενος* NAU al. *ατις*; *εμβριμωμενος* *plur*; *sed ενβριμων* W; *εμβριμω-σμενος* C\*X 213 *Sod*<sup>1451</sup> *Andr*<sup>4</sup> *rel*; (*εμβριμωσμενος* *ψ*<sup>cc</sup>, *εμβριμωμενος* 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. (*μηνη* 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.* (*μηνητε* pro *μεινητε* NABL *Sod*<sup>550</sup> Paris<sup>97</sup> *W-H Sod txt.* The same applies here. Above *a* writes *maneant* but *maneritis* here, while *d* above has *manerit* (with most) but *maneat* 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. *μηνη* (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 } *Rel* *ο εαν θελητε* et *W-H* & *Sod*<sup>145</sup>  
*οσα εαν θελητε* *κ*
- (8. *γενησθε* pro *γενησεσθε* BDLMXA min pauc *Amphil Chr W-H* [non *Sod*]. Ellipsis or intentional change? *γινεσθε* Paris<sup>97</sup>.)
22. *ειχουσαν* (pro *ειχον*) NBN\*LN<sup>2</sup> 1 [non *fam*] 19 mg 33 j<sup>cc</sup> (negl *Tisch Sod*) *Sod*<sup>183</sup> [non Ψ Paris<sup>97</sup>] *Orig*<sup>cod</sup> non *ultrioe* *Cyr* *ter W-H Sod txt* (*ειχαν* D\*).
24. *ειχουσαν* (pro *ειχον*) NBL\* (*hiat* N) Π<sup>2</sup> 1 [non *fam*] 19 mg 33 *Sod*<sup>550</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>84</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 *κ* the rest and *Orig Eus Did Chr Cyr*.  
*ibid fin.* *τετηρηκαν* (pro *τετηρηκασιν*) BDLW *Sod*<sup>52</sup> *sol* *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

which read *τετηρηκα* (*e servavi, ff servavi*). This various reading may have come from a copy in which the final *ν* of *τετηρηκα* had become lost before the *νυν* following—*ΤΕΤΗΡΗΚΑΝΥΝ*—but observe *εγνωκα* in the next verse, by a few cursives, is shared by most *latt rett* although no *N* follows there in the next word.

- xvii. 7. *εδωκες* (*pro δεδωκας*) B<sup>ol</sup> See under "Change of Tense."  
8. *εδωκες* (,, ,, ) B<sup>ol</sup> " " " " " " " " " " " "
- xviii. 6. *απηλθαν* *NBDW W-H* (*et επεσαν* *NBCDELXW*) 1 33 213 *Sod*<sup>K<sup>55</sup></sup> *W-H et Sod*.
29. *φησιν* (*pro ειπεν*) *NBC\*LXWΨ* 1 [22 *Soden. Teste Sanders ex errore*] 33 213 2<sup>pe</sup> Paris<sup>97</sup> *Sod*<sup>541 1110 K<sup>1</sup> C</sup> *Cyr Chr*<sup>111</sup> *W-H Sod txt.*
- xix. 3. *εδιδουσαν* (*pro εδιδουν*) *NBLNXWΨ* 1 22 138 2<sup>pe</sup> 604 (*cum LX εδιδωσαν*) Paris<sup>97</sup> *Sod*<sup>178 K<sup>1</sup></sup> *Cyr W-H Sod txt.*
11. *ο παραδους* (*pro ο παραδιδους*) Either ellipsis or a variation witnessed to by *NBEΔA W-H*<sup>131</sup> [*non Sod*] *Sod*<sup>550 1099 K<sup>55</sup></sup> *min*<sup>1114</sup>, but not the ones we expect, nor by *WΨ* Paris<sup>97</sup>, but = *it eg syr qui tradidit*.
12. *εκρανγασαν* *BD*<sup>111</sup> *Ψ* 33 157 249 *w<sup>er</sup> al*<sup>10</sup> *Sod*<sup>111</sup> *W-H* [*non Sod*<sup>131</sup>] *a*, but this is a change of tense as well. See under "Change without Improvement."
- xx. 4. *ταχειον* (*pro ταχιον*) *B al aliq et W-H* [*non N*]  
(I have neglected the oft recurring differences between *N* and *B* as to *πειλατος* and *πιλατος*, *ειστηκει* and *ιστηκει*)
16. *ραββουνει* *BN sah Evst*<sup>Amélieux p. 63</sup> *W-H* (*ραββωνει D*)
23. *αφειονται* *B* (*αφιονται W-H*<sup>108</sup>; *αφωνται W-H*<sup>131</sup> *Sod*<sup>131</sup> *cum N*<sup>5</sup> *ADOX Sod*<sup>550</sup> *al. Cyr, et αφιενται plur et Orig.*
25. *χειραν* *BW* and *A c<sup>er</sup>*, but (see under "Genitive before the Noun") *BW* *μου την χειραν*, whereas *A c<sup>er</sup>* *την χειραν μου*. (*τας χειρας, - μου D d.*)
- xxi. 4. *γεινομενης* *BA* [*non D hoc loco, sed DA ver 5 προσφαγειον, non B*]
15. *πλεον* (*pro πλειον*) *NBCDLSXΛΩ* 4 33 122 314 *Sod*<sup>K<sup>1</sup></sup> *Chr Cyr W-H Sod txt* [against the rest and *Basil*] *πλιον N al*? (*1 22 2<sup>pe</sup> Sod*<sup>178</sup> *a b c e ff r aur syr sin omit πλ. τουτων*.)

## Synonyms.

John

- i. 40 (*St. Tisch, ver 39 W-H Sod*). *οψεσθε* (*pro ιδετε*) *BC\*LT<sup>h</sup>W X<sup>h</sup>* (*Sod*<sup>A<sup>4</sup></sup>) *Ψ fam* 1 22 33 Paris<sup>97</sup> (*Orig*) *W-H Sod txt.*

This appears rather more euphonic as: *ερχεσθε και οψεσθε* than *ερχεσθε και ιδετε*. The latter is supported by the mass and *N* and by *Epiph Cyr Chr*. As *CLT<sup>h</sup>* and *WΨ* join *B* for

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. *υπηνησαν* (*pro απνηνησαν*) See in St. Matthew's Gospel as to this pp. 24/26.
- vi. 2. *εθεωρουν* *BDLNX<sup>h</sup>Ψ(A)* 69 185 397 Paris<sup>97</sup> *Sod*<sup>190 1443 K<sup>1</sup></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 *επιγνωσκει η* before *εωρακεν* (*sic*) *pr. loco*.)
- [vii. 49. *επαρατοι* (*pro επικαταρατοι*) *NBTW Sod*<sup>550</sup> 1 [*non fam*] 33 2<sup>pe</sup> *Sod*<sup>K<sup>1</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 K<sup>1</sup> N<sup>40</sup></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 προ οι δε πλησαντες σπογγον οξους και) whereas πληρω 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 Ισaiου 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 η 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 Ισθου 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, πληρω is found in St. John's epistles:

- I John i. 4. ινα η χαρα υμων η πεπληρωμενη (Cf. Jo. xvi. 24)
- II John ver. 12. ινα η χαρα υμων πεπληρωμενη η (N)B vg. (Rell η 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 ο 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 ηδείτε by BCQΨ 1[non fam] 33 Ps-Ath Bas Cyr W-H<sup>11</sup> [nil in mg] Sod<sup>ms</sup> [non trt], or αν ειδητε L 2<sup>re</sup>, or ειδητε αν X, or ηδείτε 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 ηδείτε seems very likely an importation from viii. 19.

#### Homoioteleuton.

- iii. 25. εκ των μαθητων των Ιωανου B<sup>ol</sup> (but see under *Syriac*)
- ix. 7. απηλθεν βλεπων (-ουν και ενιψατο και ηλθεν inter απηλθεν et βλεπων) B<sup>ol</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 (προ ταυτην την εντολην) B<sup>ol</sup>. This must be an error and cannot certainly be referred to any Latin influence yet Sod<sup>ms</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 Scit<sup>ms</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. περιπατειτωσ 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 NABDLWIIΨ Did Ath.
- xiv. 22. ΚΕΚΑΙΤΙΓΕΦΟΝΕΝ. και has been inserted or dropped here owing to the proximity of κε. N and most have it. BADELX 33



397 Laura<sup>A 104</sup> Sod<sup>137 1248 8371 K<sup>a</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>LQXW</sup> 33 157 213 (Sod<sup>178</sup>) *boh pers aeth<sup>all</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>1-9</sup> (= 213) appears as a new witness. Correct *Wetstein* also who cites *goth* for it.) c<sup>17</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 ιϛ ιστηκει* placing *ιησους* after *εγω ειμι* and changing the form of the address. This ιϛ crept in from the margin into the wrong place, or is an error of homoioarcton from ιστηκει following.

Hort cut the difficulty by omitting *ιησους* from his text (with D 435 *minn*<sup>5</sup> [*et Sod*<sup>341 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*) *ευθαδε αντλειν* of all others and *Orig* 1/5, NB and *Orig* 4/5 (and these alone) write *μηδε διερχ-*... (*διερχομαι* B, *διερχομαι* NB *Orig*) *ευθαδε 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 *ερχομαι* 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 NB 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, "*διερχομαι*" with NB, 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 *ερχ* 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 pronouncement 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>1A4</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 *NB 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, DLWY *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 *N* and B. [*Soden* cannot produce a single new witness agreeing with *N* 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 *N* 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 *NB* 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 *MHAE* 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 *NB* "improved" the record.

† 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 *N* 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 τον ανδρα* by B and seven cursives which is the coptic method (for *τον ανδρα σου*) and where *Orig* 3/6 3/6 is on both sides.

What happened to *N* 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 *Erst* 32 and 60 [*contra* *Evangelium* 157 its sister], (*Soden* only adds <sup>100</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 *NB* and *Orig* 3/4 here.



## VERB FORM CHANGES.

## Change of Voice.

- John v. 25. ἀκουσουσιν B 22 138 357? (257 Tisch) Sod<sup>541</sup> Chr<sup>hls</sup> Cyr<sup>hls</sup>  
*Hipp (Soden) et W-H txt.*  
 ακουσωσιν **MLT**<sup>1</sup> [non fam] 33 69 [non fam] 157 185 213  
 314 2<sup>pe</sup> et WΨ Paris<sup>97</sup> Sod<sup>190</sup> 1469 K<sup>1</sup> et Sod txt.  
 (audiunt c f vg<sup>h</sup>)  
 but ακουσονται ΔΑΓΔΛΠ unc<sup>8</sup> minn pl et Hipp<sup>hls</sup> (Lagarde)  
*ibid.* ζησουσιν **NBDL** et T<sup>1</sup>W 1 [non fam] 22 33 357 2<sup>pe</sup> z<sup>rr</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>h</sup> Hipp<sup>hls</sup> Chr<sup>hls</sup> Cyr.

As to the more recently recovered witnesses, W and Paris<sup>97</sup> join **NB** 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>1</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. ἀκουσουσιν B T<sup>1</sup> [negl. Sod] 157 Sod<sup>351</sup> Chr 1/2 Cyr<sup>1st</sup>  
*W-H txt.*  
 ακουσωσιν **NLNA** (Sod<sup>750</sup>) 33 213 397 Paris<sup>97</sup> et W  
 Laura<sup>A 104</sup> Sod<sup>1266</sup> K<sup>1</sup> Sod txt [non 2<sup>pe</sup>]  
 but ακουσονται ΔΑΓΔΠ unc rell minn Chr 1/2 Cyr<sup>com</sup> Bas

Here W again agrees, and T<sup>1</sup> with B, but not Ψ, and 892 is again noticeable by absence from agreement with **N** or B. Observe that 1 and 69 do not repeat their change here and Sod<sup>750</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 157). 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) **NBD** [non T<sup>1</sup>W rell]  
 (Cf. xiii. 29 ινα τι δοι D)

As to whether οι really represents a change of mood or not in **NBD** here and elsewhere, it is worth noting that the new ms W has εγωι for εγω in xvi. 19, so that οι for ω may merely be itacismic in **NBD**.

But see Matt. xviii. 30 αποδη **N** (vult<sup>1</sup> <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 ινα. They seem of no value in the premises.

- John xiv. 15. τηρησετε (pro τηρησατε) BLΨ [Sod non Lake] 54 73 Laura<sup>A 104</sup>  
 Sod<sup>190</sup> 351 1091 1110 1349 K<sup>1</sup> W-H [non Sod txt] only and sah boh arm  
 future against imperative of the rest and the other versions  
 (**N** 33 Paris<sup>97</sup> Sod<sup>113</sup> and a few τηρησητε).

## Change of Tense.

- iv. 21. πιστευε (pro πιστευσον) **NBC\*DLW** 1 22\* 138 fam 13 [non 124] 2<sup>pe</sup> Laura<sup>A 104</sup> Sod<sup>190</sup> 1110 K<sup>1</sup> [male vid Sod<sup>350</sup> = i<sup>cr</sup>] sah Orig  
 Ath Cyr W-H<sup>1st</sup> Sod<sup>1096</sup> [non<sup>1st</sup>]  
 vi. 12. We may include under this head τα περισσευνοντα by B only and 40 63 64 71 al<sup>5</sup> Sod<sup>1094</sup> fam C [not indulged in by the real sympathising cursives] for τα περισσευσαντα of all the rest and Cyr (περισσευματα 3 aliq.). Neither W-H nor Soden follow B here.

(A change of number occurs in the very next verse.)

- vii. 19. εδωκεν BDHII<sup>2</sup> 240 244 359 hi soli inter omni et W-H<sup>1st</sup>  
 (pro δεδωκεν **N** rell)

In these connections we must consider St. John's manner. He employs the perfect almost habitually.

39. οι πιστευσαντες (pro οι πιστευοντες) BLT (πιστευοντες) W  
 Erst 18 syr sin (cf. sah) Chrys<sup>cod</sup> A and W-H txt [nil in mg],  
 but apparently no others. Soden gives no new witnesses.  
 viii. 23. ελεγεν (pro ειπεν) **NBDLNTXW** fam 13 [non 124]  
 Laura<sup>A 104</sup> [negl Sod] Sod<sup>541</sup> 1114 fam C it<sup>pl</sup> rg 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 **N** as well as those of **B** or **NB** together.

x. 18. *ηεν* (*pro* *αιρει*) **NB** *sol cum W-H*. See p. 354.

21. *ανοιξαι* **NBLXX<sup>b</sup>W** *Sod*<sup>150</sup> *fam* 1 *fam* 13 22\*\* 33 157 213 249\* 2<sup>pe</sup> Paris<sup>97</sup> *Sod*<sup>178 541 1119</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>cohl 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 *ηεν* of **NB** in x. 18 (*vide paullo post*) and rejecting this harmless reading of **B** *min*<sup>8</sup> in x. 25!

xi. 27. *πιστεω* (*pro* *πειπτευκα*) **B\*** *c<sup>cr</sup>* (= *Sod*<sup>1386</sup>) *t<sup>cr</sup>* [*negl. Sod*] *sah boh* (and *syracethc.*). Also **A.V.**<sup>1011</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 **NBC(D)LXW** 33 213 249 397 Paris<sup>97</sup> *Sod*<sup>1110 1114</sup> *fam* *N* [*d* has *surrexit* and *venit*, **D**<sup>st</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 *εγειρεται* and *ερχεται*. So at least thought *Tischendorf*, no mean judge of such matters, and he condemns his beloved **N** by absolutely neglecting its testimony, down to the suppression of the connecting *δε* at the head of the verse.†

xii. 13. *εκραυγασαν* (*pro* *εκραυγαζον*) **NB**<sup>3</sup> *DLQW* *et* *εκραζον* *unc* *rell*) *B*<sup>ol\*</sup> *inter gr cum sah et goth*.

49. An exception to the rule of "pairs" is made here, and instead of *εαλησα...εδωκεν*, we are treated to *εαλησα...δεδωκεν* by **NBAMX** and **WΨ al.** *pauc.* *Did* *Cyr W-H Sod txt*, while the rest favour *εδωκεν*. Now *δεδωκεν* may have been introduced by **NB** *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 **DA**, the graeco-latins, have the aorist) for the sake of the "pair." We will not insist. For at xiii. 3 **NBKL<sup>T</sup>W** 138 Paris<sup>97</sup> *Sod*<sup>K<sup>a</sup></sup> have *εδωκεν*.

xiii. 19. *πιστευητε* (*pro* *πιστευσητε*) **BC** *Orig* 1/2 *et W-H txt* [*nil in mg*]

37. *ακολουθειν* (*pro* *ακολουθσαι*) **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 ακολουθσαι* in *verse* 36 to *νυν ακολουθειν*. The Oxford edition of 1910 representing the Revisers acknowledges that **BC** and Hort are wrong, for it restores *ακολουθσαι* 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. **NXW** vary the order

† See my remarks as to this in Part II. under "Versions."



John

of the following clause to *υπερ σου την ψυχην μου θησω*, and some would couple *αρι* with this sentence.)

- xiv. 10. οὐ πιστευσεις (pro οὐ πιστευεις) B<sup>\*101</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: **ΧΗΑΒ† ΔΗ** against the transliterated **ΗΤΠΙΣΤΕΤΕ ΔΗ** 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. *bis in versu* See under "Form" } In verse 7 *μεινητε* and *μεινη*  
6. " " " } are retained by those who  
change in verses 4 and 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 *ινα υμεις υπαγητε... φερητε... μνη... 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 *aorist subj.* in this last clause *ινα οτι αν αιτητε τον πρα εν τω ονοματι μου δω υμιν*, whereas we might expect *διδω*. **N**, 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 (ερει N) *sah boh arm aeth W-H<sup>114</sup> Sod<sup>me</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>cr</sup> Paris<sup>97</sup> Sod<sup>52</sup> W-H<sup>114</sup> (pro δεδωκας *rell*)

8. εδωκες B, εδωκας ACDΠ\*W *minn pauc W-H<sup>114</sup> (pro δεδωκας longe plur et Cyr)*.

21. πιστευη (pro πιστευση) **N**\*BC\*W *Clem Eus W-H [non Sod]*,

† And *fam* 13 have *το αυτο 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>111</sup> a W-H txt [nil mg]*. See under "Change without Improvement." (*ελεγον pro εκπρ. 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>rab</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>1050</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 *Eust.* 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>51-2\*</sup> 50 Ωρ* in his upper margin, while here at xx. 31 he prints *πιστευσητε* (against *Hort*) and places *πιστευητε H<sup>51-2\*</sup> I<sup>550</sup>* in his second column of notes, although he adds *I<sup>550</sup>?*

- xxi. 6. ισχυον (pro ισχυσαν) **NBCDLNAPΨ** [non W] 1 [non fam] 4 15 27? 29? 33 124 [non fam] 262 270 *aopw<sup>cr</sup> Laura<sup>A 104</sup> 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 g]*.

- †25. χωρησειν (pro χωρησαι) BC\* et **N**<sup>a</sup> et *Sod<sup>1121</sup> 101 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>cr</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 *Eust* 29 *Sod<sup>2017</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 *custodivi*. He has confused their reading of *custodiedam* for *servabam* as an interpretation of *ετηρουν* earlier in the verse. Perhaps the eye of **N** was similarly misled!





- x. 18. **NB** and they alone curiously enough substitute *ἦεν* for *αἶρει* in the clause *οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ* (of *τὴν ψυχὴν* verse 17) *ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαντοῦ*, where **NB** must be wrong. They are opposed by **N<sup>c</sup>** and the rest *Origen<sup>quater</sup> et Orig<sup>int</sup> Eus<sup>plurimies</sup> Did<sup>plurimies</sup> et al.*, and it is scarcely credible, but *Westcott-Hort*, acting on their rule that **NB** in combination cannot be wrong, actually insert *ἦεν* 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 *αἶρει* to the text, but could not resist putting *ἦεν* in the margin. The versions and every other Greek document are clear for the present tense *αἶρει*.

Instead of *tollit* of most Latins I find *gat* has *tullit*. Is it possible that this *ἦεν* crept into **NB** 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>50</sup>*) has *ταύτην ἐντολὴν*, "*hoc mandatum*" or "*hoc praeceptum*" for *ταύτην τὴν ἐντολὴν* of all the rest.

40. *ἔμενεν* (*pro* *εμείνεν*) is found in **B** [apparently alone of Greeks with 21 (*Sod<sup>236</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 *καὶ ἐμείνεν ἐκεῖ*, or rather may agree with *pers* alone, and suppressing *ἔμεινεν* transfer *καὶ ἐκεῖ* to the head of the following verse. (*Syr pesh* has *ἦν* or *ῥῖν* for *ἔμεινεν*.) *IV-H<sup>ist</sup>* prints *ἔμενεν* alone with **B**, and now 21.
- xii. 23. Here occurs a real Historic present: *ἀποκρίνεται* (*pro* *ἀπεκρίναι*) of nearly all and *ἀπεκριθῇ* of the few) by **NBLXW** 33 *Sod<sup>50</sup>* and Paris<sup>97</sup> *IV-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 *ἀπολλυεῖ* substituted for *ἀπολεσεῖ*, but only by **NBLW** 33 *Sod<sup>41</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 **NBLW** 33 adopt *ἀπολλυεῖ* is apparently because it follows so close to *φέρει* at the end of the previous verse: *εἰν δὲ ἀποθανῇ πολλὸν καρπὸν φέρει . ο φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλυεῖ αὐτὴν*. Thus it not only bears on the previous *φέρει* but has reference to the harmonising of *φιλῶν* with *ἀπολλυεῖ*,

and thus constitutes another affair of "pairs." There can be no question about it. They do not however change *φυλάξει* 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 *ἀπολλυεῖ* to *ἀπολεσεῖ*, 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 *φυλάσσει* for *φυλάξει*, and *ff* with its Egyptian affinity writes *perdit...odit...custodit* (*b c f l* custodit).

Will *Soden* explain why he rejects *ἀποκρίνεται* of **NBLXW** 33 Paris<sup>97</sup> in verse 23 and adopts *ἀπολλυεῖ* of **NBLW** 33 *Sod<sup>41</sup> ff* in verse 25?

- xiii. 38. Again here, as at xii. 23, we find *ἀποκρίνεται* substituted for *ἀπεκριθῇ* by a somewhat larger group involving **NABCLXW** *Sod<sup>50</sup> fam 1 fam 13 22 33 138 157 213 254 2<sup>re</sup> Paris<sup>97</sup> Sod<sup>190 351</sup> IV-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. *ἀποκρίνεται* 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. *ἐπερίσσευσαν* (controlled by *â*) **BD<sup>ε</sup>W** 67 *Sod<sup>190</sup> Evst* 60 (*P<sup>100</sup> copt lat IV-H* [*non Sod*] against the singular *ἐπερίσσευσεν* by the rest and *Amélineau's* new Egyptian *Eust*, see his page 64, and (*ἀπερ ἐπερίσσευσεν 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, **BΘ<sup>c</sup>X<sup>b</sup>** only, with *a arm syr hier* and **BOH** only, have the plural *σημεία*.†

† For *ἦεν* at John v. 9 *e g* have *tulit*, and not *eustulit*; at John xi. 41 for *ἦεν* all Latins (except *p r*) have *tulerunt*, and not *eustulerunt*.

† There is great danger of **J** (*Sod<sup>8 30</sup>* being quoted here instead of **Θ<sup>ε</sup>**), for *Soden's* symbols read in verse 13 *H<sup>8 1 014 30</sup>* and in verse 14 *H<sup>8 1 30</sup>*. By *30* *ε* 30 is meant (**Θ<sup>ε</sup>**) whereas *δ* 30 is **J**.



John

- vi. 22. *ειδον* BA *minu perpauc a d f l q* (following *turbæ*) *sah boh aeth syr W-H Sod txt* (*ιδον* LNW) [*pro ιδων* ΓΔ<sup>στ</sup>Λ unc<sup>9</sup>, *et ειδεν* ND<sup>στ</sup>X<sup>b</sup> b c ff g δ vg (following *turba*) σκοπια<sup>σεν</sup> 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* NABLXW Sod<sup>950</sup> *min<sup>1111</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>ve</sup> Sod<sup>183</sup> d f vg<sup>1</sup> goth sah boh arm Clem (*Variant Chr codd inter εσεται et εσονται. Cf. verss.*)
27. *ακουουσιν* (*pro ακουει*) following *τα προβατα* NBLXW Sod<sup>950</sup> *fam* 13 33 157 213 249 397 Sod<sup>1110</sup> *fam* N d et latt Hom<sup>Clem</sup> ? Orig 4/6 Bas 1/4 Cyr W-H Sod txt (*ακουσασιν* Paris<sup>97</sup>) but against all the rest and D<sup>στ</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 N alone follows with *απολωνται* for *απολωνται*.
- xi. 45. δ (*pro â*) See under "Improvement."
- xvii. 7. *εισιν pro εστιν* (following *παντα οσα*) NBCLNXY 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>στ</sup> Δ<sup>στ</sup>]. Cyril has *εστιν* against the Egyptian group.
- xx. 23. *τινος bis* (*pro τιων bis*) B (*sol inter gr*) a e f syr Cyr Eus Orig<sup>int</sup> Aug Pacian Auct<sup>troni</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>re</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>950</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 N 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 â) 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" "*mendar 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 *ἀιγέει*) 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 (*προπετείς*, "headlong, rash"), "wrapped in smoke and mist of conceit and folly" (*τετυφωμένοι*), "having a form of godliness, but having denied (so *R.V.*; *Gr.* *ἡρημμένοι*) 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 "*προπετείς, τετυφωμένοι...*, *ἔχοντες μὲν φῶσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρημμένοι*"!

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 *ὑμῶν* back to *ὑμῶν*, avoiding B's "sunstroke." I call it a "sunstroke," for observe that besides the opposition of *ἐγὼ* and the rest, the new Egyptian *ms T'* (so friendly otherwise) also has *ὑμῶν* against B.

- xvii. 11. *πατὴρ ἁγίε* sic (*pro* *πατὴρ ἁγίε*) BN *solī vid*  
 21. *συ πατὴρ* (*pro* *συ πατὴρ*) BDNW against the rest and against *Clem.* (*πατὴρ συ* *Sod*<sup>1222</sup>, — *πατὴρ diatess.*, *illeg. syr sin.*)  
 24. *πατὴρ* (*pro* *πατὴρ*) BAN only here  
 25. *πατὴρ δικαίε* sic BAN (*δικαίαι*) only here } against *Clem.*

xviii. 16. We now come to rather a peculiar case:

*ἐξηλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ γνωστός τοῦ ἀρχιερέως* BC\*L 213 (and no others except X Paris<sup>91</sup> *ὅς ἦν γνωστός τοῦ ἀρχιερέως*) instead of . . . *ὅς ἦν γνωστός τῷ ἀρχιερεὶ* of all others and NW. [N exceptionally *ἐξηλθεν οὖν ὁ μαθ. ἐκινός· ὅς ἦν γνωστός τῷ ἀρχιερεὶ*.] 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: *ἦν γνωστός τῷ ἀρχιερεὶ*, where the dative is constant in all mss) *γνωστός* does not occur elsewhere in St. John nor in the other Gospels, except at *Luke* ii. 44 (*καὶ τοῖς γνωστοῖς*), xxiii. 49 (*πάντες οἱ γνωστοί*) 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 (*γνωστοῦ σημείου γεγόνε δι' αὐτῶν*) and at ix. 42 where no case follows (*γνωστοῦ δε εγενετο καθ ὅλης τῆς Ἰσπῆς*), 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: *διότι τὸ γνωστοῦ τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς.* 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 οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός.*



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. ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκεῖνη τοῦ σαββάτου (pro . . . ἐκεῖνου τοῦ σαββάτου) B\* H 33 69† [non fam scd diserte τοῦ σαββάτου ἐκεῖνη] 138 157 247 317 6<sup>re</sup> p<sup>ct</sup> i<sup>ct</sup> z<sup>ct</sup> al. aliq Sod<sup>al</sup> i<sup>ct</sup> El<sup>ct</sup> c f g gat vgg (instante > illa dies vgg<sup>p</sup>) pers arab Cyr.

The versions and it<sup>n</sup> favour ἐκεῖνου, but pers and arab go with B\* for ἐκεῖνη 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" (ⲁⲥ comes last in the sentence). Hort only places ἐκεῖνη 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) NBXW Laura<sup>A 104</sup> a g gat aur vq sah boh acth syr sin (εωρακαμεν S 33 [cf. Luc xxiv. 11], but all others and syr<sup>re</sup> tell 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 **ⲕⲉ ⲁⲓⲛⲁⲩ** is legitimate, the οτι in Greek and Latin is rather illegitimate [b c d e ff§ have quod vidit, f g r: quia vidisset, only a g vg: quia vidi] and in view of our other coptic sympathies [see under that heading] NBXW 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 ἐκεῖνη. B<sup>2</sup> or B<sup>3</sup> ἐκεῖνον.

† του σαββατου ἐκεῖνου D<sup>mp</sup> LN<sup>9</sup> 73 t<sup>cr</sup> Paris<sup>7</sup> Sod<sup>132</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 ἡμέρα ἐκεῖνη τη μια (των) σαββάτων (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 ἡμέρα ἐκεῖνη τη μια (των) σαββάτων, 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 πεποιηκος εμπροσθεν αυτων  
xiii. 2. και δειπνου γενομενου  
ibid. του διαβολου ηδη βεβληκος. . .  
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 ε.πων.

† Add vi. 23. For ἄλλα ἦλθον πλοιαρια, N reads ἐπελθοντων ουν των πλοιων and D (cf. b r syr cu) ἄλλων πλοιαριων ἐλθοντων [but d aliae naviculae venerunt].





Now the same remarks apply here as those which I made under this head in St. Luke. The supposed "Antioch" revision has made no changes in St. John or in St. Luke from genitive to dative absolute. Then why should Lucian (or another) be accused of doing so in the Gospels of St. Matthew and St. Mark? Instead, does not the plain fact of the case stare us in the face that it was "Alexandria" which disapproved of certain dative absolutes in Matthew and in Mark and replaced them in *their* revising process by genitive absolutes? The case, it seems to me, is proven.

*Genitive before the Noun.*

Referring to iv. 16 (see remarks under "Compound verb for simple") we find a number of cases in this Gospel, as at:

- John  
 ii. 15. και των κολλυβιστων εξεχεε το κερμα (τα κερματα BLTWX)  
 xvii. 6. η λυπη πεπληρωκεν υμων την καρδιαν  
 xviii. 6. σου το ονομα  
 xviii. 37. μου της φωνης  
 where all MSS are practically agreed. And as below where the MSS are not in exact agreement:  
 xiv. 30. ο του κοσμου (τουτου) αρχων Most, but:  
 ο αρχων του κοσμου (τουτου) 1 fam 13 138 2<sup>pe</sup> Paris<sup>97</sup> e vg Hipp Orig Bas Ath Cyr.  
 xv. 10. καθως εγω τας εντολας του πατρος μου τητηρηκα Most and Cyr, but:  
 καθως καγω του πατρος (μου) τας εντολας τητηρηκα NB a b ff g vg Chr Novat.  
 xviii. 10. τον του αρχιερεως δουλον the usual Greek construction as exhibited by most (pontificis servum q g δ vg), but:  
 τον δουλον του αρχιερεως ND 242 Sod<sup>1444</sup> 362 a b c e f ff r  
 xix. 20. οτι εγγυς ην ο τοπος της πολεως Most, but:  
 οτι εγγυς ην της πολεως ο τοπος txt recept and W 1 13 138 Paris<sup>97</sup> al. it<sup>91</sup> vg copt syr arm.  
 24. μου τα ιματια N<sup>col</sup> cum copt (- μου 127)  
 34. αυτου την πλευραν Nearly all Greeks with copt, but Orig<sup>119</sup> with 69-346 [non 13-124] 317 348 397 Paris<sup>97</sup> and the Latins and Syriacs have την πλευραν αυτου. [Eus doubtless read the former order, for he writes του αμνου του θεου λογη την πλευραν ενυξε.]  
 35. αυτου εστιν η μαρτυρια NBW plur Orig<sup>14</sup>  
 εστιν αυτου η μαρτυρια EGKSUA min<sup>30+</sup>, but:  
 εστιν η μαρτυρια αυτου HY 1 min<sup>90</sup> latt<sup>91</sup> Chr Cyr

- John  
 xx. 25. > μου τον δακτυλον NDLW 33 Erst<sup>Amélineau</sup> p. 62 copt (om. μου d)  
 ibid. > μου την χειρα NL 33 Evst<sup>Amélineau</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 NL 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>199</sup> 1894 b l q sah aeth syr hier Orig Ath Cyr W-H et Sod txt. (- γυναι F 124<sup>144</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>241</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 μαρνα BC(D)TW b c d e ff gat  
 vgg<sup>tere</sup> oron Eus Chr Aug W-H Sod txt (Orig and aur\* εν τη



ερημω εφαγον το μαννα) against **N** the rest coptics and *Cyr* *Thdt* for εφαγον το μαννα εν τη ερημω.

[vi. 49/50. τον ουρανιον αρτον φαγοντες απεθανον *Clem*<sup>Theodot</sup>]

- vii. 12. **N** 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 **J** 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 **NBLTWX** *Sod*<sup>550</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 **BLNTXWJ** 892 al. *pauc*. *Orig Chr Cyr W-H Sod* txt, but against **NDW** and the great mass.

- viii. 14. > η μαρτυρια μου αληθης εστιν **BWJ** 157 235 314 *Sod*<sup>1385</sup> fam φn *Erst* 60 b *sah arm Orig* 1/3 *Epiph Did W-H*<sup>ms</sup> while D<sup>Er</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>13</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 *Erst* 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 ηδείτε (προ . . . > ηδείτε αν)

**BLNTXWΨ** 1 33 213 249 397 892 [*non Paris*<sup>97</sup>] *Laura*<sup>A 104</sup> *Sod*<sup>541 1110 1266</sup> *Erst* 49 c r aur *Orig*<sup>unloquies</sup>, *Cyr*<sup>13</sup> [*sed alibi contra*] W-H *Sod* txt, but against **N** and all the rest (D r<sup>Er</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 αν? (D omits av.)

- viii. 23. υμεις εκ του κοσμου τουτου εστε, εγω ουκ ειμι εκ του κοσμου τουτου So **N** and nearly all, but BT (*fam* 13 *Sod*<sup>190</sup>) latt *Orig* 1/3 *Cyr*<sup>13</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* ΠΙΚΟCΜΟC † . . . ΠΑΙΚΟCΜΟC). 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 (προ συ τι) **NBLXΨ** [*teste Sod, non Lake*] soli et boh [*non sah*] *Cyr* followed by W-H and *Soden*, against all the rest including T<sup>W</sup>. (*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 (προ οτι τυφλος ην και ανεβλεψεν) **NBLNTW** *Sod*<sup>550</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 παροι αβελλε πε, whereas *sah* χε πετβλλε 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 cecus" without et videbat; and r has "quoniam fuerat cecus 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 *Erst* 50 and a few.

§ Cf. the Georgian and Slavonic versions.



(Interesting Passage as regards Diatess and Latins.)

<sup>John</sup> 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* ANΓΔΔ unc<sup>8</sup> l q δ goth slav  
*pers syr<sup>sc</sup> pesh diatess Ps.11th*

*αυτον ερωτησατε· ηλικιαν εχει· αυτος (+ τα Ψ 157 min<sup>allq</sup>) περι*  
*αυτου (vel εαυτου) λαλησει* N<sup>8</sup>BD(επερωτησατε  
*cum Sod<sup>1110</sup>)* LXΨ 1 22 33 157 213 397 Sod<sup>541 1110</sup>  
Paris<sup>97</sup> IT [except. b (*vide infra*) l q δ] vg boh aeth  
*arm georg syr<sup>hlt</sup> Cyr et F<sup>lat</sup> diatess W-H et Sod txt.*

but N<sup>8</sup>WT<sup>1</sup> Sod<sup>1083 1250</sup> b sah (syr sin) Chr<sup>vi</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 the  
variation: 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 N<sup>8</sup> and  
b, that interesting conjunction, omits one of the two clauses whose order  
is *sub judice*. N<sup>8</sup>T<sup>1</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  
N<sup>8</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 N<sup>8</sup>T<sup>1</sup>W b syr sin sah Chr<sup>vi</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 N<sup>8</sup>BDLXΨ in the order αυτον ep. ηλικιαν εχει etc., but thus opposes  
*diatess arab*.

<sup>John</sup> ix. 24. See under "Coptic" and "Latin."

31. *οιδαμεν οτι > ο θεος αμαρτωλων < ουκ ακουει* BDT<sup>1</sup>ΛΨ [*negl.*  
Ψ Sod] a d e goth Cyp<sup>r</sup> Conc<sup>Carth</sup> a d e W-H txt (*nil mg*)

<sup>Jobu</sup>

[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 N<sup>8</sup>W 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>1st</sup>*. (*Chr* is  
on both sides.) The change of order seems to be a clear "im-  
provement" by BDAΨ. The harder order (supported as it is  
by the mass of Latins) is undoubtedly right. The combination  
BDT<sup>1</sup> is of no weight in such places, given their record other-  
wise, when N<sup>8</sup>W 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 N<sup>8</sup>ABLMWXΨ  
Sod<sup>5050 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 6371</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: ΕΤΕΒΕ ΠΑΙ ΟΝ Α ΠΛΗΚΗΨΕ ΕΙ ΕΒΟΛ ΖΗΤΩ, 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 N<sup>8</sup>BIL 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 αμαρτωλων, as Cyp<sup>r</sup> 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 *σαν* once,† and *πιστευητε* thrice against *πιστευσητε* twice.

- xiii. 21. >υμιν λεγω B<sup>91</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 η B<sup>87</sup> and *b* latin only and *W-H*<sup>ms</sup>. This among three varieties of order, and the exchange of *η* for *η̃*. Old Latin is for *η̃*, but the Vulgates all for *μενη*, and as they drew from a text similar to NB 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, N, D, and LQX is suspicious.

20. >υμεις γνωσεσθε BLM\*QX 33 213 Sod<sup>1110 1443 C<sup>60</sup></sup> *f vg Cyr* 1/6 *W-H* [non Sod] against γνωσεσθε υμεις NDW *rell minn omni vid et* Paris<sup>97</sup>. I would point out that as A Sod<sup>950</sup> 249 Sod<sup>N 31</sup> *Evst* 150<sup>cm</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 ND 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>91</sup> W-H<sup>1st</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>901</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>mo</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 N and most, but D *α ιε<sup>mnit</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 N 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*. N 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 N 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 ι̃κεισθηκει*, *ι̃* coming before *ιστηκει*. The combination D [*habet d<sup>sup</sup>*] *minn' 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 (προ ην γνωστος) BW 4 Paris<sup>97</sup> Sod<sup>409</sup> *a c f ff q r gat aur W-H<sup>ms</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* [*Hiat 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\*BW Sod<sup>441</sup> *a ff g gat vg Cyr W-H & Sod txt*, while N<sup>c</sup>C\*LXY<sup>Y</sup> 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\*D<sup>sup</sup>LW [non Sod<sup>50</sup>] *sah boh syr Cyr vg<sup>old</sup> W-H [non Sod]*.
- This against the usual η αλλοι σοι ειπον of N and most as Sod<sup>141</sup>, or η αλλος σοι ειπεν of (M)NSII and a few, and η αλλοι σοι περι εμου ειπον J Sod<sup>1454</sup>.
38. See under "Latin."
- xix. 4. > ουδεμιαν αιτιαν ευρισκω εν αυτω B 1 33 73 Sod<sup>1349</sup> 1443 & 469 *aeth vg<sup>a</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 BLX<sup>Y</sup> 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>r</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>no1</sup> with Tert<sup>max</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 [*Eust* 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>exiles</sup> Orig<sup>int</sup> Eus<sup>occlies</sup> Eustath Epiph<sup>vis</sup> Chr Cyr Thdt Sever al*.

B does not even substitute μοι (*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) NBC\*D<sup>sup</sup>NW Sod<sup>950</sup> 33 [non al. minn Sod] *a d e ff m aur vg<sup>a</sup> syr W-H Sod txt*.
- † 18. > ζωσ. σε (pro σε ζωσ.) NBC<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 σου 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 N and D, W and 848, "at" and *Orig* for the omission of this first μου. They all omit the second only (*post patra prim.*) with the possible exception of 848 (Sod<sup>1221</sup>) whose actual readings Soden is the first to report fully. Soden does not mention d<sup>scr</sup> here (his<sup>1399</sup>) and so does not repeat Tischendorf's error, but places it with the others for -μου *post patra prim.* He neglects however the only ms which does omit outright, viz. *Eust* 47, as he makes a practice of avoiding the testimony of Lectionaries nearly everywhere. (*Eust* 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>1109</sup>* where he would seem to exclude μου with *Eust* 47.

† But B has και αλλος ζωσει σε alone, as *sah boh*, while N<sup>c</sup>2 have και αλλοι ζωνουσιν σε, and *syr* add to gird: 'thy loins.' Therefore B remains alone with certain versions (against the Latin).



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 εἰτε δοξασον σου τον υιον ἔχει η γραφη, εἰτε 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 N<sup>ca</sup> 33 213 892 *Sod*<sup>113</sup> 351 1110 *acth Orig*<sup>ter</sup> W-H & *Sod txt* against NDWΨ

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 τηθειμενος (pro ετεθη) NBW Paris<sup>97</sup> Laura<sup>A</sup> 104 *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 τηθειμενος 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 NBW Paris<sup>97</sup>. He adds Laura<sup>A</sup> 104 to the small group.

Example of Conflation exhibited only in this "Neutral" text of B.

- vii. 39. ουπω γαρ ην πνευμα without addition by NKTIIΨ *Sod*<sup>250</sup> 42. 91 280 w<sup>act</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 rg<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>n</sup> syr pesh cu sin add *δεδομενον*.

D d f goth (acth) add *αγιον επ* (in d f) avrois.

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 N or B.

Now the situation is quite clear here, and *Hort* recognised it by following N 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>xxx</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> (= N<sup>4</sup>).



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 *αγιον* or *δεδομενον* 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 +[*οτι*] 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>9</sup>XW *Oxyr*<sup>847</sup> 33 213 314 Paris<sup>97</sup> *b q copt arm Orig*<sup>octles</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 N 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 11 16 go with *Cyr* and *Oxyr*<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</sup> 1443 ff and q use *εκ σχοινιου* alone here.

- iii. 34. — *ο θεος sec*. NBC<sup>9</sup>LT<sup>b</sup>W 1 33 213 2<sup>re</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>loh</sup>. This seems to be an endeavour to remove redundancy.

- iv. 51. (Indirect for dramatic direct oration). *λεγοντες οτι ο παις αυτου ζη* by NABC 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> LFAAII *unc*<sup>9</sup> *minn omni rell (et N οτι ο υιος σου ζη) a b e q syr cu sin pesk 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.

John

- iv. 52. *ειπον ουν* BCLNWΨ 1 33 50 213 291 2<sup>re</sup> *Sod*<sup>8</sup> 169 Paris<sup>97</sup> *W-H Sod txt* but no versions except *arm*. The others and *Cyril* have *και ειπον* with N, 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 NBCT<sup>n</sup> 1 *minn aliq*<sup>Sod</sup>

† *Soden* now adduces two critical codices for it, his<sup>511</sup> at Patmos, and his<sup>410</sup> = 185 at Florence.









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  $\text{DX}\Sigma\text{T}^{\text{vid}}$  latt syr arm Orig<sup>int</sup> Tichon Arnob Op<sup>imp</sup> Hil for + και της νυμφης in Matt. xxv. 1 against Aug and the rest, how much more are we to believe D latt syr strengthened by  $\Sigma\text{K}\text{M}\Pi$  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: "ζηησετε με και ουχ ευρησετε" BNTX [non fam 1 teste Lake] 213 258 2<sup>re</sup> w<sup>cc</sup> Sod<sup>183 190</sup> sah boh syr aeth W-H [non Sod] would add με to complete the "pair." It is difficult to suppose that all others including DW Sod<sup>950</sup> 892 Paris<sup>97</sup> removed the second με. Rather is it a "version" influence on BTX.

ibid. Observe in the same verse fin. that B alone (cf. georg arm) adds εκει, which can be traced to the unique addition by the sahidic and bohairic here of ερω ( "to it").

36. B[non N]TX sah boh syr aeth, with G 1[non fam], 892 2<sup>re</sup> W-H this time, again add a second με in the same phrase as in vii. 34.

In the latter case G 1 892 join, and N 213? 258 w<sup>cc</sup> Sod<sup>190</sup>? abandon BTX and the four versions which remain constant in the error with Westcott and Hort.

39. δ (pro οὐ) B and EKMSUVA $\Sigma$  min<sup>30</sup> and 604 [non 892 (Harris ed.) non Paris<sup>97</sup>] but against  $\Sigma\text{DGHLNTWXI}\Gamma\Delta\Pi$  al. pl and Cyr<sup>int</sup> Chr Thdor<sup>II</sup>erac<sup>I</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 πιστευοντες following, to πιστευσαντες, and then conflates with αγιον δεδομενον as against omission of both words by  $\Sigma\text{K}\text{T}\Pi$  Orig Cyr, while some add αγιον and some add δεδομενον. 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 αλλοι... αλλοι it is to be noticed that some and 1 33 248 al. a c f ff vg sah boh arm (aeth) Orig Cyr add δε after the second αλλοι, which is found also in textus receptus and in sah against its usual method; (BLNTXW Sod<sup>950</sup> substitute oi δε).

Now St. John's method seems to be against this, for at

ix. 9 αλλοι ελεγον... αλλοι ελεγον remains without copula and only N 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>950</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),† 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 εαλησεν 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 N 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 δικαia c<sup>cc</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 N<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>cc</sup> and 892 Sod<sup>950</sup> al. rc. f goth boh aeth<sup>all</sup> arm Orig<sup>plur</sup>les diserte Cyr [non N<sup>C</sup> rel, non Ψ, non Paris<sup>97</sup>, not even Laura<sup>A</sup> 104]. 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  $\Sigma\text{DTY}$  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

† Tisch misquotes q on the other side.

‡ a = et alii, for which Soden also quotes r, but r in Abbott's edition has plainly ... et (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</sup> 280 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 οφει δηπουθεν εωρακεναι λεγει αλλα τη εν οικουση 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 *syrr sin* and *syrr 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 *syrr hier* added to them?

Here is Hort’s weak note, in ‘Notes on Select Readings,’ p. 88:

“viii. 38. ἃ ἐγὼ...πατρός] ἡ ἐγὼ ἃ ἐώρακα παρὰ τῷ πατρὶ μου [ταῦτα] λαλῶ καὶ ὑμεῖς οὖν ἃ ἐώρακατε παρὰ τῷ πατρὶ ὑμῶν. Western and, with ὁ 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 *IV-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; *syrr 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*

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 *Ν* 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 *Ν* after *αλλ*. This is shared by *syrr 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 *V* or 892 or *Paris*<sup>97</sup> or *Laura*<sup>A 104</sup>, all derived from a similar ms to the parent of *Ν* 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 Ν respectively in BOTH places?*

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.† *Burton* 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 (ορ τον λογον τον εμον ορ 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 (ορ μου τις τον λογον, ορ τις μου τον λογον, ορ [33 *Orig*] τις τον εμον λογον) τηρηση, ου μη γευσηται θανατου (εις τον αιωνα ομ. D b c d ff l syrr sin).*”

† Souter also ignores it in his notes to the Oxford edition of the N.T. 1910.



In verse 52, however, B calmly substitutes *θανατον ου μη θεωρηση* for *ου μη γευσεται 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. *Eust* 32 does the same, so does *c* 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 *γευσεται*, 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

"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>teii om</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*, *NBDT*<sup>W</sup> *fam* 1 *fam* 13 22 2<sup>re</sup> *Sod*<sup>178</sup> *c d r<sub>2</sub> sah boh syr* [*non pers*] (*aeth kat*), 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> c<sup>old</sup> mu" 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>re</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* *NB* 2<sup>re</sup> [*teste Sod.*] *Eust* 15 *g q vg<sup>E</sup> dim Tisch*<sup>121</sup> *W-H* [*nil mg*] only against *no* copula *DGLT*<sup>UWXH</sup> 1 33 *al. latt*<sup>91</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, *N* or B or *NB* add an *ουν*

† 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.

† See *ante* and *post* under all these heads.



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 *oun* after *τι* (appearing in Hort's margin). Observe the variations as to *oun*, *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* **ΧΕ ΤΑΙ ΡΩ ΤΕ ΤΕΨΗΡΕ**, *boh* **ΧΕ ΘΑΙ ΡΩ ΤΕ ΤΨΗΡΙ**) 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 *στι*, 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. "οὐπω δε εληλυθει ο ιησους εις την κομην αλλ ην εν τω τοπω οπου υπηνητησεν αυτω η Μαρθα." In this quiet and dignified sentence, witnessed to by ADLΓΔΑΠ *unc al' min permult* and *syriac*, NBCXX<sup>b</sup> 1 33 213 242 249 Sod<sup>1110</sup> some *Latins* and *boh* introduce *ετι* after *ην*, while F *ae* 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 ΠΙΜΑ** and *boh* has **ΑΛΛΑ ΠΑΡΩΧΗ ΟΤΙ ΠΕ ΖΕΝ ΠΙΜΑ**.

44. Another question of "pairs" in the final clause:

"λυσατε αυτον και αφετε αυτον υπαγειν."

BCL Sod<sup>1050</sup> 33 157 Paris<sup>97</sup> alone of Greeks, *copt* Orig<sup>1er</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 *ην* in *υπαγειν* after

*αφεται* (for *αφετε*). Thus in W you find ΑΦΕΤΑΙΥΠΑΓΕΙΝ. It is important as placing W *behind* the diatessaron.

- xi. 45. *και θεασαμενοι α εποησεν* N and the great majority, with Origen six times (and *όσα* 314 d<sup>cr</sup>) W-H<sup>ms</sup> Sod<sup>ms</sup>, but δ BC<sup>2</sup> 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>1st</sup> Sod<sup>1st</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 δ is so absolutely natural after *θεασαμενοι* that no one would have changed δ here to α, while there is every reason to change α to δ 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 δ, but NB and most, this time keeping with Origen, have α. I have no doubt α 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 α* and in verse 46 *ειπον αυτοις δ*.

57. *εντολας* (*pro εντολην*) NBIMW *fam* 1 138 254 i<sup>cr</sup> Paris<sup>97</sup> 2<sup>re</sup> [teste Sod] Sod<sup>1443</sup> Orig<sup>1st</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 *ο* before *βασιλευς*.

- xiii. 18. *τινας* (*pro οὐς*) Undoubted correction, thinking to improve. It occurs in the phrase *εγω (γαρ) οίδα οὐς εξελεξαμην, and τινας* is only found in NBCLM 33 157 213 397 Sod<sup>1091 1098 1110 1443 5470</sup> Orig<sup>1st</sup> *water* Cyr adopted by the editors Tisch W-H and Soden.† Indeed Orig seems to have a patent on this: "*τινας εξελεξαμην, οπερ απλουστερον μεν τοιουτου 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?





εξελεξαμην οιδα." 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 και 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 (και) απαρτι γνωσκετε αυτον και εωρακατε αυτον by the great mass supported by all the versions and *Tertullian*, BC\* and they alone with *W-H*<sup>14</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 γνωσκετε 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>coll</sup> suppress και εωρακατε αυτον altogether,† while the *slav* version with X<sup>b</sup> (= Sod A') 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 *rg*<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 δ δε πατηρ δ εν εμοι μενων of nearly all Greeks (and a c d f q 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 δ, reading δ δε πατηρ εν εμοι μενων (= no doubt *rg* with b e ff g in me manens). That this was

† See footnote on page 385.

† Attributed by von Soden to homoio:eleuton!

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 δ on account of the δε—present in most copies, only absent from a few cursives. Had the δε been absent: "δ πατηρ δ εν εμοι μενων" would not have offended, but in δ δε πατηρ δ it seems to have appeared redundant. The other versions seem clearly to have read a second δ. 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) —δ ante εν εμοι 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 ND 33 etc.) which B holds. B is left absolutely alone with 229\* and *aeth*: ex opere ejus credite mihi.

[Scriver's z (*semel*) with Paris<sup>97</sup> has ταυτα for αυτα, while



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>1st</sup> [*nil mg*] alone suppress the second *αυτο* against all others, all versions and *Did*<sup>plurice</sup>, and as showing how the matter affected others, *Evan* 287 *vg*<sup>st</sup> *Auct*<sup>quaeest</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 71

*ibid.* This is followed by the elision of the copula *δε* between *υμεις* and *γνωσκετε αυτο* by **NBQW** 346 *a*<sup>cr</sup> Paris<sup>97</sup> *Sod*<sup>351</sup> a *b sah* *boh*<sup>aliu</sup> *Lucif* *Auct*<sup>quaeest</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>lis</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 μενει και εν υμιν εσται*). Some read *μενει* = *g vg arm Nonn* (*μενεί*) and *sah* [*non boh*]. It is clear that *B* understood *μενει* [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>o</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>1st</sup> *Sod*<sup>mc</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 *μενει* 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>12</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 1 N</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: *ατω παειωτ παμπεριτq ατω τῆνητ qαροq ἡτῆτταμιο παν ἡοῦμα ἡωωπε qαqτq.*

Whether the *sahidic* *παν*—"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>191 1266</sup> but also his commentary families *Kc* 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 <sup>δ</sup><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>54</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. 28, ix. 11 27, and especially vii. 34, x. 22, xi. 27.



from an original ποιουμεν ημας or ημιν, *sah* supplying **ηαν** or equating ποιουμεθα. (Cf. John v. 18 *ισον αυτον ποιων τω θεω*. *Sah* renders **εγωωωω** **αμμορ** **αη** **πποττε**, *boh* **εχιρι** **αμμορ** **ηρις** **νεμ** **φ†**).

In Egypt then John xiv. 23 was read with emphasis on ποιησομεθα or ποιουμεθα, 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>xviii</sup> he mixes 21/23: *καθως λεγει οτι εμφανσω αυτω εμ αυτον και μονην παρ αυτω ποιησω* (just as D ποιησομαι with *e syr cu pers*), but *Macar*<sup>de caritat</sup> is very clear, separating 21/23, and quoting 23: *εγω και ο πατηρ ελευσομεθα και μονην παρ αυτω ποιησομεν*. Again *Macar*<sup>de libertat. mentis</sup> is just as positive although slightly varying the beginning. He writes thus there... *και ο Κυριος: ελευσομεθα εγω τε και ο πατηρ μου και μονην παρ αυτω ποιησομεν*.

This is brilliant side-testimony contemporary with the oldest codices which oppose with ποιησομεθα. And if *Macarius* was not influenced by the **ηαν** 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 *sar*), for "apud eum manebimus" of *a*, which *mss* do not, like the vulgate and *it*<sup>ol</sup>, use the literal "mansioem apud eum facimus."

[Note. D<sup>ff</sup> substitutes ελευσομαι 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].

John

xvi. 7. Another very distinct "pair."

Instead of *εαν γαρ μη απελθω, ο παρακλητος ουκ ελευσεται προς υμας*, BL<sup>Ψ</sup> (33?) *Λατρα*<sup>A101</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>14</sup>) but without a word in the margin or in *Souter*'s notes. [The mass and Paris<sup>91</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>ct</sup> v<sup>scr</sup> Sod<sup>K</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. *απει* (*pro απει*) BD\*Γ IV-H<sup>14</sup> Sod<sup>ms</sup> [*non minn vid*] *επει* 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\*MSUYΠ<sup>2</sup> Sod<sup>650</sup> *min<sup>all</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 εν 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>2</sup> et Sod<sup>al. 3</sup>* add after *εν καθως ημεις + εν εσμεν*. (+ *εν X Sod<sup>650</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 ος δεδωκας μοι*. But in verse 12: *οτε ημην μετ αυτων (εν τω κοσμω) εγω ετηρουν αυτους εν τω ονοματι σου ος δεδωκας μοι εφυλαξα, και ουδεις εξ αυτων απωλετο...*

† Tischendorf neglects *Scrivener*'s codices and *Chrysostom* (but see *Matthaci ad lcc.*).



The latter is manipulated to...*εγω ετηρουν αυτους εν τω ονοματι ω̄ 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 *ω̄* it does not have *και* before *εφυλαξα*, while *d Hil*, who hold *ους*, add *και* before *εφυλαξα*. The presence of *Cyr* in the combination shows that it remained an *Alexandrian* tradition until his time. *Σ* hesitatingly writes: *οτε ημην μετ αυτων εγω ετηρουν αυτους εν τω ονοματι κ̄ σου και εφυλασσον και ουδεις εξ αυτων απωλετο*... *Σ*<sup>\*</sup> omits *ω δεδοκας μοι* with *syr sin*; *Σ*<sup>c</sup> inserts, with *o* for *ω* (as *Eran* 7 and *sah boh*), and modifies *και εφυλασσον* [*Male Sod de d r cum Σ*<sup>\*</sup>] 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 (προ πιστευση) Σ*<sup>\*</sup>BC<sup>\*</sup>W *Sod*<sup>ka</sup> [*non al.*] *Clem Eus Tisch W-H*, against the rest and against *Orig Ath Cyr* and *Sod*<sup>al</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 (*Σ*)BC<sup>\*</sup>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 *Σ* and Paris<sup>97</sup> are observed to manipulate a little further, which is suspicious. *Σ* 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>cr</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>	<i>Σ</i> <sup>*</sup> cf. <i>syr sah pers</i>   <i>e mali aliquid</i>
" " " " <i>κακον ποιων</i>	BL <sup>Σ</sup> W <i>W-H &amp; Sod</i>   <i>faciens</i>
" " " " <i>κακο ποιων</i>	C <sup>*</sup> Ψ 33 <i>Erst</i> 63 a (r)   <i>male faciens</i>
" " " " <i>κακοποιος</i>	AN <i>G<sup>r</sup>l Sod</i> <sup>50</sup> et Paris <sup>97</sup>   <i>Latt pl</i>

(malefactor) *verss Eus Chr Cyr*.

It does not look favourable for B when *Cyr* is against him in such a place, and when even *Σ* changes the tense (rather

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happily here although *Tisch* abandons *Σ*<sup>\*</sup> and goes with *Σ*<sup>\*</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 *ΣB* hereabouts.

- xviii. 34. *απο σεαυτου συ τουτο λεγεις* BC<sup>\*</sup>LNΨ Paris<sup>97</sup> *Cyr W-H & Sod txt* (*Chr απο σαντου*...)

*απο σεαυτου τουτο ειπας*

Σ

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. *Σ* has an excuse for revising because his text (with D<sup>m</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 *ΣBLXWΨ* 1 22 138 2<sup>re</sup> Paris<sup>97</sup> *Sod*<sup>1110 & 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>50</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>50</sup> and the company which they keep.

29. + *του (ante οξους secund.)* BLWΨ *Sod*<sup>50</sup> 1 33 138 2<sup>re</sup> and *Σ*<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 ι 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 Πιτρος* †BLX et *Σ*<sup>c</sup>T<sup>c</sup>W 33 56-58-61 397 *Sod*<sup>51</sup> *rg*<sup>51</sup> *W-H & Sod txt*.

† *Wordsworth* omits B<sup>c</sup>, and does not record that *r* (which he mentions) reads exactly with the coptics *autem et* and not *ergo et* as *vg*<sup>51</sup>.





(a) and *arm* substitute *kai* for *ovv*, but none add exactly as the above (except *vg<sup>al</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 *kai* as the latin fragment *v.†* The coptics preserve this *Δε* but add *ζωα* (*boh*), *ζωαω* (*sah*). This *ζωα*, and not *ovv* 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 *kai*, 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 *kai* 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 *dicit eis*, actually suppressing *αυτοις* as *Eus<sup>mss</sup>* when reporting the matter "*η 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 *kai*. 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*."

- xx. 19. *οπου ησαν οι μαθηται (- συνηγμενοι) Σ\*ABDIWA\* 44\* 95 122\* 246\* k<sup>cr</sup> o<sup>cr</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>cr</sup>* and *b c e f f 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 *kai* 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 *kai* here because *A* (alone) supports. Can foolishness go further?
- xxi. 11. *αβεβη B etc., or ενεβη ΣLWΨ, + οvv ΣBCLNXII<sup>2</sup>WΨ Sod<sup>1050</sup> 1 [non fam] 22 33 91 138 239 2<sup>pe</sup> Laura<sup>A 104</sup> Sod<sup>351 1114 1413 r vg<sup>1728</sup></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 + *ovv* I challenge it, and when the supporting testimony is analysed it proves to be weak, and not homogeneous.

21. *τουτον + οvv ΣBCD [non Sod<sup>1050</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) ΣBCW 33 Sod<sup>N 60</sup> c boh 10/20 sah 2/3 syr pesh hier sin verss al. alig. Orig Cyr Chr<sup>cold alig</sup> W-H [non Sod] (Om. copul. sah 1/3 boh 10/20 [hos negl. Sod.]).*



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 *και ουκ ειπεν*, which seems far less natural. But that is just the point. If *δε* were basic, who would ever have thought of changing to *και*? 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 *και* (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 *δ και μαρτυρων* 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). *N* however declines it and avoids any chance of difficulty by writing *εις την καναν* (cf. some *egg*). B, unless he was somnolent while looking

† Soden reports 348 (his 121) for *εις κανα* (—την), and further adds in support of B for *εν κανα* X<sup>b</sup> (his A') and *Sod*<sup>1143 1145</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.

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 *NCLT*<sup>b</sup> and DW with *frag gr-copt* (*graeco*) *Crum-Ken*, 33 69 [*non fam*] 213 314 892 *Sod*<sup>193</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 *NDW 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>cr</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 τρωνων μετ εμου τον αρτον επηρεν (or επηρκεν) επ εμε την περναν αυτου" of practically all authorities, BCL and four cursives (127\* 249 b<sup>cr</sup> 892) † *vg*<sup>T</sup> [against all Latins and Tert] *aeth sah* [*non boh*] *Eus*<sup>288</sup> [but not *Eus*<sup>1143 1145</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 ον ελπισα, ο εσθιων αρτους μου εμεγαλυνει επ εμε περνισμον*. 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>127</sup>) *Sod*<sup>1110 1151 1415</sup> *fam* *N* (and *Soden txt* *εμου* without *μετ*, evidently an error for *μου* [see his note "*μετ εμου* | *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 *εμε* for *επ εμε* 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 *μετ εμου* with *ND unc<sup>13</sup>* and *WΨ* all minuscules (but those named), and *Paris<sup>97</sup>* it *vg Eus<sup>dem</sup> Chr<sup>his</sup> Cyr<sup>xt</sup> Thd<sup>this</sup>* and all versions but *aeth sah*. In the Latin, *meum panem* might easily have become *neum panem* with some, but it has not. Only *vg<sup>T</sup>* (possibly *vg<sup>B</sup>*) have this, while *q* has *meum panem neum* as *E<sup>sc</sup>* 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 *μου* in the text it gives us not only *μετ εμου* 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 "*εμου*" is without MS support.

(The only authority to strive after verbal conformity to the LXX is *e*, which has *adimpliavit* = *εμεγαλυνεν* for the *επηρεν* or *επηρκεν* 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 *Σ* 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<sup>sc</sup>*, is not a common lot. In fact the only

† 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.

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semi-outsider is *b<sup>sc</sup>*. 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 *ατους μου* and not *μου τον ατον*, 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>re</sup> *Sod<sup>a</sup>l<sup>in</sup>* and *Origen* 1/4 *Eus<sup>Pea</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 *ΣL* [*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 *ΣL* 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 *ληψεται* and *αναγγελλει*).

- xix. 12. *εκραυασαν λεγοντες* (pro *εκραυαζον λεγ. vel εκραζον λεγ.*)  
BD<sup>sup</sup> Ψ 33 131 157 249 435 604 *al. alig. et Sod*<sup>all</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* (*εκραυαζον*). Wiser far are the Revisers who recall *εκραζον λεγοντες*, and *Soden* with *εκραυαζον λεγοντες*.

N has *ελεγον* for *εκρ. λεγοντες* and Paris<sup>91</sup> *εκραυαζον* without *λεγοντες*, and 71 *εκραζον* without *λεγοντες*, none apparently *εκραυασαν* without *λεγοντες*.

39. *ελιγμα* (pro *μυγμα*) N<sup>o</sup> BW *solī* (= 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 *mixturem*. As to *μυγμα* it is itself an *ἄπαξ λεγ.* in the N.T.: *ελιγμα* does not occur at all, and forms of *ελισσω* only twice (Heb. i. 12 *ελξεις*, Rev. vi. 14 *ελισσομενον*). A few mss read *σμηγμα*, 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 ḏeqine* = *ἡνεγκε* as *syr pesh* and other versions]. How *εχων* of *boh* (which has *ἡνεγε*, as *sah ἡνεγε*) came to be tacked on to *ελιγμα* and replace *φερων μυγμα* of all other (greek 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 omni*.) 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>omni</sup> † and is basic. As to *ελιγμα* substituted for *μυγμα* 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 *μυγμα*

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 *μυγμα* (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*) NBLXΨ 33 185 314 Paris<sup>97</sup> Sod<sup>41</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 NB (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 NB. 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 N 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 και μαθων* (*πας ο ακουσας παρα του πατρος και μαθων ερχεται προς με*) in which it is supported by NABCKLTH Sod<sup>50</sup> *al. c f ff† vg Orig*<sup>his</sup> *Cyr*<sup>his</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>re</sup> omits *λιθιναι εἰ* [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*.

† Only the *bohentena* N has "and he brought" *οτοζ ἄρεινι* as *sah*<sup>omni</sup> *ἄρεινε*.





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>1444</sup> *r* Orig substitute *εμεινεν* for *διετριβεν*. This is also clearly shared by *sah boh* (*aeth?*), using *αμωωπε* 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 *περιπατει* 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>118</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

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that I have a feeling about Origen deliberately making the other change, I would add that Chrysostom<sup>116</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 N and B and LQX, but in differing positions, substitute *η* 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</sup> 1110 fam K.C.N. *Epiph W-H & Sod txt.*  
*παρα του πατρος* N *rell et Ψ?* minn Cyr (*Chraπο*) (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\*GUAWΨ min<sup>15</sup> *W-H & Soden*, but Orig Cyr *δ* with N *Sod*<sup>550</sup> and the rest.  
 50. *αποθησκη* B *Eus soli et W-H*<sup>ms</sup>. Orig *αποθανη* as all others (but Ψ *αποληται*, and *τεθνηξεται Clem*<sup>Theo.107</sup>).  
 52. *την σαρκα αυτου* BTΔ 892 { but opposed by Orig and  
*Sod*<sup>1444</sup> 8409 (fam B) *sah boh aeth* { Cyr who read with the large  
*arm syr it<sup>pl</sup> Orig<sup>int</sup> [W-H txt]* { majority *την σαρκα*.  
 vii. 39. *+αγιου 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 NKTII *Sod*<sup>550</sup> Cyr Hesych add nothing. (See under "Conflation" for further remarks.)  
 viii. 52. *θανατον ου μη θεωρηση* (*pro ου μη γενησται θανατου*) B 213 Paris<sup>97</sup> *Evst 32 e (sax) contra mundum et contra Orig<sup>118</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 55*) for *εκ του πατρος* whereas in the lower ones he admits that D with W omits the clause altogether!



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by *Tischendorf* (never quoted by *Soden*) is a most important witness, perhaps going back of *syr sin* here.

- x. 18. *ηρεν* **NB** *sol et W-H txt*, but *Orig<sup>plurles</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 δ' εποιησεν* **BC\*D W-H<sup>txt</sup> & Sod<sup>txt</sup>**, but *α* *Orig<sup>plurles</sup>* with the majority.  
 50. *οτι συμφερει ινα εις ανθρωπος αποθανη υπερ του λαου* **So NX<sup>b</sup> sah<sup>msl</sup> 252 Thdt Chr**, as in xviii. 14, without *υμιν* or *ημιν*; but **BDLMXIΓ** 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 **AEGLIKSUΔΔIIWΨ Sod<sup>50</sup> minn<sup>pl</sup> c f g r etc. sah** *syr arm acth* and all other versions except the *itala*. As to **W** that *ms* joins the latter company and *Origen*.  
 53. For *συμβουλευσαντο* *Origen* witnesses twice with the mass, and but once for *εβουλευσαντο* of **NBDW Sod<sup>50</sup> al. duo Ath** (**Paris<sup>97</sup>** reads *συμβουλευσαντο*).  
 xii. 15. *θυγατερ* **N** *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 **N\*BD\*** *sol cum W-H txt [nil mg]*.  
 10. *Origen* 6/7 confirms **N** and *c vg Hier Tert* for *νυφασθαι* without any addition.  
 11. + *οτι* before *ουχι παντες* **BCLW** 33 213 *Sod<sup>hex</sup> Cyr W-H & [Sod]*, but not *Orig*.  
 21. > *υμιν λεγω* **B<sup>sol</sup> pers** (*pro λεγω υμιν tell 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>re</sup> **Paris<sup>97</sup> Sod<sup>K<sup>c</sup> 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 NB* 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 NBL* 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</sup> 1110 sah etc.** (see under "Coptic and Latin") but against *Orig Ath* and *Cyr*, who have *αλλα*.  
 xvii. 21. *πιστευη* **N\*BC\*W Clem Eus W-H**, but *πιστευση* all others and *Orig Ath Cyr* and *Sod txt*.  
 xviii. 6. — *οτι* **NBADLNXIIWΨ Sod<sup>50</sup>** but against *Orig* and *Cyr*.  
 xix. 12. *εκρανγασαν λεγοντες* **BD<sup>sup</sup>Ψ min<sup>all</sup> a W-H**, but *Orig* *εκρανγαζον λεγ.* with **W** and many, and *εκραζον λεγ. Cyr* and many.

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- xix. 26. — *αυτου* after *τη μητρι* **NBLXWΨ** 1 22 138 **Paris<sup>97</sup> Sod<sup>1119</sup> 1131** *b c 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</sup> 104** and *Cyr ην τεθειμενος*.  
 xx. 17. > *μη απου μου* **B<sup>sol</sup> Tert et verss alig** but *Origen<sup>sexies</sup>* with all others and a host of supporting Patristic testimony *μη μου απου*.  
 23. *τινος bis* **B** (*sol inter gr*) *a e f syr Cypr 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>h<sup>tr</sup></sup> Novat etc.*  
 xxi. 23. — *ουτος* 3 250 *c<sup>tr</sup> ? y<sup>cr</sup> al. ?* and *Origen* with *Chr* 1/2 *Cyr* 1/2, while **NBCDW** 1 33 2<sup>re</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 NBL try to remove. This carries veritable foolishness on the face of it. When NBL 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 N 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 N 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 N *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 N 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

† I have amalgamated some of Tischendorf's notes, thus, I hope, making matter 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 alluces. 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 αὐτῷ* "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 *obelii*, 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 κατακείσθαι*. 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 ὥστε 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 πατὴρ 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 πατὴρ 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 στυγνῶσας 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) *εὐ ἀγαθὲ δούλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου*,... whereas St. Matthew xxv. in both verses 21 and 23 says: *εὐ δούλε... ἐπὶ ὀλίγῃ ἢς πιστός*.

Therefore at Luke xx. 14, where C *fam* 1 substitute *ἔσται ἡ κληρονομία* for *γέννηται ἡ κληρονομία* they show an ignorance of St. Luke's Greek and have merely followed *syr*.

† Cf. Hippocrates: *ἰδρῶς πολλὸς ἀκρίτως γενόμενος ὑγαίνει νόσον σημαίνει*. Hippocrates<sup>214</sup>: *ὀρθοῖται ἰδρῶς ἐγένετο καὶ πάλιν ἐπεθέρμηκε ἰ πάλιν ἰδρῶς*. Aristotle<sup>215</sup> part animal: *ἦδη δὲ τισιν ἰδρῶσαι συνέβη αἱματώδεις περιττώματι διὰ καχεξίαν, τοῦ μὲν σώματος βύδιος καὶ μανοῦ γινομένου, τοῦ δὲ αἵματος ἐξηγρυνθέντος δι' ἀπεψίαν, ἀδυνατουμένης τῆς ἐν τοῖς φλεβίοις θερμότητος πέσειν, δι' ὀλιγότητα*. And again: *(αἱματος) ἐξηγρυνομένου δὲ λίαν νεοοῖσιν γίνεται γὰρ ἰχωροειδὲς καὶ διορροῦται οὕτως ὥστε ἦδη τινὲς ἴδισαν αἱματώδη ἰδρώτα*.

‡ Observe below the contrast between *φοβος εγεν*, and *φιλονεικία εγεν*, in Luke and Acts.

§ MBL and Paris<sup>216</sup> only say *ἐγενήθη*, probably an "improvement." It is followed by *Sothen* 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 γίνεται γυνή, NDGL<sup>3</sup> *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 μέγας, 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 αἷτημα 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. 14 6 8 12 14 15, and in the finale at 16.

Another peculiar expression is at Luke xxiv. 22 ἀλλὰ καὶ γυναικὲς τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς γενόμεναι ὀρθρινὰ 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 αὐτὸν 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 συγῆς 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. πλημύρας δὲ γενομένης

iv. 25. ἐγένετο λιμὸς μέγας

xv. 14. ἐγένετο λιμὸς ἰσχυρός (or ἰσχυρά)

Note Act xxvi. 19 βασιλεῦ Ἀγρίππα οὐκ ἐγενόμην ἀπειθής again of the mental process; and, of time involved:

Act

xx. 16. ἔκρινε γὰρ ὁ Παῦλος (cf. Luc xxiii. 24) παραπλεῦσαι τὴν Ἐφεσον, 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 ὑὲ γίνεσθε φρόνιμοι

xxiv. 44. γίνεσθε ἔτοιμοι } παρ' ἑαυτοῖς

viii. 13. ὡς ἐπίστευσας γεννηθήτω σοι

ix. 29. κατὰ τὴν πίστιν ὑμῶν γεννηθήτω ὑμῖν

xv. 28. μεγάλη σου ἡ πίστις· γεννηθήτω σοι ὡς θέλεις

xxi. 21. εἰς ἐχρητέ πείσιν... γενήσεται

Mark

vi. 26. καὶ περιλυπὸς γενομένος ὁ βασιλεὺς

John

xx. 27. μὴ γίνου ἄπιστος

† And as a semi-medical term:

Matt

xxviii. 4. καὶ ἐγένοντο ὡσεὶ νεκροί (or καὶ ἐγενήθησαν ὡς νεκροί) }

Mark

ix. 26. καὶ ἐγένετο ὡσεὶ νεκρός }

John

v. 6. θέλεις ὑγίης γενέσθαι;

9. εὐθέως ἐγένετο ὑγίης }

14. ἰδε ὑγίης 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 φανερά 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 οἳ 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 ἀγωνίων or ἀγωνίσας. Thus, Aristotle: διὰ τί οἱ ἀγωνιῶντες ἰδρῶσι τοὺς πόδας, τὸ δὲ πρόσωπον οὐ . . . ἢ ὅτι ἡ ἀγωνία . . . διὰ καὶ ὠχρῶσι τὰ πρόσωπα οἱ ἀγωνιῶντες . . . ποιοῦσι γὰρ τοῦτο οἱ ἀγωνιῶντες . . .

And Theophrastus<sup>le suboritus</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 ἡττοῦν καὶ πάθος ψυχικὸν ὀργισθέντων ἢ φοβηθέντων ἢ ἀγωνισάντων . . .

So that a forger would have written at the opening of verse 44 probably καὶ ἀγωνίων or καὶ ἀγωνίσας instead of καὶ γενόμενος ἐν ἀγωνίᾳ.

Further, note that St. Luke's ἐνισχύειν in verse 43 in the transitive sense (ᾤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν) 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 offband, not to say light-hearted way.

† J.T.S. January 1913, p. 167, note 1.

† Because BDT<sup>WN</sup> 38 435 597 and Paris<sup>97</sup> a d b\*\* sah boh 1j2 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 N alone in equally important

† Add Sod<sup>950</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 γὰρ, 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 ποιοῦν for τί ποιοῦσιν. Some Fathers (with pers) ἄφες αὐτοῖς τὴν ἁμαρτίαν ταύτην or τὰς ἁμαρτίας αὐτῶν, but retain γὰρ before οἶδασιν.

Jacob<sup>912</sup> is reported by Euseb<sup>ex Hieronym</sup> as: παρακίλω κύριε θεέ 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>N</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>N</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, *N* 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 *N* 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 *N*<sup>BD</sup> *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'*). *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 *εφ' υμης* by *NB* 892 *Sod<sup>trims</sup> W-H<sup>ist</sup>* for "*προς υμης*" 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 *NBW* were "improving," you, benevolent reader, being an independent observer, should look further, and you will then see that *W* does *not* support *N* immediately thereafter at x. 15 for *+γη* before *γομορραν*, nor does it support *B* at x. 16 for *εις μεσον* instead of *εν μεσω*.

In fact *W* generally goes against *N* 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

† 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>cr</sup> Thpyl W-H<sup>txt</sup>.  
v. 4. αφυστερημενος (pro απεστερημενος) NB\* soli 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

† In this very verse we find the Alexandrian preference for εναντιν over αυτου (referred to elsewhere) exhibited by BP c<sup>cr</sup> and a few of Soden's codices.

- 1 Peter  
iv. 5. κρινουντι (pro εχοντι κριναι) BC\*? 69 137 a<sup>cr</sup> and more of Soden. This is adopted by W-H without marginal alternative. The Revisers refuse to follow.  
15. αλλοτριεπισκοπος NB d<sup>cr</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:

- 1 Peter  
i. 16. διوتي 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>luc</sup> W-H.  
James  
iii. 4. οπου (-αν) NB sah W-H [nil mg].

If we seek *Latin* sympathy, we find much of it:

- James  
iv. 14. -η (ante ζωη) B only  
ibid. -η (ante προς) BP minn<sup>5</sup> W-H.  
1 Peter  
i. 21. πιστους BA vg Auct<sup>loc</sup> W-H against πιστευοντας rell<sup>n</sup>, πιστευσαντας alig, et πιστευσαντες Polyc.  
22. -καθαραι BA Sod<sup>alig</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:

- 1 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 αμαρτίας) BN<sup>c</sup> W-H txt with aeth vg syr.

If we seek *change of tense*, it jumps to meet us at:

- 1 Peter  
ii. 12. εποπτευοντες (pro εποπτευσαντες) NBC alig (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:

- James  
ii. 10. τηρηση...πταιση N(A)BC Sod<sup>alig</sup> W-H against the minn.





Consult also, as to voice :

- <sup>1</sup> Peter i. 8. αγαλλιατε (pro αγαλλιασθε) BC\* Sod<sup>114</sup> Orig W-H, against *rell omni Polyc Clem Cyr Thpyl* in the phrase : "ὅν οὐκ ἰδόντες αγαπατε εἰς ὃν ἀρτί μὴ ὁρῶντες πιστεύοντες δὲ αγαλλιασθε χαρὰ ἀνεκκλήτῳ καὶ δεδοξασμένῳ," where αγαλλιατε has apparently been substituted as present indicative or present imperative active to harmonise with αγαπατε and ὁρῶντες 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>114</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>114</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 *N 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 :

- <sup>1</sup> 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 :

- <sup>1</sup> Peter ii. 6. ακρογωνιαιον post εκλεκτον BC 31 Sod<sup>114</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 εἰς αυτον*. Again possibly from his text of the LXX.
- iv. 18. ο δε ασεβης B\* 137 Sod<sup>114</sup> [W-H]. Cf. LXX.

A matter of order further concerns the Latin :

- <sup>1</sup> Peter iii. 4. >ησυχιον 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>hi</sup>* and *Cyr<sup>Alex</sup>* by Tischendorf nor indeed in Jacobsen's edition of *Ignatius*] for *Ign<sup>114</sup>* says (*ad Magnesianos* § viii.) οἱ γὰρ θεότατοι προφήται κατὰ Χριστὸν Ἰησοῦν ἐξῆσαν. Διὰ τοῦτο καὶ ἐδιώχθησαν, ἐμπνεόμενοι ὑπὸ τῆς χάριτος αὐτοῦ, εἰς τὸ πληροφορηθῆναι τοὺς



ἀπειθοῦντας... 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 ὁφθαλμὸς οὐκ εἶδεν, καὶ οὐς οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ὅσα ἡτοίμασεν τοῖς ὑπομένουσιν αὐτόν."

While ABC agree as to the *σα* of *Clem<sup>Ro</sup>* for *a* of the rest, they have, like the other MSS, ἀγαπῶσιν and not ὑπομένουσιν. Had B exhibited ὑπομένουσιν 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 ὑπομείναισιν ἀγαθὰ, ἃ οὔτε οὐς ἤκουσεν, οὔτε ὀφθαλμὸς 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, οὔτε μὲν ἀνθρώποι 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 τοσούτω κρείττων *Clem<sup>Ro</sup>* (i. 36) has τοσούτω μείζων. Not so B, although B elides των before ἀγγελων 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 εἰς μέσον λύκων for ἐν μέσῳ λύκων 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 μέσῳ for ἐν μέσῳ. 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 ἀγαπάτε τὰς γυναῖκας καθὼς καὶ ὁ Χριστὸς ἠγάπησεν 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>mt</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>sc</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 *ABCE* are furthest away with the order του κυριου το θελημα γινεσθω.

Again, B opposes *Polycarp* at 1 Jo. iv. 3 omitting ἐν σαρκὶ ἐληλυθота, 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 φεύξεται ἀφ' ὑμῶν," says: ἐὰν οὖν ἀντιστῇς αὐτὸν νικηθεὶς φεύξεται ἀπὸ σοῦ κατησχυμμένος.

Had we found κατησχυμμένος 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 *εκυρνατε* 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>quart</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 *ℵ*.

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 *ℵ*.

† "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 *ℵ* 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 *ℵ* 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:

† 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 ὁσίως καὶ δικαίως μνημονεύοντες which is not as close to *Titus* as *Aristides*.

¶ *Soden* quotes Aristides' order: "ἡ ἐν τῷ...δίκ. I. 2. 173 Kv."

¶ 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 ὁ (sic) οὐ μὴ γεύονται θανάτου ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐν δόξῃ.

NB do not read thus, but D and Origen (του δε λουκα:—) read τὸν υἱὸν τοῦ ἀνθρώπου ἐρχομενον ἐν τῇ δόξῃ αὐτοῦ.

NB therefore oppose Origen here and D. Origen seems to be definite as to his reading being from Luke. True, we read ὧδε for αὐτοῦ [the regular text is εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων οἱ οὐ μὴ γεύονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ in Luke] and ὧδε is read in Matt xvi. 28 (but Epiphanius there αὐτοῦ and Mark ix. 1), but ἐστῶτων or ἐστώτες is the regular reading in Matthew.

In Matthew Origen reads ἐρχ. ἐν τῇ βασιλείᾳ αὐτοῦ (ἡ) ἐν τῇ δόξῃ αὐτοῦ bis.

The regular text is (τὸν υἱὸν τοῦ ἀνθρώπου) ἐρχομενον ἐν τῇ βασιλείᾳ αὐτοῦ.

N<sup>c</sup> 38 113 245 435 y<sup>scr</sup> a copt Basil and Epiph<sup>nal</sup> read ἐρχ. ἐν τῇ δόξῃ αὐτοῦ.

The Theodotus or Valentinian quotation therefore remains the shortest, being without ἐρχομενον and without αὐτοῦ 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 N<sup>c</sup>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>d2</sup> <sup>recurr.</sup> Upon opening Tischendorf a wide difference of opinion is visible, not only among the Fathers, but between N and B, for N prefers αγαθον εἴτε φανλον with Orig<sup>scit</sup> while B writes αγαθον εἴτε κακον with Orig<sup>bi</sup>, but Athenagoras says neither; he writes:

ἐκαστος κομίσσεται 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 ἐκοιμήσαν 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 ὀφθῆναι οὐχ' ὑπὲρ 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>scit</sup> <sup>et int al.</sup> on the one hand, and τα ιδία τα σωματα on the other hand of d e f g v g goth arm Orig<sup>bi</sup> <sup>et int al.</sup> 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 ἀφθαρσίαν...")

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<sup>c</sup> 236 Clem Orig<sup>scit</sup> Quaes<sup>ant</sup> Isid Tert<sup>l</sup>

τὸ ἐπιθυμῆσαι αὐτὴν B mult Thpl Orig<sup>scit</sup> Eus Const Ps-Ath

τὸ ἐπιθυμῆσαι αὐτῆς N<sup>b</sup> M al. Just Athenag Orig<sup>scit</sup>

and we find N<sup>b</sup> with Justin and Athenagoras (latt) but Ephr goes with N<sup>c</sup> 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 γέννησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὃς τὸν ἥλιον αὐτοῦ ἀνατέλλει κ.τ.λ.

This ὃς 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>triph</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 ὃς into his text (to the exclusion of ὅτι) without Greek ms support for ὃς. He says in his upper notes: "ὅτι l os I-H-K gg Mp Iou Ta Athn Ir ψΚλ Tert Ωρ Hil Luc Naass Man sy pa? lat<sup>exc</sup> I, οστις I<sup>r</sup> 8398 3701 1413 Eus," 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>triph</sup> ἀνατέλλοντα.

THEOPHILUS OF ANTIOCH (circa 180).

Theophilus<sup>ad autol.</sup> III. xiv, 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





ἡμᾶς ποῖον μισθὸν ἔχετε; So far, observe, with the general run of authorities, except for ἀγαπατε (instead of ἀγαπήσητε) with 2 some cursives *Justin Athenag* (as Luke), and ποῖον (for τινα, so *Athenag*) with no others apparently, but compare Luke vi. 33 ποῖα 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 *N* 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 ποιοῦσιν, but *N* 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 ουχι. Observe verse 47 in this connection whence ουχι 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 τουτο φησι λεγει ο ιησους· εγω ειμι η πυλη η αληθινη." Had this attribute of πυλη 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.†

† 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 ἀνομος), and every word therefore is precious, down to the important πίμπει or πίμψει of verse 11. *Hipp.* maintains πίμψει, against *NB*, 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 ἀδελφοί as does *Hipp.*

*ibid.* *Hipp.* has κεκοιμημενων with DEF<sup>g</sup>KL plur and other Fathers, against the κοιμωμενων of *NAB* etc.

*ibid.* *Hipp.*(?) has ὡς with *N*\*D\*FG 47 *Orig Bas*, against καθως of *N*\*B *rell.*

14. *Hipp.* has καὶ ο θεος with the mass, against ο θεος καὶ of B, now supported by other of *Soden's* codices.

17. *Hipp.* has περιλειπομενοι with the mass, against B's περιλειμμενοι.

*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 ανομις of *NB* *minn*<sup>3</sup> *Sod*<sup>in</sup> *sah boh* *Orig* 1/5 *Tert* (*Ambrst*).

The non-agreement of *Origen's* quotations, with preponderance against *NB*, the adhesion of the Coptic versions, and the way in which *Epiph* turns it (ο υιος της ανομις ο ανθρωπος της αδικίας) taken in connection with ανομις and ανομος in verses 7 and 8, all point to revision by *NB*, 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 NB 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 επιαιρομενος*, against *και υπεαιρομενος* N<sup>\*</sup>B *Orig* 2/7 and most (N<sup>\*</sup> omits).
8. *Hipp* has *ο κυριος Ιησους* with NAD<sup>\*</sup>E<sup>\*</sup>FGL<sup>\*</sup>P etc. and most Fathers, against *ο κυριος* of BD<sup>\*</sup>E<sup>\*</sup>KL<sup>\*</sup> etc.
10. *Hipp* has *της αδικιας* with N<sup>\*</sup>DEKLP *al. pl.* against *αδικιας* of N<sup>\*</sup>ABFG *al. pauc.* *Orig* etc.
- ibid.* *Hipp* has *εν τοις απολλυμενοις* with N<sup>\*</sup>D<sup>\*</sup>EKL *al. pl.* against *τοις απολλ.* of N<sup>\*</sup>ABDFG (*Orig* is on both sides here, as so often).
11. *Hipp* has *πεμψει* with N<sup>\*</sup>D<sup>\*</sup>EKL *al. pl.* and other Fathers, against *πεμπει* of N<sup>\*</sup>ABD<sup>r</sup>F<sup>r</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 learnings 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 NL at *Luke* ii. 44 B omitted *και τοις γνωστοις*, we might call it "neutral," because *Er Thom* also omits.

Or at iii. 16 if B omitted *αυτος* as do N<sup>\*</sup> and *Heracl* (ex *Clem*<sup>Cyp</sup>). For observe that NB 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>de</sup> (or *ινα εις μαρτυριον η υμειν τουτο* as D<sup>EF</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 M<sup>r</sup> 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 το 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 σταν οι ανθρωποι μισησωσιν υμας, σταν αφορισωσιν, σταν 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 *syrr sin*, for observe that in this same chapter:

vi. 26. — οι πατερες αυτων is omitted by B 604 only with *sah syrr sin*.

So that what is possibly basic here may well be also exhibited by 604 *syrr 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 *syrr 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>re</sup> Paris<sup>97</sup> soli

" " " αυτον εν τω ναω N<sup>\*</sup>rell (praeter min<sup>8</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 αγγαλλιασει 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 Συρίας at Luke ii. 2 as does *syr hier* we might think it basic. Or if B omitted της Ιουδαίας 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 Ιουδαίας 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>quat</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>cr</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* DKII 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 αποτομενη for ητις απιεται here he would surely have thought it "neutral," for so writes *Origen*, confirmed by *D*<sup>er</sup>.

- viii. 3. Had B and any cursives read εταιραι for ετεραι here, as does the codex Alexandrinus repeated by *Sod*<sup>250</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>1200 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 Matthaean 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>er</sup> 2 (cf. *D*<sup>er</sup> 8 πρωτον ante οικιαν). Non B.

16. Cf. *Ignat Hipp Cypr* against B and the rest.

19. Is there anything neutral about δεδωκα by *ΣBC*<sup>1</sup> LX al. *pauc it*<sup>pl</sup> *Orig* etc., against the express διδομι 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 patet.

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*<sup>259</sup> *Epiph*<sup>marc</sup> *Tert*<sup>marc</sup>.

11. φερωσιν *Clem Origen Cyr*<sup>int</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>h</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. — *αναπαυον* 36 [*negl Sod*] and *Clem<sup>h</sup>* cat ox (*ff, sed aliter ff*) against the rest.

20. *τινος (pro τι)* *Tert<sup>marc</sup>* confirmed by d and *latt* (*cujus*) *Iren<sup>int</sup> Cyr*, 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>ext</sup> Sod<sup>ext</sup>* against *πως αυξανει ου κοπια ουδε νηθει* of NB and most and IV-H *txt*.

30. *ζητει Tert<sup>marc</sup> Clem*, confirmed by D (*d Tert* *quaserunt*), 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) *Epirh<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 *Epirh<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>uc</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>antiquies</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 NB 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 (= *σην*) 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 τινί (φήσω) ἔχουσιν πνεῦμα πύθωνος ἥπερ ἐργασίαν πολλὴν παρέχει τοῖς κυρίοις αὐτῆς μαντευομένη. 17 τοιγαροῦν αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν ἔκραξε λέγουσα οὕτως Οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ θεοῦ τοῦ ὑψίστου εἰσὶ οὔτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. 18 καὶ τοῦτο ἐπὶ πολλὰς ἑπραττεν ἡμέρας... παραγγέλλων σοι (λέγων) ἐν ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ’ αὐτῆς (εἶτα τὸ πρᾶγμα διηγούμενος ὁ συγγραφεὺς ἐπιφέρει) καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. 19 θεασάμενοι οὖν οἱ κυριοὶ τῆς θεραπαινίδος ὡς ἐκποδὼν ὥχετο τῆς ἐργασίας αὐτῶν ἡ ἐλπις ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἰλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας... †

† και ιδοντες B. ιδοντες (—corrupta) A d.

‡ 16. πύθωνος C<sup>D</sup>EHLP<sup>5</sup> *Cyr Did Lucif e gig* πυθωνα NABC<sup>D</sup>\* 33 61 *vg Orig*.

απαντησαι ADHLP<sup>5</sup> υπαντησαι NBCE min<sup>8</sup> *Orig*.

ηπερ (pro ητις) πειν παρειχει Galland (al. παρεσχει) *Eustath*. C παρειχετο, *rell omh* παρειχεν

17 *init.* + τοιγαροῦν πειν, prob. addition of *Eustath* as he narrates freely. ACEHLP κατακολουθησασα; κατακολουθησασα NBD 180; παρακολ. *alig*.

+ οὕτως (post λεγουσα) πειν? No others apparently. Only *copt* + *xe* ημιν (pro υμιν) AC<sup>2</sup>HLP *al. e sah?* *copt aeth Orig Lucif? Chr; υμιν* NBDE<sup>ac</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'd from last page).

18. και τουτο (pro τουτο δε) Orig syr not Gr Latt copt. om. δε sah and H<sup>g</sup> gig

επραττεν (pro εποιει) 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 πεδιακης 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 θεραπεινης ως εκπυδων ωχετο της εργασιας  
αυτων η ελπις

Gigas is blissfully ignorant of this recension but with *Lucifer* uses *reditus* for *quacstus* 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:

αφανιζουσιν γαρ τα προσωπα αυτων οπως φανωσι τοις ανθρωποις νηστευοντες.

N\* 244 with *g*<sub>1</sub> *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 λεγων 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 5302 *g*<sub>2</sub> *l* *v* *gg*<sup>iers</sup> *omn* Hier<sup>Ezer</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 των λαμβανουσι τελη η κηνσον; απο των υιων αυτων η απο των αλλοτριων;

Here 604 with Δ 28 [negl. Soden] and Eust 47 [negl. Sod. passim] omit αυτων.

Tischendorf only records Δ. Soden only records Δ 604.

Eust 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 πραλθηναι, και την γυναικα . . .



Here 604 omits *o kyrios autou* outright with *fam* 1 the Latin *g*, and *syr cu sin*, both being extant here, and most of Chrysostom's codices, while *MBDL* and some Latins retaining *o kyrios* omit the *autou*. Tischendorf says "Or<sup>liber</sup> *o βασιλευς*," but is this correct? Does it not perhaps signify that in Origen's copies *o kyrios autou* was absent and *o βασιλευς* supplied by him, as *o kyrios* or *o kyrios autou* by others?

Matt. xx. 12.

Of the labourers :

λεγοντες (οτι) ουτοι οι εσχατοι μιαν ωραν εποιησαν, και ισους ημιν αυτους εποιησας, τοις βαστασας 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 αποκριντες 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 *℣ e 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 :

Τοτερον 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 Πητρος ειπεν αυτω · "Εμ 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 *αὐτῷ* is omitted by (a) *b c ff<sub>2</sub> μ* [*hiant e k*] *vgg<sup>pp</sup> Reg<sup>1</sup> A<sup>xviii</sup> Chrysostom* and *Hilary*, and the omission is confirmed by *sah<sup>m</sup> syr sin* with its faithful ally *pers* and 604 with *f<sup>cr</sup>* (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<sup>4</sup>* in which is included 503 [see this family again in the combination at Matthew xvii. 20 above].

Horner only quotes *sah<sup>m</sup>* 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. Merz 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 ευθως προσελθων τω Ιησου ειπε Χαιρε ραββι και κατεφιλησεν αυτον. Ο δε Ιησους ειπεν αυτω Εταιρε εφ ω παρει ;

Here 604, with the rather important cursive *e<sup>scr</sup>* and Soden<sup>1094</sup> (a MS at Sinai), omits *αυτω* as does *syr hier*.

D says *Ειπεν δε αυτω ο ιησ εφ ο παρει ετεραι* and

*d dixit autem illi ihs ad quod venisti amice* (another mixture of ellipsis and suspension for *amice*, noticed elsewhere as to D's greek, for which that document is famous). *℣* and *z<sup>scr</sup>* 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*  (*-εκει*) as against :

*syr pesh* (*εκει*) .

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 *Merr* 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>8371</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 *αναβας* and *αναβησας* 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 “*exurgens abiit*.” *Syr sin* has “*came forth went*” without copula, but *syr pesh* “*antevertit et surrexit ac abiit*,” while *pers* is “*surrexit et in locum desertum abiit*.”

B<sup>8</sup> and a few important cursives such as 28 213 2<sup>re</sup> *Sod*<sup>551 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>9</sup>* exurgens abiit

*δ* surgens egressus est 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>1</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 ουσιν.*

604 and 2<sup>re</sup> omit the final *ουσιν*. To these now add W *Sod*<sup>550</sup> and *Sod*<sup>144</sup> with *aeth*.

301 *Eust* 31 44 150 omit the whole clause, as does *pers*.

Observe that W *Sod*<sup>550</sup> 2<sup>re</sup> and 604 invert: *και εδωκε και τοις μετ αυτου* (— *ουσι*) *ους ουκ εξεστιν φαγειν ει μη τοις ιερουσιν* (*προ 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 καθισθαι 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*)



Laurin<sup>A 101</sup> changes the order of the end to *ην επι της γης*, and **NBCLΔ** *d* (erant sic) 892 with Evst 49 and *y<sup>cr</sup>* and a few substitute *ησαν* for *ην*, while some Latins as *syr* have *stabat* or *staret* (*c*) or *sedebat* (*c*). 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>nc</sup> and *pers* [mut. *syr cu sin*] omit *ουτοι*.

Add to these *Sod*<sup>950</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' *α* 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 διεστείλατο αυτοις πολλα ινα μηδεις γνω τουτο και ειπε δοθηναι αυτη φαγειν.

Here 604 alone [now joined by *Sod*<sup>950</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>950</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 γνωι 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>nc</sup> and *Soden*<sup>950</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>nc</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>nc</sup> *arm* *ως ειπεν*, *Sod*<sup>950</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>nc</sup> (to which now add *Sod*<sup>950</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>nc</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 ερεβλεψεν τηλαυγως απαντας.

Some read *απαντα* (and *DW παντα*), and some *δηλαυγως*, and some









## 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>re</sup> 604 a b i r? and vg<sup>KV</sup>. Add also W and Sot<sup>150</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>re</sup> and 604 while giving a b i.

## Mark xiv. 35. Of the agony in the garden:

Και προσελθων μικρον επεσεν επι της γης και προσηυχετο. . . So most, but DGΣ Sot<sup>150</sup> fam 1 fam 13 2<sup>re</sup> 604 al<sup>20</sup> latt arm syr sin add επι προσωπον or 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 Sot<sup>150</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 Sot<sup>150</sup> 371 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 περιβεις τε καλαμω εποτιζεν αυτον λεγων Αφετε ιδωμεν ει ερχεται Ηλιω 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>sr</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>cr</sup> (these Soden neglects).

Syr cu and sin are both missing.

BLWΨΞ and 2<sup>re</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> Sot<sup>1054</sup> 3017 fam η exc. b 346 f. Syr cu sin are wanting.

L and a few substitute ει. D Sot<sup>750</sup> Sot<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>sr</sup> 118-209 130\* 234 892 al. et Sot<sup>337</sup> 1354 (cf. ff goth arm) substitute οι ακουοντες, while pers (as rendered) = Et qui-cunque 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 απογραφεσθαι, 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 (كل واحد) [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 N omits παντες with Sot<sup>751</sup> 1225. N<sup>\*</sup> writes και



επορευοντο (retaining the plural verb) *εκαστος απογραφεσθε εις την εαυτων πολιν*, shortening, as *pers* and *diatess*: "*Et unusquisque iuit 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>cr</sup>* *Eust* 52. *Soden* adds <sup>308</sup> but neglects 604 and all the rest. (What is the use of such notes?)

The important witness *Sod<sup>371</sup>* of the NB 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>cr</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>cr</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>cr</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 T<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<sup>sk</sup>*, while one *sah<sup>ms</sup>* says *ετρε παλ* "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>cr</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 εσιν ημιν πλεον 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:

*Εις ην δ' αν οικιαν εισερχησθε πρωτον λεγετε · Ειρηνη τω οικω τουτω.*

*Paris<sup>97</sup>* and *D<sup>2</sup>* with *d<sup>2</sup> 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>cr</sup>* omits *εσται* outright with *Sod<sup>1560</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>cr</sup> here.

The reason for which I emphasise the witness of *c*<sup>cr</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>cr</sup> is quite a critical codex as may be seen in its graphic *εξελεν* for *ελθεν* at Luke xiv. 20 *fin*. or at Luke xxiv. 32 *fin*.

(Cf. *c*<sup>cr</sup> at Luke xiii. 30 *οι εσχατοι γινωσκουσιν εσχατοι*. Paris<sup>97</sup> supplies *οι* but has *εισιν* which *c*<sup>cr</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, Ὑποκριταί, ἐκαστος ὑμῶν τὸ σαββατὶν οὐ λυεῖ τὸν βόυν αὐτοῦ ἢ τὸν οὐν ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; ταύτην δέ, θυγατέρα Ἀβραὰμ οὐσαν . . .

The authorities cannot agree whether our Lord said *ὑποκριταί*! 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>cr</sup> alone shows us a blank here, and has neither.

*Tisch* again fails to exhibit here the omission of *c*<sup>cr</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>cr</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 σὲ καὶ αὐτὸν καλεσάς, ἐρεῖ σοι· Δὸς τούτῳ ἅ τοπον . . .

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 ἐγενεσθε, τὸ ὑμετέρον τίς ὑμῖν δώσει;

157 and *e i l* with *Tert*<sup>Marc</sup> are definite as to the substitution of *εμον* for *υμετερον*.

(*ημετερον* by BL *Sod*<sup>551</sup> and *Evst* 21 *Orig*.)

Luke xvii. 23. What action to take when the Son of Man is announced:

Καὶ ἐρουσιν ὑμῖν· Ἰδοὺ ὠδε ἡ ἰδοὺ ἐκεῖ, μὴ ἀπελθῆτε μὴδὲ διώξητε.

157 with *syr* and *pers* omits *μὴδὲ διώξητε*. (Cf. B and *sah*.)

Luke xviii. 2.

Of a judge in a certain city and the importunate widow:

λεγων· Κριτὴς τις ἦν ἐν τινὶ πόλει . . .

*c*<sup>cr</sup> and *o*<sup>cr</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>cr</sup>.

(Some have *τη γὰρ τινι*, and 33 has *ἐν τινὶ τῇ πόλει*.)

*Sah* very simply "A judge in a city" with two indefinite articles: *οὔκριτης γῆ οὔπολις*, 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:

Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι καὶ ἐξουθενούντας τοὺς λοιποὺς· τὴν παραβολὴν ταύτην· Ἀνθρώποι δύο ἀνεβήσαν εἰς τὸ ἱερὸν προσευξασθαι . . .

*c*<sup>cr</sup> leaves out *τὴν παραβολὴν ταύτην*. So does *D*<sup>st</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 *πρὸς τινὰς*, "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>cr</sup>. He only says: "D om."

Luke xxii. 15.

Concerning the last supper and the mention of the Passover:

Καὶ εἶπεν πρὸς αὐτοὺς· ἐπιθυμία ἐπιθυμήσα τούτο το πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν.

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 *τούτο* 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 Pa. 63</sup>: *desiderio cupivi hoc manducare*, but *Hil*<sup>in Pa. 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>cr</sup>] and *D*<sup>cr</sup> *d* with *vgg*<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>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>U13</sup>) reads *εστι* for *ην*. The Latins vary between *est* (*a b c e f q r μ aur vgg*<sup>b</sup>) as (*syr*), and *erat* (*h δ [hiat d] vgg*<sup>r-11</sup> *Iren Aug*), but *Eest* 54 omits outright.

This is interesting because *Ν* 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 *Ν* had omitted *ον ειπον* and not *ην*.

The *bohairic* really seems to omit *ην* (Ⲭⲉ ⲫⲁⲓ ⲫⲏ ⲉⲧⲁⲓⲭⲟⲩ ⲉⲑⲃⲏⲧⲥⲓ).

John ii. 19. Of the rebuilding of the temple (of His body):

Απεκριθη ο Ιησους και ειπεν αυτοις Λυσατε τον ναον τουτου 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 εστηκες 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>cr</sup>). *Tischendorf* mentions 220 but neglects *z*<sup>cr</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 *syr* and *diatess*) apparently do not recognise this omission.

(*Ν* 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>U44</sup> with the *diatess* have *ην* for *ηλθε*.

Some have *ηλθον* for *ηλθε* placing it in various differing positions.

*Ν* has *επελθοντων ον 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. *syr 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>U44</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 *syr cu* agrees with *syr pesh* and *pers* to omit. (*Pers* doubtless replaces *syr 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 οίδαμεν 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>50</sup> *boh arm syr hier Ath*<sup>cod</sup> supply νυν.

Ν 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>50</sup>, print πως νυν. But are they right? Does not perhaps little v<sup>cr</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>cr</sup>, merely saying πως. Still the editors might be right; but when we find PARIS<sup>97</sup> backing up v<sup>cr</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 Ν and B are not agreed (and *aeth boh*<sup>quintu</sup> *vg*<sup>DR</sup> conflate) does not PARIS<sup>97</sup> hold (with v<sup>scr</sup>) the true base behind ΝB, 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>2</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.

*Evangel* 28 omits τους δωδεκα. Cf. *syr cu sin*.

Note that 185 (*Sod*<sup>10</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 Ν\*; and thus 2<sup>ro</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. Τποδειγμα 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 Ta Ia 133/1398." 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>cr</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>cr</sup> opposite. Such opposition between *d* and D<sup>cr</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>mt</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>cr</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>50</sup> (*ed. B & G*) *Sod*<sup>1454</sup> omit εθος.

Observe ΝW *Greg*<sup>Nys</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  
προφερει το αγαθον· και ο πονηρος ανθρωπος εκ του πονηρου θησαυρου της  
καρδιας αυτου προφερει 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>21</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 *ABCW unc*<sup>1</sup> *al*<sup>1</sup> and *d f ff g<sub>1,2</sub> i l q r δ vgg* with *audientes*, *D<sup>67</sup>FHLΔ<sup>67</sup>ΠJ Sod*<sup>260</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. [*Hiante syr*<sup>cu sin</sup>, *sed habent syr*<sup>peh hlr</sup> *pers et diatess*]. Cf. *Luc* i. 66, p. 445.

Lastly, consider *Matt* iv. 1 — *υπο του πνευματος* 892 *P<sup>67</sup> soli*, where the order is changed by *NK* 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>443</sup> *b c e* omit *σοι λεγω*, and *r<sub>2</sub>* *sah* 1/2 omit *εγειρε*, and *N* [not reported by *Tisch* or *Sod*] varies the order >*εγειρε σοι λεγω* [*Hiante 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<sup>scr</sup>* (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* (—*kai*). 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) δ 30 (= *J*, otherwise more related to *N*, which does not have it) ε 1444 (*Athos*, *Pantel*. 101)<sup>1</sup> ε 1413 (*Athos*, *Pantocr.* 34) ε 1333 (*Athos*, *Pantocr.* 60) ε 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* (*Evs*t 49) *H<sup>scr</sup>* (*Evs*t 150) *y<sup>scr</sup>* (*Evs*t 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 *ηλθον τα πετεινα* grew out of a *basic* *ελθοντα πετεινα*, but then *B* has *ελθοντα τα πετεινα*, and how account for the suppression of *kai 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 *NL* 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*.

—*kai* 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 *kai*. 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>8a</sup> etc.*  
he had said

*K, I<sup>ve 850</sup>, rell et latt syr verss et Patres gegen H<sup>8a</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 Matthaëi'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 *Eust* 48 49 54 63<sup>vid</sup> z<sup>cr</sup> H<sup>cr</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 (*Matthaëi'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 *Κοινή*.

*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, *εξ ικανων χρονων* is no doubt the true reading" goes quite beyond his province, and is merely bowing to the authority of the company of *NBD(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, *NBD(L)T* 157 *c d sah* + *T<sup>1</sup> Sod<sup>850</sup> 892 Paris<sup>97</sup> Laura<sup>101</sup>* are wrong, and that the *Κοινή* 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 γευσταμενος, εφ ικανου τε ομιλησας αχρι αυτης ουτως εξηλθεν."*

Here "until break of day" qualifies *εφ ικανου* sufficiently to give it its true Lucan meaning.

This *εφ ικανου* then at Acts xx. 11 (not noted by *Winer*) is the complement of *εξ 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 *χρονον* 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 τοιoutw 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 λαν · 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 *ικανον*. The versions then can only be used to trace the matter in a subsidiary sense.

To *εξ ικανου* HMX † II *minn*<sup>a</sup> and W add *χρονου* as most *Latins*, the *Syriacs*, *Aeth* and *Boh*.

While *εξ ικανων χρονων* is substituted by *NB(D)T<sup>1</sup> Sod*<sup>550</sup> 157 892 Paris<sup>97</sup> Laura<sup>104</sup> and *c d* of the *Latins*: "*a* (or *de*) *multis temporibus*." Thus also the *armenian* apparently, and the *sahidic* *ⲉⲓⲧⲏ ⲉⲙⲙⲟⲥ ⲡⲟⲩⲟⲩⲉⲓⲱ* (against *boh* *ⲓⲥⲁⲭⲉⲛ ⲟⲩⲁⲙⲉⲱ ⲡⲓⲭⲣⲟⲛⲟⲥ*). And *ARΓΔA unc vell* 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 *Erst* 48 49 54 63<sup>141</sup> and *z*<sup>cr</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>104</sup> go with *NBD(L)T<sup>1</sup> Sod*<sup>550</sup>, and that *T<sup>1</sup>* supports *T*, and *Sod*<sup>550</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. HMXIIW, 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 *Koinē*, viz. 241 (*Matthaei's* beautiful tenth-century cursive k), with six lectionaries as named above, give *Soden's* order of *εξ 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 *εξ ικανου* to *εξ 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 *εξ ικανων χρονων* to the singular *εξ 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 *NB(L)T<sup>1</sup>D Sod*<sup>550</sup> 157 892 Paris<sup>97</sup> Laura<sup>104</sup> (*Sod*<sup>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>1</sup> Sod*<sup>550</sup> 892 Paris<sup>97</sup> Laura<sup>104</sup> (*Sod*<sup>371</sup>?), all unknown to *Tischendorf* and *Hort*, is content to oppose *NB(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 εξ ικανου θελων ιδειν αυτον . . .*

and vindicates the *Koinē* 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 *NBT* without the addition.



The reading of 241 and the *Kovē* 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 *ℵ* 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

† 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 stamped 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 *aeorist*, 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>2 1016</sup> *I*<sup>a 5 286</sup> *η*<sup>bc 1296 1353 1443</sup>. 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>ba 167 f b 1206 ab 1043 1353 1416 1443 541</sup> *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 *ℵ* 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>12</sup>LEW 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>ac</sup> *του ναου*). Even *ℵ* has *εκ του ιερου*. If *ℵ* 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 *ℵ* 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 *ℵB*, 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 *Evsť* 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>er</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</sup> 38*. This + *Et* is Syriac. Luke xii. 53 *dividetur Tert<sup>marc</sup> 21* with *r* and *syr* against the Latins *dividentur* and *Gk* ΝΒΔΤΛΥ διαμερισθῶνται.

Renderings: John v. 39 "Scripturas in quibus salutem speratis *Tert<sup>Præscr.</sup> 8* = Burkitt's translation of *syr cu* (*hiat sin*), although of course the Syriac *ܫܡܝܐ* is 'anceps' or hydra-headed, but *Tert's* *speratis* is against the Greek *δοκεῖν* and against all the Latins *putatis* (*a = existimatis* as *Gwilliam's* translation of *syr<sup>præscr</sup>* which he changed from *Schaaf's* "putatis").



*Togels* 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

† This is not the place where I can discuss the "earliest stratum of the Latin text." A key passage like John viii. 55 *καὶ εἶπεν οὗτος οὐκ οἶδα αὐτοὺς, ἐσθμαὶ ὁμοῖος ὑμῶν ψευστῆς* yields however this amount of information, that *Tertullian*<sup>Prax 23</sup> has it thus: "*Et si dicam non novi, ero similis VESTRI mendax*," whereas all other Latins have *vobis* with *vobis* of ABDW and a few minuscules (limited to 1 52 138 157 254 2<sup>re</sup>) to which add *Sod*<sup>550</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>Prax 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 laches, 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 NCLWZ, ΔΨ, and the minuscules 33 892 Paris<sup>97</sup> and *Sod*<sup>5371</sup>).

*I*<sup>a</sup> family (headed by D and including W (in Mark) *Sod*<sup>550</sup> 28 372 2<sup>re</sup> 604 and *Sod*<sup>337 1337</sup>).

the *fam* 1 (*Sod* I<sup>a</sup>, subdivisions <sup>a</sup> b),  
the *fam* 13 (*Sod* I<sup>a</sup>, subdivisions <sup>a</sup> b c).





A large family *I*<sup>4</sup>, subdivisions <sup>a b c</sup> (headed by J and including M, the important cursive 71 and over twenty others).

Family *I*<sup>a</sup> and <sup>b</sup> headed by the important minuscule 348.

„ *I*<sup>o</sup> headed by U and 213 and including Laura<sup>104</sup> and Soden's critical codices <sup>551 1110</sup>.

„ *I*<sup>π</sup> covering the four purple uncials ΝΞΦ and 7.

„ *I*<sup>σ</sup> headed by 157 and including four others.

„ *I*<sup>κ a b c</sup> headed by the Codex Alexandrinus with ΚΠ and a dozen cursives including the important 270 (*Sod*<sup>291</sup>) and 280 (*Sod*<sup>294</sup>).

„ *I*<sup>τ</sup> covering Λ and four cursives.

„ *I*<sup>1</sup> covering Γ2, a very critical family, including c<sup>cr</sup> *Sod*<sup>178</sup> † *Sod*<sup>541</sup> *Sod*<sup>1443</sup> and eighteen others.

The commentary families **A** (= XX<sup>3</sup>Ξ), **K**<sup>o</sup> (of several mss), **C** (of at least five members), **N** (of at least five members).

Also *fam* *K*<sup>1</sup> headed by Ω with V and five cursives.

Also *fam* *K*<sup>1</sup> 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 διασαφισον (*pro φρασον*) Matt. xiii. 36

and διερχομαι (*pro ερχομαι*) Jno. iv. 15

were found in NB, the readings commended themselves to Tischendorf, Hort, and von Soden † as being excellent, neutral and basic.

These expressions convey an *amplifier* 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 <sup>4a</sup> which have διασαφισον in Matthew, but these also have ερχομαι in John and not διερχομαι.

We have therefore to assume, if διασαφισον 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 recensions *I*<sup>a</sup>, *I*<sup>π</sup>, *I*<sup>1</sup>, (*I*<sup>4</sup>), *I*<sup>2</sup>, *I*<sup>σ</sup>, *I*<sup>τ</sup>, *I*<sup>κ</sup>, *I*<sup>1</sup>, *I*<sup>1</sup>, *fam*<sup>A</sup>, *fam*<sup>C</sup>, *fam*<sup>N</sup>, *K*<sup>1</sup>, *K*<sup>1</sup>, when they came to these places made

† This really belongs with *Sod*<sup>1110</sup> in family *I*<sup>o</sup>.

‡ 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 διασαφισον 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 διασαφισον 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 διασαφισον and other kindred alterations upon identically the same authority. The Revisers and Soden refuse ηπει (for αἰπει) in Jno. x. 18, which Hort had adopted upon the joint testimony of N 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 N 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 NBD and the rest of the *H* or *I*<sup>a</sup> families.

Lastly, as regards what influenced NB 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 διασαφισον 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 N and B.

What of καναυαιος (*pro κανανιτης*) Matt. x. 4 by BCDL (*cf. lat*); of ναζαρηου (*pro ναζωραιου*) Luke xxiv. 19 (*cf. lat*); of Ευγε (*pro Eu*) Luke xix. 17 (*cf. lat*); what of αρει (*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 επατειν αισχυνομαι* found in B only of Greeks but with *syrr sah boh* and *aeth*?

What of the *Coptic* sympathy at:

*Mark* xiv. 18 *των εσθιοντων*

„ xiii. 32 *αγγελος*

*Luke* xi. 36 *+εν (αυτε τη αστραπη)*

„ xxiii. 50 *αγαθος δικαιος (-και)*

} B quite alone with Coptic.

Consult also in places pure *syriac*, *coptic*, or *latin order* adopted ecclesiastically as the mood seized B or its parent.

As to **N** 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 **N** 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  $\Psi$ , 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>cr</sup> or Sod<sup>5311</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  $\Delta$ . I know that  $\Delta$  is going to fall into line with **NB** 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 **NB** here. L goes with **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 **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 *syrr 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 **NB**, so that in some cases one knows what to expect and in others one does not.

The plain fact is that **NBCLΔΨ** 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' and compare it with **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 **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 ἐστι ἐργάτης τοῦ μισθοῦ αὐτοῦ

= Luke x. 7 ἄξιός γάρ ἐστι ἐργάτης τοῦ μισθοῦ αὐτοῦ

whereas Matthew x. 10 = ἄξιός γάρ ἐστι 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:

"συνεπέμφαμεν 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 ἔδου ὁ ἥλιος

St. Luke v. 15 διέρχεται δὲ μάλλον 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 σταθί-  
σεται 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 φυνὲν 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 ἀνεμος καὶ ἐγένετο γαλήνη μεγάλη

St. Luke viii. 39 ὑπόστρεψε εἰς τὸν οἶκόν σου

St. Mark v. 19 ὑπάγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοῦς

St. Luke *ibid.* καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός

St. Mark *ibid.* καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἐλέησεν σε

St. Luke viii. 41 παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ

St. Mark v. 23 καὶ παρακαλεῖ (vel παρεκάλει) αὐτὸν πολλὰ λέγων ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει (καὶ θέλω) ἵνα ἐλθὼν ἐπιθῇ 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 ὁ 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 στυγνιάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος
St. Luke	xviii. 30	πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ
St. Mark	x. 30	ἐκατονταπλασίονα νῦν ἐν τῷ καιρῷ 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 προβάλῃσιν ἡδη
St. Mark	xiii. 28	ὅταν αὐτῆς ἡδη ὁ κλάδος ἀπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα
St. Luke	<i>ibid.</i>	γινώσκετε ὅτι ἡδη ἐγγὺς τὸ θέρος ἐστίν
St. Mark	xiii. 29	γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις
St. Luke	xxii. 12	. . . δείξει ἀνάγιον μέγα ἐστρωμένον
St. Mark	xiv. 15	. . . δείξει ἀνάγιον 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 ὄρθρου βαθείως . . .
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. 88 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 *Dreus*' 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 *Dreus*, and, while perhaps he may not be pleased to be coupled with *Dreus*, 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 *Dreus* 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 *Dreus*, 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>.<sup>8</sup>):

εἰ γὰρ ἐν τῷ ἀθανάτῳ κοινωνοὶ ἐστέ, πόσῃ μᾶλλον ἐν τοῖς θνητοῖς.

The trouble is that the 'scholarship' of the last few years is

† 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"—

†† *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 ψευδονύμου γνώσεως, ἣν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἡστούχησαν). ||

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).

‡ ἡστούχησαν 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."

† 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

† Succinctly stated on pp. 81/87 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

† 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.'

† 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 ἐστίν)," 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

† 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: Hymenaeus 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 (ἀνέπνευσαν) ‡ 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>xv.2</sup> πικρῶς. "πικρῶς δὲ συναχθήσεσθε ζητοῦντες τὰ ἐνέγκοντα 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 subconscious 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 NB were together (as for *ἦρεν* instead of *αἶρε* 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 N and B, such as the cursives 892 and Paris". Nor can we lightly disregard W when in opposition to NB.

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 *ὁλοκληρία* "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, *Oxyr.*<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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