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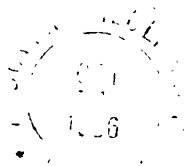
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 SAUTIS AETERNAE AMEN  
 PRAEDICATIONI

Codex Bobiensis (k) fol. 41. recto. Marc. XVI. 6-9.

993  
7

OLD-LATIN BIBLICAL TEXTS: No. II

PORTIONS OF THE GOSPELS

ACCORDING TO

ST. MARK AND ST. MATTHEW

FROM THE BOBBIO MS. (k), NOW NUMBERED G. vii. 15 IN THE  
NATIONAL LIBRARY AT TURIN

TOGETHER

WITH OTHER FRAGMENTS OF THE GOSPELS FROM SIX MSS. IN  
THE LIBRARIES OF ST. GALL, COIRE, MILAN, AND BERNE  
(USUALLY CITED AS n, o, p, a, s, AND t)

*EDITED WITH THE AID OF TISCHENDORF'S TRANSCRIPTS AND  
THE PRINTED TEXTS OF RANKE, CERIANI, AND HAGEN  
WITH TWO FACSIMILES*

BY

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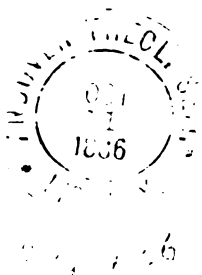
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## INTRODUCTION

DESCRIPTIVE OF THE BOBBIO MS. (*k*) AND OF THE FRAGMENTS  
FROM THE LIBRARIES OF ST. GALL (*n, o, p*), COIRE (*a<sub>2</sub>*), MILAN (*s*),  
AND BERNE (*t*).

§ 1. *General notice of the fragments.* The manuscript (*k*) which occupies the principal place in this volume, containing portions of the Gospels according to St. Mark and St. Matthew, is, as the reader is probably well aware, no new discovery. It has in fact been printed twice already, first by F. F. Fleck in 1837, and then by Tischendorf in 1847-9; but so inaccurately by the former and so inconveniently by the latter, that it has been little known and used by students. It is, however, a book of the highest interest, being undoubtedly the oldest existing representative of the African version of the Gospels; and as such it is historically and critically inferior to none of our Old Latin Biblical texts.

I have therefore thought it worth while to place it second in the series which began with the St. Germain St. Matthew (*g<sub>1</sub>*), published in December 1883. I have edited the text myself from the MS., using as a basis not only Tischendorf's printed text, but also his original transcript. The latter was kindly placed at my disposal by the Delegates of the Clarendon Press, who bought it from his widow, with other papers, in February 1883. In March of the same year I visited Turin<sup>1</sup> for the purpose of making a fresh collation of the MS. with Tischendorf's text, and went carefully through it twice. By so doing I was enabled to make minute corrections, most of which the reader will see registered at the foot of the page, the result occasionally being to restore Fleck's readings, e. g. *sensate* in Mark xii. 34, and *magister eius* in Matt. x. 25. On the whole, however, I am glad to say that Tischendorf's text was found very correct. I have to thank Signor

<sup>1</sup> On the way to Rome, where I collated the New Testament of the Vallicellian Bible for the Oxford edition of the Vulgate.

Gorresio, the Librarian, for his kindness in allowing me the use of the MS., and for his courteous replies to my questions since addressed to him by letter—as well as for permitting photographs to be taken of two pages of the MS., one of which is facsimiled as the frontispiece to this volume. Professor Rossi of Turin has also been good enough to examine the MS. for me in regard to several doubtful points.

The fragments from the Libraries of St. Gall (*n*, *o*, *p*) have also been edited from transcripts in Tischendorf's own hand or in his possession, copies of which were revised on the spot by Mr. H. J. White, M.A. of Christ Church, who visited St. Gall on his way to Munich in the early days of September 1884. These fragments had not been printed (with the exception of *p*) when Mr. White saw them, and he was fortunate enough, with the aid of Dr. Idtensohn, to find some additional matter not transcribed by Tischendorf, an account of which will be given below. When the sheets containing them had been some time in type I received two interesting publications from Paris: (1) *Note sur un Évangélaire de Saint-Gall*, by P. Batiffol, Paris, Champion, 1884, containing a reprint of the Coire fragments (*a*<sup>2</sup>, which he calls somewhat unfortunately *p*<sup>1</sup>), and the fragment of John xix. 28–42 from the St. Gall Stadt-Bibliothek or Vadiana (which he calls *p*<sup>2</sup>, though it is, as he has perceived, merely a leaf of *n*, which has gone astray); (2) *Fragmenta Sangallensia* by the same, extracted from the *Revue archéologique*, pp. 305–321, for 1885, containing the first edition, as it now turns out, of *n* and *o*, but not *p*, which he was unable to find. We have gladly made use of these as far as it was possible, but the reader will see that our edition is on a much ampler scale than Mons. Batiffol's. We can, therefore, do little more than express our pleasure at this evidence of the renewed activity of the French Church in a department in which it set the first example to the rest of Christendom some two hundred years ago.

The introduction to these fragments, as far as regards the description of their external condition, is Mr. White's work.

The two leaves of St. Luke from the Library of the Bishop of Coire (*a*<sub>2</sub>) are reprinted from Professor Ernest von Ranke's elaborate edition (Marburg 1872), and the four of the same Gospel from Milan (*s*), once like *k* at Bobbio, from Dr. Ceriani's *Monumenta Sacra et*

*Profana*, 1861. The Berne palimpsest leaves (which Dr. Hort has designated by the letter *t*) are in like manner printed from Professor Hermann Hagen's article in Hilgenfeld's *Zeitschrift* for 1884, pp. 470-484. These excellent scholars will, I believe, not be sorry to find the material which they have published collected into a single volume.

In determining the relation of these texts to other old-Latin versions, I have had the great advantage of the assistance of my late colleague, Professor Wm. Sanday, whose essay on the Latin text of the Bobbio MS., which forms §§ 10-15 of this Introduction, deserves especial notice. He has also investigated the affinities of the other fragments. In these sections, and in his article on the Corbey St. James with *Studia Biblica* (Oxford 1885), we have the firstfruits of a detailed study of the history of these versions, from which great light may be expected.

§ 2. *The Bobbio MS. (k). Title and number.* The volume is now in the National Library at Turin, and is numbered there G. VII. 15.

With regard to the older titles there is an unfortunate difficulty, Tischendorf's account not agreeing with what we at present find in the MS. At the top of his transcript of fol. 1 appears the following note, as far as it can be read :—

Vorn darin Bobiensis divi Columbani Asceteri Pezz Hyacinthus  
ertone 55

dann (?)

Volumen m.s. ex membranis in 4<sup>o</sup> continens Evangelia p<sup>mo</sup> editionis vetustissimum quod ut traditum fuit illud est idem liber quem B. Columbanus Abbas in pera secum ferre consueverat.

In his printed account in the *Wiener Jahrbücher der Literatur*, Band 120, Anzeige-Blatt, p. 45, 1847, which is evidently based on that in the transcript, Tischendorf says distinctly that this was on the first leaf 'auf dem ersten Blatte (dem Inhalte nach ist es das letzte).' He repeats it word for word with the exception of the enigmatic expression 'ertone 55,' which he omits, probably because he did not understand it.

At present, however, no words at all except CATA. MARC. (so Professor Rossi assures me) appear on the top of the first leaf, and the first part of the note, containing the name of Pezz and the number,

is found nowhere in the book. The second note, beginning 'Volumen m. s.,' &c. as Tischendorf gives it in print (but with 'Beatus' for 'B.' &c.), is now found on the third paper fly-leaf in a 17th century hand. At the bottom of the page is the sign Q ✠, which Tischendorf also mentions, and on the back of the same paper leaf are the words 'Codex Monasterii Bobiensis,' which he does not quote.

All my efforts to explain this discrepancy have been at present fruitless. Hyacinthus Pezz is unknown by name in the Turin Library, and my friend Dr. Ceriani, who seemed most likely to know, can tell us nothing about such a person. The only conjectures I can offer are— (1) That Tischendorf saw the first words on a paper fly-leaf, which may since have been torn out, and wrote them on the top of the first leaf of his transcript, and then mistook the meaning of his own note; (2) that 'ertone' has lost its first letter and should be 'Dertone,' and that Pezz was librarian once at Tortona (Lat. Dertona). If so the MS. would have been No. 55 in an intermediate collection before it finally arrived at Turin. Tortona lies as a matter of fact between Turin and Bobbio, being about the same distance from Bobbio on the N. W. as Piacenza is from it on the N. E. Blume (*Iter Italicum*, i. p. 74) mentions two private libraries there, and hints at a public library or municipal archives, which had apparently disappeared. Leaving this matter for further elucidation, and turning to the original home of the MS., we may notice that we have two ancient catalogues of the Bobbio Library, one probably of the 10th century, the other of the year 1461, of which some account will be given below. In the second of these, which was printed by Amedeo Peyron in 1824<sup>1</sup>, apparently before he became acquainted either with our MS. or the vulgate Bobbio Gospels (Turin F. VI. 1), there only appears one entry, which can plausibly be identified with our book, viz.—

8. Textus quatuor evangeliorum in littera capivers. antiqua asser. Ni.'

i. e. according to Peyron's explanation, 'The four Gospels in old uncial (or majuscule) character, bound in boards (asserres) of black colour.'

<sup>1</sup> *Ciceronis Orationum pro Scauro, &c. Fragmenta*, ed. A. Peyron, *Praefatus est de Bibliotheca Bobiensi*, p. 2, Stuttgart 1824. Cp. p. xxxiv. for an explanation of the terms used in this catalogue. *Capiversa* apparently means such characters as scribes used at the beginning of chapters and verses.

This identification is however not quite certain, and will be further discussed below, § 5.

Lachmann, who first made a critical use of the MS. in the Preface to the first volume of his New Testament (p. xv. foll. Berlin 1842), quotes it as *Bobiensis*. The symbol *k* by which it is usually cited in the series of old-Latin MSS. is due to Tischendorf, who continued the method of nomenclature first applied by Lachmann to the MSS. known as *a, b, c, d,* and others.

§ 3. *External description*<sup>1</sup>. The form of the volume is a middle-sized quarto, now containing ninety-six leaves of vellum, the pages being 18.7 centimeters high by 16.7 broad ( $7\frac{3}{8} \times 6\frac{5}{8}$  inches), and having each fourteen lines to a page besides the headline.

The vellum varies much in character, being generally pretty fine and thin, so extremely thin sometimes as to be worn into holes. It has also suffered much from damp, and the writing has in many cases been taken off on the opposite pages.

The writing, as our facsimile will sufficiently show, is angular rather than round. There is no ornament or flourish, but the text is the work of a very firm and practised hand like that of a professed scribe. The initial letters of paragraphs are only slightly larger than the rest of the letters. In the MS. they stand, as usual, a little to the left of the rest of the text, but convenience of printing has led me to indent the paragraph a little the other way.

The ink throughout is yellowish brown in colour, and according to Tischendorf is very like that of the Codex Claromontanus of St. Paul's Epistles (D and d) in Paris.

The writing is ascribed by Tischendorf to the fifth century; Fleck says 'aetas codicis VI aut forsitan V seculi est.' It appeared to me, as far as I could judge, of the earlier date. If so it is one of our earliest Latin New Testament MSS.

The punctuation consists of a point opposite the middle of the letters. It is often absent where it would be expected, and often

<sup>1</sup> This section is based to a great extent upon Tischendorf's description in the *Wiener Jahrbücher der Literatur*, B. cxx. Anzeige-Blatt, p. 43 foll. 1847, and his autograph MS. notes which lie before me, as well as my own observations. Fleck's Introduction is very poor. He gives, however, a moderately good lithographed facsimile of the same page as our frontispiece.



introduced in the most absurd places in the middle of words. Often a space is left to indicate a full stop in the middle of the text, without any point; but the point is sometimes found in these cases. I have endeavoured to make the printed text as exact a representation as possible in this as in other respects, but the punctuation is so strange and often so faint that I have probably omitted some of these points.

The ruling consists of single horizontal lines to the right and left, with cross lines coming up to, but generally not passing beyond them. Needle pricks are not noticeable at the beginning of the lines.

Besides the first hand the text has been corrected by two others. The second hand is very like the first in character and colour, but smaller. Tischendorf considered that he was a contemporary of the first, and probably a professional reviser or διορθωτής. The third scribe is much later, perhaps several centuries. His work is coarse and indistinct, and his ink darker. It is like the work of an amateur or owner of the book. The character of his letters is Irish, and of course it is just possible that he may have been St. Columban himself.

The book is made up in quaternions, the signatures of which appear in roman numerals towards the lower right hand corner of the last leaf of each gathering. Tischendorf takes no notice of this arrangement. At first I almost despaired of finding any signatures, but after a while I discovered some fragments of numbers set off on one of the opposite pages. Starting from these I recovered several others, but in most cases it was impossible to discover any.

The following is a summary of the quaternions:—

Fol. 8 is the end of a quaternion which was numbered xxxiii, but the number cannot now be read. Fols. 16, 24, 32, and 40, were equally the last of quaternions xxxiiii, xxxv, xxxvi, and xxxvii, but these numbers also have disappeared. At fol. 48 is the end of a quaternion, after which a leaf has been lost. This loss apparently took place some time back, as the signature (xxxviii) is taken off by damp on the opposite page, fol. 49. This first gave me an insight into the composition of the book. Fol. 55 has the signature xxxviiii. On fol. 63 only x remains of the xl. Fol. 71 has no signature, but is the end of quaternion xli. Fol. 79 has the signature xlii. Fol. 87 is the end of quaternion xliii, but the number has perished. The last leaf of quaternion xliv is lost as well as the first three and three last of quaternion xlv, of which the central fold (fols. 95, 96) is all that now remains. Fol. 79 is,

I believe, the only one which has a perfectly distinct signature (XLII), but one such is of course sufficient as a basis from which to recover the rest with certainty.

§ 4. *Contents.* The MS. at present contains portions of St. Mark and St. Matthew, in an order which to us at present appears inverted. Roughly speaking these portions are chaps. viii-xvi. of St. Mark and i-xv. of St. Matthew. The following is the exact statement of the contents:—

Mark viii. 8-11 }  
14-16 } fol. 1, which is mutilated at the bottom.

viii. 19-xvi. 9, which is the end, fols. 2-41.

Matthew i. 1-iii. 10 (after which a leaf is lost), fols. 42-48.

iv. 2-xiv. 17 (after which four leaves are lost), fols. 49-94.

xv. 20-36, fols. 95, 96.

In each case the verses named above are incomplete.

Fleck, followed by Tischendorf, assigns the contents of the first leaf to St. Matthew rather than to St. Mark, but this is a mistake, especially as the headline reads CATA. MARC. (for so, as I have said, Professor Rossi assures me). They were probably misled by the word 'Mageda,' for which the most correct texts of St. Mark have 'Dalmanutha.' It is certainly a curious coincidence that the portion of St. Mark should begin, and St. Matthew should end, almost exactly at the same verse after the feeding of the four thousand. But even apart from the evidence of the headline a comparison of the number of words lost according to the two alternatives is decisive in favour of St. Mark, so also is the detail 'et obliti sunt inponere panes *cumque unum solummodo panem haberent in nauis* fregerit (i. e. precepit) illis dicens,' &c. which occurs only in Mark viii. 14. The argument from the headline alone would not be conclusive either way since folios 32 and 33 are both headed wrongly CATA. MATH. On the other hand, the reading *Magedan* for *Dalmanutha* in Mark viii. 10, though at first sight in favour of Fleck and Tischendorf, is in reality not so; for it is the reading in some form or other also of *a*, *b*, *c*, *d*, *ff*, *i*, *r*; while the Greek *Dalmanutha* is read only by *f*, *g*, *l*, *q*, that is, by MSS. which are known often to represent a later stage of correction.

With regard to the original contents of the volume when it was

complete, Tischendorf does not appear to have formed any opinion, not having noticed the signatures of the quaternions. These, however, make it clear that it was a book of the four Gospels ending with St. Matthew. Fol. 1, as we have seen, begins the thirty-third quaternion. There are, therefore, thirty-two quaternions, or 256 leaves, lost previous to Mark viii. 8. I calculate that if the earlier part of St. Mark were written on the same method as what is now extant, it might have occupied four quaternions, or thirty-two leaves; and that the remaining twenty-eight quaternions, or 224 leaves, would amply suffice for St. John and St. Luke, with several leaves to spare. The remainder of St. Matthew, written on the same principles, would occupy, perhaps, fifty-eight leaves.

The total size of the book would then have been—

<i>St. John and St. Luke, lost</i>	. . . . .	224	leaves
<i>St. Mark i-viii, lost</i>	. . . . .	32	„
St. Mark viii. 8-Matt. xv. 36 (96 <i>extant</i> + 5 <i>lost</i> )	. . . . .	101	„
<i>St. Matt. xv. 36-xxviii, lost</i>	. . . . .	58	„
		<hr/>	
	Total	415	

Allowing one blank leaf at the end this would make a volume of fifty-two quaternions—a thick one no doubt, but not unmanageable if made up as this was of fine vellum. Its sister MS., the Palatine Gospels, contained, I believe, about 350 leaves, the Munich Gospels 273.

In the foregoing statement I have assumed that the order of the Gospels was John, Luke, Mark, Matthew, rather than Luke, John, &c. This I do because there are several instances of books of the Gospels beginning with St. John, whereas we have only one on record beginning with St. Luke: and further the particular order which we suppose our MS. to have exhibited is paralleled by the uncial Greek MS. of the Gospels (of the ninth or tenth century), at Munich, usually quoted as X. See C. R. Gregory in his *Prolegomena* to Tischendorf's New Testament, p. 138, Leipsig, 1884. The one MS. known to me in which St. Luke stands first is the 'Aureum' of Erasmus, now in a glass case in the Escorial: see g<sub>1</sub>, Appendix I. p. 51. There may, however, not improbably be others at present undescribed.

§ 5. *History.* The chief interest attaching to our manuscript arises from the tradition which connects it with the life of St. Columban,

generally esteemed the earliest of those noble Celtic missionaries who evangelized central Europe. The inscription still found in the volume (see above, p. vii) declares that 'ut traditum fuit illud erat idem liber quem Beatus Columbanus Abbas in pera secum ferre conueverat.' It was therefore, if this be true, the companion of those travels which ended at Bobbio in 613, about two years before his death. The reader may be reminded that, according to the most probable accounts, Columban was born in Leinster about 543 (the year of St. Benedict's death), that he left his monastery of Bangor on the coast of Down about 585, ten years before the mission of Augustine to Kent, and settled for nearly five-and-twenty years in the kingdom of Burgundy. Here he founded his order first at Anagrates (Annegray), and then about 590 at Luxovium, at the foot of the Vosges (now Luxeuil in the department of the Haute Saône). He was finally banished from the kingdom by the violent and profligate Brunehild and her son Theodoric (Thierry II), in 610. After being carried to the coast at Nantes and put on board a ship bound for Ireland, he returned somehow to the mainland, and found a resting-place first in Neustria, and then in Austrasia; but he did not venture to return to Luxeuil. After a short stay at Metz he passed along the Rhine and its tributaries to the lake of Zurich, preaching to the Alemanni and Suevi. Then he moved onward to the lake of Constance, where he left his companion St. Gall. From this retreat he was again driven out and crossed the Alps into Lombardy, where he was kindly received by king Agilulf, who assigned to him a wild and solitary district in the Ligurian Apennines, near the river Trebia. Here he founded the great monastery of Bobium or Bobbio, and died two years later, on November 21, 615<sup>1</sup>.

<sup>1</sup> A. Peyron's description of the site is worth quoting:—'In valle quam Alpes Penninae ad Liguriam pertinentes efficiunt quasi circino circumductae est urbs Bobium praeter oram Trebiae. Duae ad illam ferunt viae; altera a Viqueria secus amnem Staforam, altera a Placentia secundum Trebiam. Utraque primum patens et aperta; tum intra fluminis alveum modo lubrica modo glareosa; dein ardua per montium iuga; tandem per clivosos tramites praeceps; utraque iniqua et triginta millia passuum. Quid enim commemorem viam quae ad Genuam spectat difficiliorem, aliis atque aliis montibus obiectis, itidemque longiorem? Hinc raras mercatores ad Bobium commeare, a cultu provinciae abesse, neminem aut per occasionem alio eundi, aut, animi gratia, illuc contendere, nullam praedae spem facere populabundo exercitui; ut recte Bobium dicas urbem a tota Italia divisam. Hanc sedem D. Columbanus ineunte saeculo vii, sibi suisque delegit, in qua sancta obliviae vitae capiens Divinarum rerum meditationi vacaret

That an Irish missionary should carry a book of this kind about with him in a wallet or leathern pouch is natural enough. Such a satchel still exists for the book of Armagh (now at Dublin), and is described by Dr. Reeves at the end of a valuable little *Memoir* of that MS. written by him when vicar of Lush, and dated April 1861, which he was good enough to send me some years ago. 'We know (he continues) from record, that it was customary with the Irish, in early times, to carry about their religious books, whether scriptural or liturgical, in leathern satchels, and by the same provision to dispose of them in the library. Bookshelves seem to have been unknown in the primitive economy of Irish monasteries, and all the volumes were suspended in satchels, by straps, from pins or hooks in the wall. This plan is still adopted in some eastern monasteries, and the Hon. Robert Curzon's travels in the Levant furnish us with a drawing and explanation quite in point, when he describes the library of the ancient convent of Souziani, in Egypt, on the west of the Nile<sup>1</sup>. It is also by a knowledge of this practice of the Irish that we are enabled, while we reject the fable, to appreciate the allusion in the old legend of St. Longaradh, the learned, of Offerlane, which states that "on the night of Longaradh's death all the book-satchels of Ireland fell down;" and again, "Columkille, and all those who were with him, wondered and were silent when they heard the shaking of the books" (p. 12).' Such satchels were called *polaires*, and we know of three at least besides that of the Armagh New Testament still in existence<sup>2</sup>.

(l. c. p. v).’ Peyron places the decay of learning in the monastery as early as the 10th century, and dates the mutilation and destruction of the MSS. from very early times. Besides the ignorance of the monks, the foundation of a bishopric at Bobbio in 1014, and the struggles of the civil community to obtain independence of the monastery, led to great waste of time and energy in quarrels about rights and privileges.

<sup>1</sup> Cp. Mr. Alfred J. Butler, of Brasenose College, *The Ancient Coptic Churches of Egypt*, vol. ii. p. 246, Oxford 1884. Mr. Butler did not find such satchels now in use amongst the Copts, but he remarks on the similarity of the intricate plait-work borders in Irish and Coptic MSS. He adduces other parallels to Irish usage, ii. pp. 52, 60 foll., 81, 171, 215, 229. Many of these are also mentioned by Mr. Warren, *Liturgy and Ritual of the Celtic Church*, pp. 46-55, Oxf. 1881.

<sup>2</sup> Cp. F. E. Warren, *Missale vetus Hibernicum*, p. 20, Oxf. 1877, *Liturgy and Ritual, &c.* pp. 22 and 54. They 'were called in Irish *polaire* or *tiagha lebar*, the *pelliceus sacculus* of Adamnan' (*Vita S. Columbae*, ii. 8). Besides the cover of the Book of Armagh, we have that of the shrine of St. Maidoc, the case of the Oxford Corpus Missal (No. 282 in Mr. Coxe's cata-

But if this detail is easily explicable, how are we to account for Columban's possession of an 'African' text of the Gospels, written by a man who was very ignorant of the Latin language, but was better acquainted with the Greek characters? Mr. Sanday's essay (§ 10) demonstrates conclusively the correctness of the general opinion that our text has great affinity with that used by St. Cyprian. As to the Greek affinities of the book beside the CATA of the headlines, the blunders that meet us on nearly every page prove to us that that F, R, and S were unfamiliar letters to our scribe, and his occasional substitution of P for R is probably a Graecism. In view of circumstances like this Tischendorf hazards the same conjecture as he had previously made in regard to the cognate MS., the Palatine Gospels (e, Vienna no. 1185), that it was written in Africa by an Alexandrian calligrapher, who was wholly ignorant of Latin<sup>1</sup>, but he gives no suggestion as to how it came into St. Columban's possession.

The book may have been more than a hundred years old when its owner, then probably about seventy, reached Bobbio, and he had hardly then been sufficiently long in Italy to have acquired it there. If we could believe with Rossetti<sup>2</sup> that Columban came first into Italy at the end of the sixth century, and visited Gregory the Great at Rome, 'from whom he brought back an alabaster vase full of remarkable relics of the saints,' there would not be much difficulty in his possession of such a book. But this opinion is founded on an apparently forged charter by which Columban offers the monastery of Bobbio to Gregory in 599: and the silence of his early biographer, Jonas, in regard to such a visit may be considered as conclusive. The miracle reported by Ughelli, that all the bells (*signa*) of the churches sounded of themselves when he entered Rome, does not add much to the support of what is almost certainly a pious invention intended to counteract Columban's strong language as regards the papacy.

logue), which I have several times examined, and one in the convent of St. Isidore at Rome, seen by Professor Westwood. Another encasing an Ethiopic MS. is preserved in the library of St. John's College, Oxford, so like that of the Corpus Missal 'in texture and design (says Mr. Warren, *Lit. and R.*, p. 54), that they might be thought to have come from the same workshop.'

<sup>1</sup> *Wiener Jahrbücher*, cxx. *Ans. Blatt.*, p. 45, 1847, cp. *Evangelium Palatinum Prolegomena*, p. xix., Lipsiae 1847.

<sup>2</sup> *Bobbio Illustrato*, i. pp. 3 foll., Torino 1795.

If then we reject this journey to Rome we have to suppose that he either brought the book from Ireland, or acquired it during his residence in Gaul. The former of these suppositions opens an interesting field of speculation. The eastern affinities of the Irish and British Churches have been often asserted and often denied. Mr. F. E. Warren has recently summed up the evidence on both sides in a convenient form<sup>1</sup>, and he certainly leaves the impression of a much wider and more frequent intercourse between the churches than we are at first inclined to suppose. He does not, indeed, suppose that eastern usages came into these islands directly from Greece or Asia Minor, but from Gaul. Nevertheless the presence of a book of this kind brought from Africa (or possibly Alexandria) would not be very surprising. We find Columban defending the Celtic Easter by referring to Anatolius, bishop of Laodicea, A. D. 270, and quoting a canon of the second Council of Constantinople<sup>2</sup>. It is known that the Celtic party at Whitby (however erroneously) defended their usage on the authority of St. John<sup>3</sup>. 'Sometimes (says Mr. Warren, p. 56), Eastern pilgrims visited Ireland. Seven Egyptian monks, buried at Disert Ulidh, are invoked in the Féilire of Oengus<sup>4</sup>;' and again, 'British clergy are recorded to have visited Constantinople during the patriarchate of Methodius (842-847) for the sake of obtaining information about the Paschal cycle' (p. 57)<sup>5</sup>.

The only parallel in regard to books that occurs to me is the instance of the Epternach Gospels, probably of the eighth century (now at Paris, N. L. Lat. 9389). At the end of that volume, which is written in an Irish or Saxon hand, occurs the following inscription:—

'Proemendau ut potui secundum codicem de bibliotheca Eugipi praespiteri quem ferunt fuisse *sancti* hieronimi indictione. VI. post *consulatum* basilii u. c. anno septimo decimo (= A. D. 558)<sup>6</sup>.'

This note is, of course, copied with the rest of the book from a

<sup>1</sup> *Liturgy and Ritual*, &c. pp. 46-62.

<sup>2</sup> Columban, *Ep. 1 ad S. Gregorium*, c. 3 (he seems, however, to have known Anatolius only from Jerome), and *Ep. 3 ad Bonifacium IV.*

<sup>3</sup> Bede, *H. E.* iii. 25.

<sup>4</sup> J. Colgan, *Acta SS. Hibern.*, p. 539, Lovanii 1645.

<sup>5</sup> *Vit. Anon. Chrysost. Op.*, tom. viii. p. 321. 5, ed. Savile, 1612.

<sup>6</sup> For facsimiles see Delisle, *Cabinet des MSS.*, vol. iii. p. 231, and *Atlas*, pl. xix. 8; Westwood, *A. S. and Irish MSS.*, p. 58. pl. xxi.; and Silvestre, pl. ccxxvi.

much older volume, but it is interesting to remark that Eugippius was an African born at Carthage, circa A.D. 450, and second Abbat of Lucullanum (Castel dell' Uovo) at Naples. Like Columban, he had at one time visited central Europe, having evangelized Noricum and parts of Austria with S. Severinus, whose life he wrote. How a book from his library was copied and brought to Epternach (in Luxemburg) is not at first sight much easier to say than how Columban obtained the African version. The Benedictine writers of the *Voyage littéraire* (ii. 298) supposed that it was brought from England by St. Willibrord at the end of the seventh century, and Willibrord, we remember, was educated in Ireland. But we must also recollect that the Northumbrian church had direct literary contact with Rome through Benedict Biscop, founder of Jarrow (A.D. 628–690), who visited Rome five or six times for the purpose of acquiring manuscripts, and that Willibrord himself had been in Rome. The Epternach volume was also, it is probable, written after the date of Willibrord's mission from England, though possibly during his life-time († 738 circa). There is therefore, I fear, no sufficiently strong parallel between the two cases to build anything upon.

The possible connection of the Irish and African recensions of the Bible will be touched upon below, but it is at best only remote. I have not been able, I must confess, to trace any important coincidences between the readings of our MS. and the texts actually quoted by St. Columban in his extant works—in fact, I may confidently say that he does not use the African text.

The history of the volume after its incorporation with the Bobbio collection is the point to which we must next turn our attention. My attempts to trace it have led me to enquire into what is known of that great library, which in its dispersion has specially enriched the Vatican, Ambrosian, and Turin collections, and has contributed important volumes to those of Naples, Wolfenbüttel, Vienna, and Paris<sup>1</sup>.

<sup>1</sup> The Paris MSS. are Fonds Latin 13246, the *Gallican Sacramentary*, printed by Mabillon, and F. L. 13598, a paper MS. of the Imitation of Christ of the 15th century: see Delisle, *Cabinet des MSS. de la Bibliothèque nationale*, ii. 341, and iii. 224. Sir Thomas Phillipps' Library (now at Thirlestane House, Cheltenham) has one MS. from Bobbio, No. 10864, 'Bullae ad Monasterium S. Iustinae de Observation scriptus manu Gregorii de Crema in Monasterio S<sup>h</sup>. Columbani de Bobio 1437 f. ch. 1. 15, red mor., folia 68 and two fly leaves in a case,' as I learn by the courtesy of the Rev. J. Fenwick.



It would, however, be obviously out of place to detail all that may be collected on this interesting subject; and those who wish to learn what others have already written about it must consult the works of Raphael Maffei Volaterranus, Mabillon, Muratori, and Rossetti, and above all the two contemporary essays of Blume and Peyron<sup>1</sup>. It may be suf-

<sup>1</sup> The following are the books referred to in the text:—

Raphael Maffei Volaterranus, *Commentarii Rerum urbanarum*, lib. iv. ad finem, p. 140, ed. 1603.

The first person who is known to have carried off books from Bobbio is Georgius Merula (see Peyron, l. c. infra pp. xviii, xx, foll.), who visited the monastery in 1493. His success seems to have inspired Thomas Phaëdrus Inghirami († 1516), who apparently secured a larger number in 1494. The list of books seen by him is given by his fellow townsman Maffei, who adds that he carried many of them off to Rome. It is printed also by Peyron, pp. xviii, xix, and by Blume, l. c. infra, i. 59. Thomas, though a Scriptor in the Vatican Library, did *not* dispose of the greater part of his treasures to that collection (Blume says 'not any'). The Agrimensores are probably to be found in Wolfenbüttel, the Grammarians at Naples and Vienna.

J. Mabillon, *Iter Italicum*, p. 216 foll., and *Museum Italicum*, p. 275 (both in vol. i. of the same book), ed. 1724, who visited Bobbio in June 1686, and borrowed the service-book, which he there prints under the title of *Sacramentarium Gallicanum* (see preceding note). He then speaks of the MSS. as about 100 in number, but he must clearly have underestimated them.

L. Muratori, *Antiquitates Italicae* Dissertatio 43, in vol. iii. of the folio edition, vol. viii. of the 4<sup>o</sup> edition of Arezzo, 1775. Pages 493-505 contain the earliest known catalogue of the Library, of the 10th century, which Blume attributes to Gerbert (Pope Silvester II), Abbat between the years 967 and 972. This catalogue has been recently reprinted by Gust. Becker, *Catalogi Bibliothecarum Antiqui*, Bonn. 1885, pp. 64-73. The theological student may be reminded that Muratori's dissertation contains the famous fragment on the canon of the New Testament, usually called the Muratorian Canon. The Bobbio Catalogue describes 666 volumes.

Benedetto Rossetti, *Bobbio Illustrato*, vol. iii. p. 130, Turin 1795, gives a very slight notice of the Library. He says that it then contained about 100 MSS., the majority having been transported to the Ambrosian Library at Milan, and to the Vatican in the time of Paul V, A.D. 1618.

Fr. Blume, *Iter Italicum*, vol. i. pp. 55-61, and scattered notices in the other volumes (vol. i. Berlin 1824, vols. ii, iii, iv, Halle in 1827, 1830, and 1836). Blume has made the number of MSS. in the 10th century about 700, which is rather higher than we have any certain evidence to prove. By a slip of the pen he ascribes fifty-one MSS. to Boniprandus instead of three.

Amedeo Peyron, *Ciceronis Orationum Fragmenta pro Scauro, &c.*, *Praefatus est de Bibliotheca Bobiensi*, Stuttgart 1824. It is rather unfortunate that Blume's and Peyron's books both appeared in the same year, as neither is complete without the other. Both are very important collections of material for the subject. Blume wrote with some knowledge of Peyron's then unprinted documents, but Peyron was independent of Blume. Peyron only died comparatively lately (between 1869 and 1874), but I cannot find that he returned to the subject, on which he might easily have enlarged.

The Sacristy of the Monastery, Peyron, pp. 62-64, contains the following personal relics of S. Columban:—'Cupa S. Columbani circumtecta argento deaurato in qua habetur vitrum grossum cum reliquiis tectum cortice nucea dicitur ex ybernia adducta.'

ficient to mention here that we possess four catalogues of the whole or parts of this library<sup>1</sup>:—

1. That of the 10th century printed by Muratori and Gustav Becker ;
2. That of 1461 printed by Peyron ;
3. The list of books seen by Volaterranus in 1494, most of which were carried off soon after by Thomas Phaedrus Inghirami ; and
4. The list of the books sent to Paul V in 1618, printed by Peyron.

Of these 1 and 2 alone contain Biblical MSS., and to them only shall we refer here.

(1) The catalogue of the 10th century, of about the date, and perhaps the work, of the famous book-lover Gerbert (Silvester II), is unfortunately mutilated at the beginning, where we should perhaps expect to find the Biblical MSS. of greatest value. In its present condition it describes, as I have said, a collection of 666 separate volumes, according to Gust. Becker's computation ; 479 of these being the main body of the old library. Then follow forty-two given by 'Dungalus praecipuus Scottorum,' and then those of seven other monks, and a small collection of service-books 'ad speluncam.' As Dungal came into Italy about 823 A.D., the first part of the catalogue describes an extremely early collection. In it we find 'libros evangeliorum plenarios et non plenarios V' (Nos. 350-354), of which our book may have been one, and the text of which *s* is a fragment another. There is also one 'evangelium plenarium' (501) amongst Dungal's own books, and another in the list of those of 'Frater Smaragdus' (659).

(2) The catalogue of 1461 includes, as we have said, only 250 MSS., showing how much the library had lost since the time of Gerbert.

'Cultellus S. Columbani quo patris populo praeciditur die ascensionis domini in monticulo qui dicitur crux vera.' Should 'populo' be 'populus'? and was 'our father's poplar' a tree planted by the saint ; or one under which he sat ?

On pp. xxv-xxviii. he gives a list of the books sent to Pope Paul V in 1618 from a paper in the handwriting of the Abbat Carisius. The catalogue of 1461 is also printed by Peyron, pp. 1-68, with a commentary identifying a large number of the books mentioned in it. It contains a list of about 250 MSS.

Gustavus Becker, *Catalogi Bibliothecarum Antiqui*, Bonn. 1885, Nos. 32, 291, 319, reprints the earliest catalogue, and notices that of 1461, and of Volaterranus.

<sup>1</sup> The reference given by Montfaucon, *Bibliotheca*, under the Ambrosian Library, which promised a catalogue of Bobbio books, refers to a modern paper of no value for our subject, as I learn from Dr. Ceriani.

The Biblical MSS. in this catalogue deserve notice:—

Incipit | Inventarium librorum | monasterii S. Columbani de Bobio | quod renovatum fuit in 1461 [de voluntate D. Antonii de Placentia tunc abbatis per dominum Christoforum de valisasano (?) patrem claustralem dicti monasterii *del. m. posterior*].

INFRASCRIPTA SUNT VOLUMINA TESTAMENTI.

*In hoc volumine infrascripta continentur videlicet:—*

1. Bible pars prima . videlicet Genesis . Exodus . Leviticus . Numeri . Deuteronomium . Iosue . Iudicum . Regum . Ysaia . Hyeremia . Ezechiel . Daniel . liber duodecim prophetarum.

magni valde voluminis. Asser.

*In hoc volumine infrascripta continentur videlicet:—*

2. Bible pars secunda videlicet Iob . Psalterium . Proverbia . Ecclesiastes . Cantica Canticorum Salomonis . liber Sapientie . Ecclesiasticus . Paralipomenon . Tobias . Iudith . Hester . Ezre . Machabeorum . Apocalipsis . Actus Apostolorum . Epistole Canonice . Canones Evangeliorum.

magni valde voluminis priori simile. Asser.

*In hoc volumine infrascripta continentur videlicet:—*

3. Bible pars prima videlicet Genesis.

Secunda videlicet Proverbia sive Parabole.

VOLUMINA VETERIS TESTAMENTI.

*In hoc volumine infrascripta continentur videlicet:—*

4. Bible pars secunda videlicet Paralipomenon . Proverbia . Ecclesiastes . Cantica Canticorum . Liber Sapientie . Ecclesiasticus . Iob . Tobias . Iudicht . Ester . Ezere . Machabeorum . Hezechielis . Danielis . liber XII prophetarum . Ysaias propheta . Epistole Pauli.

magni voluminis. Asser.

*In hoc volumine infrascripta continentur videlicet:—*

15. Ioseppi antiquitatum gentis iudayce . libri numero V. in littera longobarda. magni voluminis.

INFRASCRIPTA SUNT VOLUMINA NOVI TESTAMENTI.

*In hoc volumine infrascripta continentur videlicet:—*

8. Textus quatuor Evangeliorum in littera capiversa antiqua.

Asser. Ni.

*In hoc volumine infrascripta continentur videlicet:—*

5. Textus quatuor evangeliorum :

Concordantie dictorum evangeliorum in principio.

Picture quidem Sanctorum simplicissime in fine.

In littera grossa sed longobarda et legibili.

mediocris voluminis

*In hoc volumine infrascripta continentur videlicet:—*

6. Textus quatuor evangeliorum in littera similitudinem habens cum longobarda.

parvi voluminis R.

*In hoc volumine infrascripta continentur videlicet:—*

7. Epistole sancti pauli apostoli numero 14 et epistole 7 canonice cum tabula capitulorum singularum epistolarum in principio voluminis.

parvi voluminis.

There is also a list of treasures kept in the Sacristy in which we might have expected to find personal belongings of St. Columban (p. 62 foll.); but it contains only relics, ornaments, vessels, and no names of books.

Of these MSS. it is clear, as we have said, that No. 8 is the only one that could answer to our MS., but it might almost equally be a description of the Vulgate Gospels numbered F. VI. 1 at Turin, which also came from Bobbio, and is probably of the seventh century, or of *s*, which is of the sixth century.

A few remarks on the others may not be out of place. No. 4 is identified, and no doubt correctly, by Peyron, with E. 76 Inf. in the Ambrosian Library, except that the number should be E. 26 Inf. It contains from Chronicles to the Prophets as described in the catalogue, omitting Jeremiah and ending with Isaiah. Then follow immediately St. Paul's Epistles. At the end of them is this note:—


'Expliciant epistole Pauli apostoli numero quatuordecim. || Hanc bibliothecam ab auderico abbate usque in finem libri regum iussa est scribi consumata uero et in uno uolumine consuta ab luniberto exiguo abbate. Felix lector esse cognosce pro quo dicere ne pigeas ; christe concede suorum ueniam delictorum.'—No Audericus, however, or Lunibert are known in the lists of abbats of Bobbio.

This MS. is remarkable as containing an old-Latin text of the second Book of the Maccabees, printed by Peyron, l. c. p. 71 foll.

The description of No. 5 should almost certainly run 'in littera longobarda sed grossa et legibili,' since 'littera longobarda' (including Merovingian and Hiberno-Saxon, as well as Lombard character) is in the eyes of the writer of this catalogue rather a term of contempt. The Italians of the 15th century specially disliked the difficult 'littera longobarda minuta,' and so 'grossa et legibilis' implies that though 'longobarda,' it was not of the worst kind.

No. 6 is identified by Peyron (and no doubt correctly) with a MS. in the Ambrosian Library numbered I. 61 sup., and is a 4° volume of the eighth century in a Lombard hand, having at the end a palimpsest leaf of St. Matthew in Ulphilas' version, edited by Mai and Castiglione in *Ulphilae partium ined. specimen*, p. 8, Milan 1819<sup>1</sup>.

No. 7 I have no doubt is to be identified with a MS. which I saw at the Ambrosian Library in Feb. 1879, numbered B. 48 Sup. It is a small 4°. of the 10th century apparently, and contains the following signature at the end of the Catholic Epistles:—

'Expl. Septem Epistolae Canonicae Amandus Scripsit: '  . The Epistle to the Laodiceans occurs in it between Colossians and 1 to Timothy.

<sup>1</sup> On other Bobbio fragments of this version see F. L. Stamm, and M. Heyne, *Ulphilas, &c.* ed. 6, pp. ix-xi. 1874.

## § 6. FRAGMENTA SANGALLENSIA (*n*).

(H. J. WHITE.)

*Title and Number.* These fragments consist of 14 leaves from a very fine Old Latin manuscript in the Stiftsbibliothek at St. Gall, and comprise portions of the Gospels of St. Matthew and St. Mark: a leaf and a fragment from the same manuscript, containing St. John xix. 13-17, 24-27, 28-42, are bound up in a MS. of later date at the Stadtbibliothek in the same city, whither, according to the Catalogue, they were taken at the time of the Reformation.

The 14 leaves at the Stiftsbibliothek are bound up in a large volume, numbered 1394, and entitled, 'Veterum fragmentorum manuscriptis codicibus detractorum Collectio,' Tom 1. They form the second batch of fragments in this priceless volume; the first consisting of the famous St. Gall palimpsest of Vergil. They are carefully bound between the large leaves of paper of which the book is composed, sometimes one leaf by itself, sometimes two or three together; and on the blank pages between them, Von Arx, a well known librarian at St. Gall in the earlier part of this century, has written a full and able description: he places their date in the 5th century.

*External description of the Fragments.* A very fair idea can be formed of the original size of the Codex, notwithstanding the fact that every one of the leaves has been mutilated in some part or other: still some of them by their breadth of margin must represent very faithfully the original breadth of the pages, and others similarly the original height. The broadest leaf measures 25 centimeters, and the highest 31.3: combining these, and allowing something for loss of space by binding, etc., we may conclude that the Codex was originally some 26 centim. broad by 32. centim. high ( $10\frac{1}{2} \times 12\frac{1}{8}$  inches).

The writing is uncial, in double columns, 24 lines to a page, and from 12 to 18 letters in a line: the columns are 21.5 centim. broad by 8 centim. high ( $8\frac{1}{2} \times 3\frac{1}{4}$  in.), the space between the two columns 2.5 centim. (1 in.) broad, the upper margin 3.5 centim. ( $1\frac{3}{8}$  in.) high, the lower and the outside margin 5 centim. (2 in.).

The initial letters of the paragraphs project into the left-hand margin, but they are not ornamental, nor is there any trace of illumination in colour having been employed in the MS. The titles to the Gospels are written in the middle of the upper margin, in small uncials, and a later hand has sometimes added the number of the chapter to these titles, in Greek numerals, written in vermilion: the beginning of a chapter is also occasionally noted in the margin by the same hand and in the same way. Both the vellum and the writing are very unequally preserved: in some of the leaves the vellum, though as thin as possible, is still white and fairly opaque, with the writing black and easily legible: other leaves have fared much worse: the vellum has become so dark and the ink so light that in many places the form of the letters can only be made out by observing with a glass where the stroke of the pen has roughened the surface of the page: in other places the ink has eaten right through the vellum, and as each sheet is written on both sides, with the lines in the same places, a fragment of this kind, when held up to the light, resembles an elaborate piece of lace, and it is sometimes hard to judge to which side of the page a letter belongs.

The sheets have fortunately experienced the hands of correctors but little: the original scribe was a careful as well as a beautiful writer, and had but few alterations or insertions to make when he revised his work. There are one or two corrections by a later hand, but not many. The MS. is singularly free from erasures or insertions, and there is only one short word, probably an Old High German gloss, if it could be deciphered, written in an Irish hand of the 8th century at the bottom of a page in the Stiftsbibliothek fragments: the leaf from St. John in the other library, however, contains some glosses written between the lines in a small, neat Irish hand of the 7th century; as the names of Irish monks appear at St. Gall regularly as late as the 11th century, it is almost remarkable that so few signs of their presence are to be found in such an important MS. as this.

Two only of the leaves show marks of gatherings; fol. 86, containing Mark xv. 33-41, was the last sheet of a quaternion, and is marked xxvii, and the following page to this, which began another quaternion, bears a fragment of a signature, "iii". This seems to prove that the gatherings were signed both on the first leaf and on the last: of course it is just

possible that the signature would impress itself on the next page, and so the strokes might be the reversed impression of the signature of the previous quaternion; but the *number* of them—four—forbids this, as the xxiii reversed would only give two strokes and a 'u,' with the 'u' coming last, whereas we actually have three, and then another, which is apparently part of the 'u'; and this, too, coming first in order. This high number coming at the end of St. Mark's Gospel shows that the usual Old Latin order, Matthew, John, Luke, Mark, was observed in this MS. Von Arx calculates that the number of verses in the Gospels would just occupy this number of quaternions, if St. Mark were placed at the end. 'Si omnes 3680 versus quatuor Evangelistarum per numerum 16 (quot pagina quaevis plerumque versus numerat) dividantur, erunt 236 paginae, si hanc summam per numerum 8 (octo enim paginas unus quaternio comprehendit) denuo dividas, prodibit numerus 27, is idem praedictae signaturae.' And he justly concludes in addition, 'Ex eadem et id colligitur codicem hunc non universos bibliorum libros sed solum 4 Evangelia comprehendisse.'

*Contents.* The fragments begin with St. Matthew xvii. 1-5. This is **Fol. 1. 1 b.** page 56 *b* in the book, and is not the first leaf of the fragments: for by some mistake the leaves have not always been bound in the right order. Part of fol. 56 *b* has been cut away, and only the first words of the lines in the second column remain. The leaf at present measures 12.2 centim. broad × 22.7 high: the writing has faded towards the bottom of the first column, and the letters can sometimes be discerned only by the roughness of the vellum, which the scribe has scratched by drawing his pen over it.

The reverse of this leaf, fol. 56 *c*, gives portions of words from vv. 10-14 of the same chapter of St. Matthew, and vv. 14-18 complete.

The next leaf, fol. 51, has vv. 19-25, and its reverse side, which is numbered 52, has v. 25-xviii. 7, all in comparatively good condition, and easily legible, though at the bottom of the second column the ink has eaten away the vellum: it measures 23.1 centim. at its broadest part, and 24 at its highest.

Continuing St. Matthew xviii., vv. 7-13 are contained in fol. 65 and 13-**Fol. 3. 3 b.** 20 in its reverse, fol. 66. This page measures 23 centim. broad by 30.3 high; but the inner corner of the page has been torn off: the title still



remains in the upper margin, after which I H has been added in vermilion by a later hand.

- Fol. 4. 4 b.** After this, two leaves are missing, and the next fragment, fol. 61, has Matt. xix. 20-28, and on its reverse side (fol. 62) xix. 29-xx. 7. This leaf is very much worn, and is so fragile that it has to be handled with care; the vellum has turned a light brown colour, and has been much cut about; it measures 25 centim. broad by 16.2 high, and 17 lines are left to the page out of the full complement of 24. The first seven lines of this page are contained in two fragments lying loose in the book, which I succeeded in piecing on to this leaf.
- Fol. 5. 5 b.** The next leaf contains vv. 7-15 of this chapter on one side, and 16-23 on the other, and forms folia 53, 54 in the book: it is a mutilated leaf, measuring 14.5 centim. broad by 24 high; the vellum is thin and much worn, but has preserved its colour well, and the writing is black and easily legible. The leaf lying in its present state gives only the inside column on each side complete, and not more than about four words of the outside column all the way down. I was, however, fortunate enough to take notice of two other small fragments of vellum, also much worn, which are placed in p. 60 of this volume, and on deciphering them I found that they belonged to this leaf, and between them contained, for 10 lines, the rest of the outside column; so that piecing the two small fragments on to the larger, a fairly complete page is obtained here.
- Fol. 6. 6 b.** The next sheet, folia 58, 59, has Matt. xx. 23-28 on one side, 28-xxi. 3 on the other. This page is worn, though not discoloured: it is mutilated at the top and bottom, but not at the sides: it measures 25 centim. broad by 23 high, and all the writing is left, save that the lowest lines in each column are partly cut away.
- Fol. 7. 7 b.** After this comes a lacuna extending to Matt. xxvi. 56. The fragment, which consists of two half sheets sewn down the middle so as to form one page, is fol. 69, 70 in the book, and its appearance at first sight is deceitful, for it looks as if a page had been cut in two longitudinally, and then sewn together again: the apparent second column of the page, however, is really the second column of a later page, sewn on to it, so that the first half of the page contains Matt. xxvi. 56-60 on one side, and 69-74 on
- Fol. 8. 8 b.** the other, while the second column contains xxvii. 62-64, and on the reverse 66-xxviii. 3. This column is mutilated at the top, and contains

only 17 lines: the first column contains its full number of 24. The combined leaves measure 25.3 centim. broad by 22.6 high in the highest part: the vellum is much worn, and has turned a dark brown colour, and the writing has also faded greatly. Whoever the person was who sewed the two half-leaves together, he was right to a certain extent, for we possess no sheets of the parts of St. Matthew which lie between these two columns, so that the fragments certainly do follow continuously in their present position.

The next sheet is a whole page, numbered 71, 72, containing Matt. Fol. 9. 9 b. xxviii. 8-18 on the front, and the conclusion of the Gospel on the reverse: the page, though faded and worn, has all the writing entire, though that too has faded greatly. It measures 23.6 centim. broad by 27.3 high. On the reverse side the inside column is filled by rows of lines, sometimes plain, but double and interlaced at the top of the page and also at the bottom: between them is written 'secund: mattheu: euangelium.'

In St. Mark's Gospel the first leaf is numbered fol. 75, 76, and begins Fol. 12. 12 b. chapter vii. 13-20 on one side of the page, and vv. 22-31 on the other. Only a part of the leaf is left, and the vellum is very thin, though it has retained its white colour: the writing is much faded. The title is left in small uncials, and after it the Greek numeral stigma ϛ has been written in vermilion. The page measures 18.4 centim. at its broadest, and 28.6 in its highest, part.

Then comes a lacuna, and the next sheet—fol. 79, 80—begins in ch. Fol. 13. 13 b. viii., fol. 79 containing vv. 32-39 and fol. 80, viii. 39-ix. 9. This sheet is entire, though much worn, and with a small piece of the lower part of the second column torn off. It measures 22.2 centim. at its broadest, and 30.6 in its highest part: the vellum is worn and stained, and the writing in parts very difficult to decipher.

The next fragment contains xiii. 2-11 on one side, and 11-20 on the Fol. 14. 14 b. other: it is bound up with the last sheet, and forms fol. 81, 82. It is in much better preservation than the last sheet, the vellum being whiter, and though thin, hardly torn at all, and the writing blacker, and not so difficult to read: the first line in each column is partially cut away, and the page measures 23.3 centim. broad by 27.8 high. In the lower margin of the page is written a short word in an Irish hand, which Dr. Idtensohn ascribes to the eighth century: it is probably the commencement of some

Old High German gloss, but it cannot be satisfactorily deciphered as it stands.

- Fol. 15. 15 b.** After another gap we have a sheet with Mark xv. 22–23 on the face, and 33–44 on the reverse. This sheet forms fol. 85, 86 of the volume: the writing is black and legible, though the vellum is much worn, and is covered with yellow stains: part of the second column has been cut away, and I had the good fortune to find that a slip of vellum known to belong to this MS., and at present pasted at the back of some quaternions in a MS. of late date, containing some treatises of Augustine, viz. ‘*Duo libri Augustini contra Faustum et Manicheum*,’ and numbered 172 in the Stiftsbibliothek catalogue, was in reality the missing portion of this leaf of St. Mark: so that on the outer side of the gatherings, where the slip of vellum projects into the side of the page, we can get at all the column, though on the inner side this is impracticable, as it is pasted against the sides of the gatherings and could not be got at without pulling the volume to pieces: all that can be deciphered is a letter here and there, which can be seen by opening the two or three gatherings which the slip has pasted together. The major part of the page, which is bound up in regular order with the other fragments, measures 18.2 centim. broad by 31.3 high: the slip bound up in the Augustine seems about the same height, and from 2 to 3 centim. wide. Fol. 86 was the last leaf of a quaternion, and is marked xxu<sup>u</sup>.
- Fol. 16. 16 b.** The next leaf follows straight on, and gives Mark xv. 41–xvi. 2 on one side, and xvi. 5–13 on the other: it began a new quaternion, and a fragment of the marking is discernible at the inside lower margin, <sup>uu</sup>. As to this being a genuine signature of the new quaternion, and not the impression of the signature on the last gathering, see above (p. xxv). What was originally the inside corner of the leaf, however, is, as it at present stands in the book, the outside corner on the reverse side, as the leaf has been bound into the book by the wrong edge,—the outside instead of the inside—so that the second half of the leaf must be read first. It is very much worn, and part of the apparent outside, but really inside, column, is cut off. It is of full length, and retains its titles, ‘*marcum*’ and ‘*secund.*’ The vellum has turned a yellow colour, and the writing has faded to a light brown: it measures 20.5 centim. broad by 30.9 long.
- Fol. 10. 10 b.** This ends the list of the fragments of *n* for the synoptic Gospels: the

leaf and slip mentioned above, as being bound up in a MS. of the 15th. cent. at the Stadtbibliothek, numbered 70, and entitled 'Casus Monasterii S. Galli,' undoubtedly belong to *n*; the vellum is of the same surface and quality, and the writing is in exactly the same hand; the compiler of the catalogues of both the Stadt- and Stiftsbibliothek, Dr. Gustav Scherrer, seems also to regard it as a well known fact that it belongs to the same MS. In his description of the Stiftsbibliothek fragments, he says, 'Zur Zeit der Reformation kam ein einzelnes Blatt (Evang. Johan. xix. 28-42) das einer Abschrift der Casus S. Galli saec. xv. beigeheftet ist, mit dieser in der Vadiana (i. e. the Stadtbibliothek) herüber.' It measures 22.8 x 28.4 cent.

This sheet is in fine preservation, the vellum white, though very thin, and the writing black and legible: the glosses, which are written between the lines on the first column of the second side of the page, are in a small but elegant hand of probably the 7th century. The titles are left, and after 'iohannen' is marked  $\text{I}\Delta$  in vermilion by the same hand which has occasionally noted the chapters in the other fragments. The glosses are an Old High German translation of the words over which they are written: 'After desu so piot . . . der uuas disco . . . taucone . . . so duruh forahain iudeono,' over 'post haec autem rogauit . . . qui fuit discipulus . . . occulte **Pol. 11. 11 b.** autem propter metum iudaeorum.' The slip, containing parts of earlier verses from the same chapter, is also in good preservation.

*History.* The Codex has in all probability belonged to the library from the very first: the library was founded in A. D. 830, and a catalogue of the books, which still exists, was written in 847. In this catalogue occurs among a list of the copies of the New Testament, the following entry, 'Euangeliorum volumina IIII, et tria uetera,' against which a librarian of the 10th century has made the touching complaint, 'ex his duo non inueni.' As this is a copy of the Old Latin, it was probably among the three signalled out by the first librarian as 'uetera,' and as the other two were lost or stolen, this was doubtless preserved with double care by the subsequent librarians.

*Writing.* The writing is a most beautiful and bold uncial: the letters are large and firmly written, the initials differing only in size from the other letters: the titles are in small uncials. Von Arx analysed the

writing carefully, and from it concluded the MS. to date from the sixth or even the fifth century. 'Scriptura mixta est,' he says, 'litteris capitalibus, uncialibus, et minusculis composita. Capitales enim has habet BCINORSTXYZ, unciales istas ADEFMPG, minusculas tres frequentes HLQ.' Punctuation there is little: the dot is used rarely, and generally before and after the sacred name, but the division into double columns served to mark all the necessary pauses. The abbreviations are few; but we have *d̄ms*, not *d̄ns*, as the contracted form of *dominus*—a characteristic sign, according to Von Arx, of the third or fourth century,—the other contractions are *·ih̄s*, *d̄s* and *sp̄s*: *m* or *n* at the end of a line are generally indicated not by a horizontal line over the last letter of the word, but by a line (with a dot under it) placed *after* the last letter; this too is 'nota aevi remotissimi' according to Von Arx. The only ligatures are the joining of *N* and *T*, and of *U* and *S*, and these only at the end of a line.

The spelling is consistent throughout, and in accordance with that of the best MSS.: a few variations are *m* for *b*, *omumbrans* for *obumbrans* (Mk. ix. 7), *b* for *u*, *probolutans* (Mt. xvii. 14) and *bapulabitis* (Mk. xiii. 9), *saluabit* for *saluauit* (Mk. xv. 31), *u* for *b*, *intrauit* for *intrahit* (Mt. xix. 23), *t* for *d*, *aput* (Mt. xix. 26); we also have *thensaurum* (Mt. xix. 21), and the peculiar form *anchilla* (Mt. xxvi. 69).

My best thanks are due to Dr. Idtensohn, Stiftsbibliothekar at St. Gall, for his kindness and courtesy in assisting me at my work on these fragments and in obtaining for me the necessary information about them; and also to Dr. Dierauer, the Librarian of the Stadtbibliothek.

The slip in the Stadtbibliothek was indeed but lately revised and retranscribed for me by the kind care of Dr. Idtensohn. I had noticed it when working in that Library, and had copied into my note-book all that I was able to see: but so few letters in each line were visible that I gave up as hopeless the attempt to find out to which part of the Gospels they belonged. A short time ago, however, when I was looking over it, the idea struck me that some of the words and parts of words seemed to belong to the 19th chapter of St. John; and on filling up the lines conjecturally from *a*, *b*, and *f*, I found that the piece did actually come from that chapter. I wrote to Dr. Idtensohn, asking his opinion on two or

three letters which still puzzled me, and which I thought were perhaps transcribed wrongly, and he very kindly put himself to the further trouble of unpasting the slip from the binding of the book : this enabled him to give me some additional letters in each line, and among other points of interest to secure the peculiar spelling of the word *lychostratus* in v. 19.

FRAGMENTUM SANGALLENSE (*o*).

This leaf, forming fol. 91, 92 of the 'Veterum fragmentorum manuscriptis codicibus detractorum Collectio,' Tom. 1—the book in which the fragments of *π* are bound up—contains the latter part of St. Mark xvi. in a hand of the end of the 7th or beginning of the 8th century. As a specimen of caligraphy it is far inferior to *π*; the writing is smaller, blacker, thicker, and clumsier; the vellum also is stouter and coarser, though discoloured a good deal by age; but the writing is easily legible. The page measures 22 centim. broad by 31 high ( $8\frac{3}{4} \times 12\frac{3}{8}$  in.); two columns to the page, 24 lines to the full column, 15 to 19 letters in a line; the first three or four letters of the lines on the inside column are missing, and the page has been revised by a later half cursive hand.

The reverse of the page has only a few words or letters scribbled here and there by various hands, who have been trying their pens, etc. Von Arx noticed this, and made the natural conclusion that in this copy of the Gospels, too, St. Mark was placed last.

The writing is in Roman uncials, rather short and stunted; the usual abbreviations are found,  $\cdot d\bar{s}$ ,  $\cdot d\bar{n}\bar{s}$ ,  $\cdot ih\bar{s}$ ,  $\cdot \bar{x}p\bar{s}$ , and m and n at the end of the line are indicated as in *π*, viz. not by a line over the last letter, but by a line after it, on a level with the top of the line, and with a dot beneath; N and V are joined together at the end of a line, and also T and R. Forms differing from the Roman style are the diphthong æ and the letters  $\lambda$  FLæ. From these and similar internal marks Von Arx conjectures the MS. to have been written 'sub regulis Merovingiis saeculo vii desinente aut viii,' and to have been one of the 'tria vetera Evangeliorum volumina,' which are mentioned in the Catalogue of the Library. It is indeed quite possible that the leaf may have been written to complete the MS. we have just described, when by some accident it had lost its last leaf. The reader will notice that it has the same number of lines to the page, and that it begins exactly at the point where *π* leaves off.

FRAGMENTUM SANGALLENSE (*ϕ*).

This consists of two leaves much cut about, of very thick vellum, deeply stained, and nearly black with age and use. They are bound up in the second volume of the 'Veterum fragmentorum . . . Collectio,' of which they occupy pp. 430-433. The collection is a fairly thick quarto volume, containing principally Scottish and Irish fragments. These two leaves are apparently from an Irish 'Missa pro defunctis,' of which the portion of St. John here copied out (xi. 16-44) formed the Gospel. The writing is in bold black Irish minuscules of the 7th or 8th century, the first two letters of the Gospel being highly ornamented, but without colours: the writing is not divided into columns, and there have been apparently 21 lines to a column.

The first page measures 17 centim. broad by 19.1 high, and begins with the first two verses of Ps. lxxv. 'te decet dñe imnus dñs in sion Et tibi | reddetur uotum hirusalem Exaudi | orationem meam ad te Omnis Caro | ueniet |.' Then begins the Gospel.

The reverse of this leaf is very dark and deeply stained, and has been scribbled over both with writing and drawing, and with some large smears of yellow paint: the letters, too, have faded, especially in the second line, where a crease in the vellum, the result of an old fold in it, has increased the difficulty of deciphering.

The second leaf, fol. 432-3, is about the same height as the first, but narrower, measuring 12.3 centim. broad; thus the writing on the outer edge has been cut off, as well as the few lines at the bottom of the page, which it has lost in common with the first leaf.

This fragment has been published by Forbes, in the preface to the *Arbuthnott Missal*, p. xlvi, Burntisland, 1864, and again by Haddan and Stubbs, 'Councils,' Vol. i. Appendix G. p. 197, Oxford, 1869.



§ 7. FRAGMENTA CURIENSIA (*a*<sub>2</sub>).

The two strips which make up these fragments were discovered by Prof. Hidber, of Berne, among the Episcopal archives at Chur or Coire, which is well known to travellers over the Splügen. They were deciphered with great care by Prof. E. Ranke, of Marburg, who first gave an account of them in the *Theol. Studien und Kritiken*, 1872, pp. 505–520, and afterwards brought out a very full and complete edition (Vienna, 1874), in which all the extant remains of the Old Latin were brought to bear in the way of illustration and criticism.

From this notice and edition, and from an examination of the photographed facsimile by which the latter is accompanied, the following account has been put together.

*Description.* The strips, which had been pasted on the inside of a binding, form between them two double pages divided across the middle. Fortunately the two halves correspond, so that the upper half, which is less injured than the lower, could be used to determine the passage from which the text was taken, and so to help in the decipherment of the lower. The lower half had been much damaged by contact with rusty iron, on the removal of which a rough patch had been put on to cover the defects. The ink had come off on the surface of the paste used for this, and so preserved several letters that would otherwise have perished. Both halves had suffered from damp.

The MS. of which the MS. formed a part had two columns to a page, 24 lines to a column, and on the average 15 or 16 letters in a line. The height of the page, as photographed in Ranke's edition, is 27·5 centim. (10 $\frac{1}{2}$ in.); the page has been cut in half latitudinally, but nothing has been lost between the two halves, as appears from the fact that the

letters in the upper section fit on to the tops of those in the lower. The upper margin measures 3·8 centim. ( $1\frac{1}{2}$  in.); the lower margin, if we may judge from the photograph, seems about the same; the breadth of the page is 21·8 centim. ( $8\frac{5}{8}$  in.), but we cannot be sure that this measurement represents the original breadth, as the page may have lost some of its outer margin. The length of the columns is about 7·2 centim. ( $2\frac{7}{8}$  in.) on the average; the space between the columns 2·4 to 2·5 centim.; the inside margin 1·8 centim. ( $\frac{1}{2}$  in.) on the average; the outside margin 3·6 centim. ( $1\frac{3}{8}$  in.).

It was clear from the amount of text missing between the two inner pages that they belonged to the two outside sheets of a quaternion, the signature of which XVIII<sup>1</sup> Prof. Ranke brought to light by the use of chemicals on the lower right-hand corner of the last leaf. From this he calculated that the Gospel of St. Luke began about p. 221 of the MS., and that the two preceding Gospels must have been St. Matthew and St. John, not St. Matthew and St. Mark. Prof. Ranke also argued that the preliminary matter, such as the table of Canons, cannot have been included in this numeration. This is the case with the Codex Fuldensis, which is about 120 years younger.

The writing is an uncial hand assigned to the beginning of the fifth century, and is beautifully regular and round. It presents, as we shall see, a close resemblance to the writing of the splendid St. Gall Fragments (*n*), and Prof. Ranke compares it to that of the *Weingarten* Fragments of the Prophets. The title on the middle of the top of the page is in slightly smaller uncials: the initial letters of the paragraphs, though of the same shape, are rather larger than the other letters, and project into the left-hand margin of the columns, though—as with the other MSS. in this volume—convenience of printing has caused them to be indented somewhat the other way. The usual contractions, such as *dī*, and the ligature of N and T at the end of a line, are found; final M or N is indicated by a line after, not over, the last letter of the line, with a dot underneath. The corrections are, in part, contemporary, and perhaps (e.g. ‘totum’ in Luke xiii. 24) by the original scribe; in part by a later and less elegant hand: insertions are marked by the usual ‘hd’ in the text, and ‘hs’ at the end of the words supplied.

<sup>1</sup> Is it not rather XVIII?—H. J. W.

*Identity of  $a_2$  and  $n$*  (by H. J. White). The resemblance between  $a_2$  and  $n$  is such that Mons. P. Batiffol, in his *Note sur un évangélaire de Saint Gall*, has expressed the opinion that both are parts of the same MS. Nor can it be said that the opinion was an unnatural or unreasonable one. It will be shown in a later section that the text of the two sets of fragments might well belong to the same MS.; and even from a palaeographical point of view there seemed at first sight much in favour of the identification; for  $a_2$  like  $n$  is written in bold but beautiful uncials probably of the 5th century, with two columns to the page, and—which is more noticeable—with twenty-four lines to each column;  $a_2$  like  $n$  has the title written in small uncials in the centre of the upper margin; moreover the height of the page, according to the photograph in Ranke's edition, is 27.5 centim., a size which, after making allowances for the mutilation which the sheet has undergone, might well permit it to belong to the same MS. as  $n$ . The only point in  $a_2$  which struck me as being different from what I remembered of  $n$ , was the peculiarly wide upper margin—nearly 4 centim.—which I thought could hardly be allowed to  $n$ , without supposing its pages to have been originally of a size considerably larger than those of  $a_2$ .

Dr. Idtensohn has, however, now kindly permitted me to have a photograph taken of a specimen page of  $n$ , and with the two specimens of  $n$  and  $a_2$  beside each other, it seems hard to believe that their originals both belonged to the same MS. There is just that resemblance between them which would tempt the student on seeing one MS. a few weeks, or even a few days after the other, to imagine that they were different parts of the same Codex; they are both written in letters of the same character, and as far as one can judge from a photograph, on vellum of the same quality; while the contractions, the ligatures, and the initial letters of the paragraphs all closely resemble each other. But before the test of measurements, the dream as to the identity of the two MSS. vanishes away;  $n$  belongs to a larger and finer MS. than  $a_2$ ; though the writing is of the same shape and style, it is not of the same size, and the same difference is observable with regard to the spaces between the letters, the breadth between the lines, and the length of the columns. The average letter in  $n$  is 0.5 centim. high; in  $a_2$  the average height is 0.4 centim.; the space between the words when a new sentence is commenced in the

same line with the old, is 1.5 centim. in  $n$ , but 1.2 to 1 in  $a_2$ . The space between the columns seems about the same in each MS., viz. about 2.5 centim.; the columns in  $n$ , however, measure about 8.3 centim. in length, against the 7 to 7.6 of  $a_2$ .

A simple way of proving that the two MSS. cannot have been originally part of the same is to apply the left-hand top corner of the first column in the photograph of  $n$  to the same corner of the first column in the photograph of  $a_2$ : it will then be found that the second columns do not at all correspond in position, but that the second column in  $n$  projects considerably beyond that in  $a_2$ .

It will be seen from this that  $n$  is throughout on a larger scale than  $a_2$ : still, though the two MSS. cannot be identical, they are in all probability of the same age, and closely related to each other. It is quite possible that both may be products of the same *scriptorium*.

## § 8. FRAGMENTA AMBROSIANA (s).

These fragments were first published by Dr. Ceriani in his *Monumenta Sacra et Profana*, Tom. i, Fasc. 1 (Milan, 1861). The following account is taken mainly from his preface, supplemented from Peyron, Knoell, and the description in the *Palaeographical Society's Series* mentioned below.

The fragments belonged originally, like the MS. which stands first in this volume, to the monastery of St. Columban at Bobbio, and passed from it into the Ambrosian Library at Milan. There are indications that, after being bound up with another codex, they had been transferred more recently to the end of the volume numbered C. 73. Inf., of which an account was given by Peyron in his preface to *Ciceronis Orationum pro Scauro*, &c. (Stuttgart and Tübingen, 1824), p. 131 sqq. The greater part of the volume is occupied by a palimpsest containing in the upper writing, which is of the seventh century, 'Eugyppii Thesaurus,' a collection of extracts from St. Augustine (this is the MS. designated A in the recent Vienna edition, *Eugyppii Opera*, ed. Knoell, 1885, pp. x-xiii), and in the lower writing portions of a commentary on St. Luke, edited by Mai in *Script. Vet. Nov. Coll.* Tom. iii, Part ii, p. 186 sqq., and fragments of the apocryphal work *Parva Genesis*, published by Ceriani in the same Fasciculus with the fragments of St. Luke.

The fragments themselves are not palimpsest. They occupy folios 73-76 of the MS. in its present condition. They consist of four leaves, two only of which are consecutive: after the first and after the third two leaves are missing. There are two columns to a page, and 26 lines to a column; the pages being 23 centim. (9 in.) high by 20 centim. ( $7\frac{7}{8}$  in.) broad: the text is 18 centim. (7 in.) high, and averages about 7 centim. ( $2\frac{3}{4}$  in.) broad. The parchment is thin, and was originally very white,

but is now much stained. The third folio has been torn in the middle, giving rise to several *lacunae*. Besides this, on the reverse side the letters of the first column are extremely faint and difficult to read, while the second column has been further discoloured by the use of chemicals. The fourth folio has had six lines cut off from the bottom.

The heading 'secundum lucanum' was written in characters similar to those of the text, but somewhat smaller.

The character is an extremely regular uncial, sometimes slightly reduced and contracted at the end of a line, where combinations are found of the letters *an, nt, ul, um, unc, unt, ur, us*. The abbreviations are those ordinarily used, *ihs, ihu, ihm, ds, di, do, dm, dms, dmi, dmo, dom, dme*: *Christus* is written *xps*: *m* or *n* at the end of a word is represented by a horizontal stroke turned, or not, at the ends, and with, or without, a dot under it.

The text is divided into paragraphs of some length. These begin with a letter rather larger than the rest, but of the same shape: a larger letter also sometimes heads the column, not projecting beyond the line. The words are, for the most part, not divided. A slight space is sometimes left to indicate a pause. Numbers are placed between middle points, which also follow the proper names Noe (in xix. 27, not apparently in v. 26) and Lot.

Dr. Ceriani is of opinion that the MS. is not later than the sixth century, and perhaps earlier. A good facsimile and description (also in part by Dr. Ceriani) are given in the *Palaeographical Society's Series*, pl. 54.

## § 9. FRAGMENTA BERNENSIA (t).

The first to discover and edit these fragments was Dr. Hermann Hagen, Professor of Classical Philology and Director of the Philological Seminary at Berne. They are obtained from a palimpsest forming Nos. 26 and 27 in a miscellaneous collection of 28 treatises, put together in the eighth or ninth centuries, and now numbered 611. These two treatises (described by Dr. Hagen as *Physiologus sive de Natura Animalium*, and *Excerpta Canonica*) are written in a Lombard hand over the remains of two older MSS. The larger of these, which is assigned to the fifth or sixth century, Dr. Hagen proposes to describe later; the smaller he has ascertained to belong to the Old Latin Version of St. Mark, and has edited from it in Hilgenfeld's *Zeitschrift für Wissenschaftliche Theologie*, tom. xxvii, p. 470 sqq., the text which is now reprinted.

It was evidently a matter of much difficulty to decipher the text, which was only brought out by the use of *ammonium hydro-sulphuratum*. The difficulty was increased by the fact that it was written not like the other portions of the palimpsest at right angles to the upper writing, but parallel to it. The portion preserved makes up folios 143, 144 of the existing MS. Originally it formed the second double leaf in a quaternion, but it has lost  $1\frac{1}{2}$  out of the four columns which made up each of its two double pages. The text as it now appears is in inverted order, so that fols. 144 b col. 2, 143, and 144 a col. 1 contain St. Mark i. 2 mid.—23 mid., while fol. 144 a col. 2 contains St. Mark ii. 22 mid.—28 mid., and fol. 144 b col. 1 St. Mark iii. 11 mid.—18 mid.

Dr. Hagen does not give any further description of the MS. As, however, the full length of all the columns but the first, and the full breadth of four out of the six has been preserved, we may infer that it was written in 23 lines to a column, and 14–22 letters to a line.

A few words should be said about the reconstruction of the missing half columns in fol. 2. Here we have not been able to follow Dr. Hagen entirely. The question turns upon the criticism of the text, and the critical materials which Dr. Hagen had at his command were imperfect.

He made use only of Sabatier, whose texts were for the most part either late copies of the Old Latin or Vulgate. But the section that will follow on the text of the Berne fragments will show that its affinities are rather with the early MSS. *a b d f*. These, then, are the real criteria that we should use, and the results that they suggest are different. It may be well to note here the principal points in which Hagen's text appears to be wrong or doubtful.

P. 91, l. 1 (Mark ii. 22). Hagen reads *alioquin*, for which we have ventured, though with some hesitation, to substitute *nouellum*. It is true that *alioquin* occurs in many other texts, but always *before*, not after *disrumpet* (or its equivalent), and it seems out of place in any other position. On the other hand if *nouum* were supplied from *f*, with which *t* has some affinity, it would give a line of only 13 letters, which is one letter shorter than the shortest (not being an end-line) of those that are complete. Now *d*, though reading *uinum* only without any addition here, has *nouellum* two lines above at the beginning of the verse. If we might supply this we should get a perfectly satisfactory line, which rests, however, it must be admitted, on rather precarious conjecture. We can hardly be wrong in supplying *et uinum et utres* in the line that follows.

P. 91, ll. 4, 5. *cum . . . ambulare*. Hagen reads *cum . . . ambularet*; but *et* in the next line is much more favourable to *cum . . . ambulare*, which is found in *a d*. There remains, however, the possibility that *t* had *ut . . . ambularet* with *f*.

P. 91, l. 13. *cum*. Hagen reads *quando*, which is found in *f* only, whereas *cum* is the reading of *a b d e i*. As *t* keeps closely to the main body, especially when it includes *d*, *cum* is more probable, though *quando* is also possible.

P. 91, l. 15. *eo*. Hagen reads *illo*. The balance of evidence (*illo fi: eo a b d e*) and of probability is much the same as in the last instance.

P. 92, l. 1. *exclamabant*: so Hagen, with *d e i*; there is, however, equal authority for *et clamabant* which is found in *a b f*.

P. 92, l. 12. *dedit illis*. The balance of evidence (*b d f i*) is in favour of this, against *haberent* of *a e*.

P. 92, l. 15. *petrus*: so Hagen with *b d f i*, and this is confirmed by *Iacobus* following, which must have been written under the influence of the preceding word.

There are other expressions besides those above noted which are not absolutely certain, but as there is always a distinct preponderance of evidence it has seemed best to keep (?) for really doubtful cases.



RELATION OF *k* TO OTHER OLD-LATIN TEXTS.

(W. SANDAY.)

THERE are two striking features in the text of *k*: (1) its affinity to the biblical text habitually used by Cyprian; (2) its corresponding affinity to the Cod. Palatinus (*e*). I propose, for reasons which will appear later, to discuss each of these first with reference to the parts of *k* that are extant in St. Matthew, and then to see how far the results obtained are also applicable to the portions extant in St. Mark.

In speaking of the 'texts' of *e*, *k*, Cyprian, &c. all the phenomena of those texts are meant. For our present purpose it is not necessary to discriminate between those of *reading*, which imply a difference in the underlying Greek, and those of *rendering*, where the variation is confined to the Latin. It is one of the immense advantages which the Latin possesses over the Greek text, that in any attempt to trace the genealogical relations of the different authorities, both these distinct classes of phenomena are available. In the Greek where there are no varieties of reading the text is necessarily colourless: in the Latin where this is the case differences of rendering may still afford clear indications of parentage; and it is by following out such indications that we are able to determine the mutual connexions and affinities of the MSS. That is the object now before us, and we have only to consider how the evidence bears upon it. The Greek text presupposed by the Latin of *k* will be dealt with separately.

§ 10.—*Relation of k to the biblical text of Cyprian in St. Matthew.*

The affinity of these texts has been already noticed by Dr. Hort (*Introd.* p. 81): but it is of such primary importance for the history of the Old Latin Version that it may be well to exhibit the proof of it in some detail. For this purpose it will be enough to compare the two texts throughout the three chapters which contain the Sermon on the Mount. These chapters are selected because while the text of *k* is

continuous throughout, the quotations from them in Cyprian are at once numerous and thoroughly representative of the relation which subsists elsewhere. In instituting this comparison between *k* and Cyprian it will be easy to include a collation of the other oldest Latin texts, so as to throw light upon the relation in which *k* stands to them.

There is, however, a preliminary difficulty. What is the text of Cyprian with which *k* is to be compared? The excellent edition of Cyprian's works brought out in 1868 by Hartel under the auspices of the Vienna Academy fails us just at the point where its help is most needed. The greater number of Cyprian's biblical quotations occur in the collection of extracts, arranged under heads in three books, which goes by the name of the *Testimonia ad Quirinum*. But of this treatise Hartel's text only professes to be provisional. Before a satisfactory text could be constructed it was necessary to have some coherent theory as to the origin and early stages in the history of the Old Latin Version. But no such theory existed, or at least Hartel could find none. His two best MSS. (S and F), which had supplied the base of the text in other parts of the works, were also wanting. In this perplexity he thought it advisable to follow some one MS. which seemed to give a consistent text, and he chose for the purpose A (Cod. Sessorianus). Unfortunately this text, as the evidence that we shall produce will in itself go far to show, whatever else it may be, is pretty certainly not Cyprian's. It makes Cyprian at variance with himself, inasmuch as it frequently presents a different text in the *Testimonia* from that which has the best attestation in the other treatises and in the epistles; and it also makes him desert those Latin authorities with which he is otherwise most constantly in agreement. More will be said about these points hereafter. There is the less need to insist upon them now, as Hartel himself frankly disclaims the belief that he has recovered the genuine text of Cyprian (Proleg. p. xxv.).

But if we cannot adopt simply the text of Hartel it would be equally unsatisfactory to take that of the earlier editors, though they are often right where Hartel is wrong. Although he has not constructed a final text, he has at least placed in our hands a quantity of critically sifted material out of which to construct one. We shall therefore do best to go back to the apparatus criticus, and select from it, or leave it for others

to select, the reading which seems preferable. This applies of course specially to the *Testimonia*. For the other treatises and for the epistles Hartel's authority is deservedly high; and it is perhaps for our purpose not lessened by the fact that it is based upon an independent study of Cyprian's text in general, and not on that of the biblical quotations in particular.

If then we are to draw upon Hartel's apparatus criticus, it will be necessary to give a brief account of his notation. This is as follows:—

- A = Cod. Sessorianus (Saec. viii–ix.), followed by Hartel in the *Testimonia*.  
 B = Cod. Bambergensis (Saec. xi.), contains the *Testimonia*, related to M Q T.  
 F = Cod. Bobiensis (Saec. vi.), a primary authority for the epistles.  
 G = Cod. Sangallensis (Saec. ix.), a MS. of high value where it is extant, frequently agreeing with S F V.  
 L = Cod. Laureshamensis (Saec. ix.), contains the *Testimonia*, as I strongly suspect, in the purest text, allied to N (Saec. x.) and to P (Saec. ix.), and the best representative of the group.  
 M = Cod. Monacensis (Saec. ix.) of the same family as Q (Saec. viii–ix.), with its offshoots E, I, and T (Saec. x.).  
 S = Cod. Seguerianus (Saec. vi.), the leading authority for the text of Cyprian wherever it is extant.  
 T = Cod. Reginensis (Saec. x.), a special branch of the M family, contains the largest collection of Cyprianic writings, though not the *Testimonia*.  
 V = Cod. Veronensis, a very ancient MS. now lost, but of which many readings have been recovered from old collations and through the two MSS. C and R (both Saec. ix.), which appear to be descended from an archetype closely related to it.  
 W = Cod. Wirceburgensis (Saec. ix.), contains the greater part of the *Testimonia*.

In one or other of these MSS. it will be possible to trace the original text of Cyprian. For the Old Latin the readings of *a* (Cod. Vercellensis, Saec. iv.) and of *b* (Cod. Veronensis, Saec. iv–v.), are given from Migne's reprint of Bianchini's *Evangeliarium Quadruplex* (*Patrol. Lat.* tom. xii.); those of *d* (Cod. Bezae, Saec. vi.) from Scrivener's edition (Cambridge, 1864): the Latin column of *d* is deficient from Matt. vi. 8 to the end of

the Sermon on the Mount. Other copies of the Old Latin are occasionally quoted, but with reserve, so as not to confuse the evidence of the leading groups. A few abbreviations are used for the patristic quotations which will explain themselves, such as *Iren.*, *Aug.*, *Chromat.* (for Chromatius of Aquileia). Of other abbreviations *edd.* = editors of Cyprian before Hartel, not necessarily all; &c. = other old-Latin MSS., also not necessarily all. When the letter indicating a MS. is placed in brackets the agreement is approximate: when figures in a fractional form are added to the name of a writer, e. g. *Cypr.*  $\frac{2}{3}$ , it is meant that the passage is quoted by Cyprian three times, and that the reading in question occurs twice (this convenient notation is borrowed from Westcott and Hort). The readings are numbered to facilitate reference<sup>1</sup>.

Readings in which *k* and Cyprian seem to agree are placed in the right hand column, those in which they seem to differ on the left. A certain amount of responsibility has been assumed in making this division: it is not, however, wished to prejudge the question as to the true text of Cyprian; and as the authorities are given, room will be left for differences of opinion. Those expressions are singled out in which *k* or Cyprian, or both, have something peculiar, and differing from other old-Latin texts. Those that are unnoticed may be assumed to be common at least to a majority of these texts. Manifest blunders on the part of the scribe of *k* are passed over, as they do not affect the archetype from which *k* was taken. In each case the reference is given first in spaced type.

*Readings in which k, Cyprian probably differ.*

No.

---

*Readings in which k, Cyprian probably agree.*

No.

Beati . . . consolabuntur (*Testim.* iii. 6 = *Matt.* v. 4).

i. plangentes *k*, *Cypr.* codd. L M B, edd.

<sup>1</sup> It is one of the drawbacks to numeration that, where once a system has been adopted, it is difficult to introduce alterations or corrections. Hence the assignment to the right or left hand column is in some few cases only provisional: compare the remarks on MSS. on p. lxiv, below. I may say, however, that all our subsequent experience has tended to confirm the estimate of the value of *L* and its combinations.

*Readings in which k, Cyprian probably differ.*

No.

---

Beati . . . terram (*Testim.* iii. 5 = Matt. v. 5).

2. Beati a b d k &c. Cypr. codd., edd. and Hartel.

Felices Cypr. codd. L B and in vv. 9, 10, also L in v. 6. [*There are traces of this reading in Tertullian 4/11, and in Optatus of Mileum 2/2. Was it not the original reading of Cyprian?*]

---

*Readings in which k, Cyprian probably agree.*

No.

qui lugunt d, Cypr. cod. A, Hartel.  
qui lugent a b &c.

---

3. hereditabunt d k, Cypr. possidebunt b &c. hereditate possidebunt a, Iren. Chromat. 1/4.

Beati . . . saturabuntur (*Testim.* iii. 1 = Matt. v. 6).

Beati . . . justitiam (*Epist.* lxiii. 8).

4. sitientes et esurientes k, Cypr. codd. W L (*Test.*), Cypr. codd., Hartel (*Ep.*).

esurientes et sitientes Tert. Cypr. cod. R, edd. (*Ep.*).

qui esurientes et sitientes d. qui esuriunt et sitiunt a b &c. Cypr. codd. A M, Hartel (*Test.*).

Beati . . . videbunt (*Testim.* iii. 79 = Matt. v. 8).

5. mundi corde k, Cypr. codd. L B. mundo corde a b, Cypr. codd. W M, edd.

puro corde Cypr. cod. A, Hartel. Beati . . . vocabuntur (*Testim.* iii. 3 = Matt. v. 9).

RELATION OF *k* AND CYPRIAN IN ST. MATTHEW. *xlvi*

*Readings in which k, Cyprian probably differ.*

No.

7. passi fuerint Cypr. 2/3.  
passi sunt *k*.  
patiuntur a, b d &c.
8. propter justitiam a b d, Cypr. 2/3.  
propter me Cypr. cod. T (*Ep.*).  
causa justitiae *k*.  
Beati . . . fuerunt (*Epist.* xxxi.  
4 = Matt. v. 10-12).
9. estis a d, Cypr. codd., Hartel.  
eritis b *k*, Cypr. cod. T, edd.
10. odio habuerint Cypr.  
maledixerint b *k*.  
maledicent a.
- 
12. + fratres eorum (*after* fuerunt) *k*.  
— fratres eorum a b d &c., Cypr.

- 
14. in quo fallietur terra *k* (sallietur d).  
in quo salietur (— terra) a b  
(d) &c., Cypr.

*Readings in which k, Cyprian probably agree.*

No.

6. + ipsi (*before* filii) *k*, Cypr.  
— ipsi a b d, Cypr. cod. B.  
Beati . . . caelorum (*Testim.* iii.  
16, *Ad Fortun.* 2, *Epist.* xxxi.  
4 = Matt. v. 10).
7. passi sunt *k*, Cypr. codd. L B  
(*Test.*).  
passi fuerint Cypr. cod. M, edd.  
(*Test.*).  
patiuntur a, b, d, &c. Cypr. cod.  
A, Hartel (*Test.*).
- 
11. qui ante vos fuerunt d *k*, Cypr.  
qui erant ante vos a.  
qui fuerunt ante vos b.

Vos . . . ab hominibus (*Testim.*  
iii. 87 = Matt. v. 13).

13. si autem sal infatuatum fuerit *k*,  
Cypr.  
si enim sal infat. fuerit d.  
quod si sal evanuerit a b (b  
*partly deficient*).
-

<i>Readings in which k, Cyprian probably differ.</i>	<i>Readings in which k, Cyprian probably agree.</i>
No.	No.
	15. ad nihil k, Cypr. codd. L M, edd. ad nihilum a b d, Cypr. codd. W B. in nihilum Cypr. cod. A, Hartel.
	16. proici k, Cypr. cod. L. ut proiciatur d, Cypr. codd., Hartel. ut mittatur foras a (b). Luceat . . . in caelis est ( <i>Testim.</i> iii. 26, <i>Epist.</i> xiii. 3 = Matt. v. 16).
	17. lumen vestrum d k, Cypr. ( <i>Ep.</i> ), Cypr. codd. W L M B, edd. ( <i>Test.</i> ). lux vestra a b &c., Cypr. cod. A, Hartel ( <i>Test.</i> ).
	18. clarificent k, Cypr. 2/2. magnificent a b. glorificent d. Qui solverit . . . caelorum ( <i>Ep.</i> lxiii. 14 = Matt. v. 19a).
	19. ex mandatis k, Cypr. de mand. a b d.
	20. sic docuerit k, Cypr. docuerit sic a b. docuerit (— sic) d. Qui fecerit . . . caelorum ( <i>Testim.</i> iii. 96, <i>Epist.</i> lxxvi. 6 = Matt. v. 19b).
	21. sic docuerit k, Cypr. 2/2. docuerit sic a b.
Audistis . . . iudicio ( <i>Testim.</i> iii. 8 = Matt. v. 21, 22a).	
22. maximus vocabitur Cypr. ( <i>Ep.</i> ) codd. W, L, M, B, edd. ( <i>Test.</i> ). magnus vocabitur a, b, Cypr. cod. A, Hartel.	

RELATION OF k AND CYPRIAN IN ST. MATTHEW. xlix

- | <i>Readings in which k, Cyprian probably differ.</i>   | <i>Readings in which k, Cyprian probably agree.</i>   |
|--|---|
| <p>No.      magnus magnus vocatur k.<br/>                   [<i>But may not magnus magnus here = maximus? See Rönisch, It. u. Vulg. p. 280 and comp. p. lxvii below</i>].</p> <hr/> <p>24. in iudicio (<i>bis</i>) k.<br/>               iudicio (— in, <i>bis</i>) a b d, Cypr.</p> <hr/> <p>29. commemoratus k.<br/>               recordatus Cypr. <i>with</i> f, ff, Vulg.<br/>               rememoratus a b g h.<br/>               rememoraris d.</p> <hr/> <p>31. Veni et offer Cypr. codd. L, B, edd.<br/>               veni offer k.<br/>               veniens offers a b, Cypr. cod. W<sup>2</sup>.<br/>               veniens offeres d, Cypr. codd.,<br/>               Hartel.</p> | <p>No.</p> <p>23. quoniam k, Cypr., Hartel.<br/>               quia a b d, Cypr. cod. M, edd.</p> <hr/> <p>25. quia d k, Cypr.<br/>               quod a b.<br/>               Qui dixerit . . . ignis (<i>Testim.</i> iii.<br/>               13, <i>Epist.</i> lix. 4 = Matt. v.<br/>               22<i>δ</i>).</p> <p>26. in gehenna k, Cypr. (<i>Ep.</i>) Cypr.<br/>               codd. L B (<i>Test.</i>).<br/>               gehenna a b, Cypr. codd. A W,<br/>               Hartel (<i>Test.</i>).<br/>               in gehennam d.<br/>               Si obtuleris . . . altare (<i>Testim.</i><br/>               iii. 3 = Matt. v. 23, 24).</p> <p>27. obtuleris k, Cypr.<br/>               offeres a b d.</p> <p>28. illic k, Cypr.<br/>               ibi a b d.</p> <hr/> <p>30. illic (<i>after</i> relinque) k, Cypr.<br/>               ibi a b d.</p> <hr/> |



## INTRODUCTION.

*Readings in which k, Cyprian probably differ.*

No.

32. + ad altare (*after manus tuum*) Cypr.  
— ad altare a b d k.
- 

34. Solvas Cypr. codd. L M B (*exsolvas* Cypr. edd.), reddas a b d k &c. Cypr. codd. A W, Hartel.
- 

*Readings in which k, Cyprian probably agree.*

No.

- 
- Non exhibis . . . quadrantem  
(*Testim.* iii. 57 = Matt. v. 26).
33. exhibit k (*clerical error*), exhibis Cypr. codd. L M B, edd.  
exies a b (d), Cypr. codd., Hartel.
- 
- Dico . . . est, est (*Testim.* iii. 12 = Matt. v. 34).
35. in totam k, Cypr., Hartel.  
omnino a b d, Cypr., edd.  
Non potes . . . nigrum? (*De Hab. Virg.* 16 = Matt. v. 36).
36. facere capillum unum album aut nigrum d k, Cypr.  
unum capill. album facere aut nigrum a b.  
Omni . . . aversatus fueris  
*Testim.* iii. 1 = Matt. v. 42).
37. poscenti k, Cypr. codd. W M B (L), edd.  
petenti a b, Cypr. cod. A, Hartel.  
qui te petit d.
38. ab eo qui voluerit mutuari k, Cypr. volenti mutuari a b d.
39. aversatus fueris k, Cypr. codd. W (L), B, edd.,  
aversus fueris Cypr. cod. M.  
avertaris (a) d.  
avertaris te b.  
avertas te Cypr. cod. A, Hartel.
- Audistis . . . perfectus est  
(*De Bon. Pat.* 5 = Matt. v. 43-48).

*Readings in which k, Cyprian probably differ.*

No.

- 
41. odibus k.  
 odies a b d, Cypr. cod. V (*De Bon. Pat.*).  
 odio habebis Cypr. codd., Hartel (*De Bon. Pat.*).

46. filii k, Cypr. 2/3.  
 similes Cypr. 1/3.  
 47 in caelis est b d, Cypr. 3/3.  
 est in caelis a Cypr. cod. A,

*Readings in which k, Cyprian probably agree.*

No.

- Audistis . . . injustos (*De Zel. et Liv.* 15 = Matt. v. 43-45).  
 Diligite . . . injustos (*Testim.* iii. 49 = Matt. v. 44, 45).  
 40. proximum tibi (k), Cypr. (*De Zel. et Liv.*) Cypr. codd. W V, Hartel (*De Bon. Pat.*).  
 proximum tuum a b d, Cypr. cod. G (*De Bon. Pat.*).  
 41. odibus k, Cypr. codd. W B, Hartel (*De Zel. et Liv.*).  
 odies a b d, Cypr. cod. M.  
 odio habebis Cypr. cod. D, edd.  
 42. inimicum tibi k, Cypr. 2/2.  
 inimicum tuum a b d.  
 43. — benefacite hiis qui odiunt vos k, Cypr. 3/3, with  $\aleph$  B Syr. Cur. Memph., Iren. Orig., &c.  
 + benefacite . . . vos a b d, &c.  
 44. — calumniantibus et k, Cypr. 3/3, with the same Greek authorities.  
 45. eis (his Cypr. 2/3) qui vos persecuntur k, Cypr. 3/3.  
 persequentibus vos a b d.

- | <i>Readings in which k, Cyprian probably differ.</i>   | <i>Readings in which k, Cyprian probably agree.</i>   |
|--|---|
| <p>No. Hartel (<i>Test.</i>)<br/>in caelis (— est), k. [<i>The omission is not accidental</i>: cf. v. 48, vi. 1, 9 (<i>first hand</i>), 14, vii. 21, x. 32, 33].</p> <p>48. quoniam k.<br/>qui a b, Cypr. 3/3.<br/>quia d.</p> <hr/> <p>50. malos et bonos b d (k), and so Iren. 4/5 codd. opt. [<i>from collation of Rev. Willmore Hooper.</i>] bonos et malos a, Cypr. 3/3. Iren. 1/5 Codd. Clarom. Voss.</p> <hr/> <p>55. qui in caelis k, in caelis d, qui in caelis est b c g (h); and so (<i>ἐν τοῖς οὐρανοῖς</i>) D* Syrr. Cur. Pesh. &amp;c. Clem. Lucif.<br/>caelestis a f ff g<sub>2</sub>, Cypr.; and so (<i>ὀὐράνιος</i>) Ɱ B L Z, &amp;c.</p> | <p>No. _____</p> <p>49. facit d k, Cypr. 3/3.<br/>jubet a b.</p> <hr/> <p>51. dilexeritis d k, Cypr.<br/>diligitis a b.</p> <p>52. sic d k, Cypr, with D Z Syr. Cur. Memph., Lucif.<br/>hoc a b, &amp;c. with Ɱ B L, &amp;c.</p> <p>53. eritis itaque k, Cypr. codd. W G V, Hartel.<br/>estote ergo a b d, Cypr., edd.</p> <p>54. quomodo k, Cypr. codd. W G V, Hartel.<br/>sicut a b d, Cypr. edd.</p> |

*Readings in which k, Cyprian probably differ.*

No.

56. Et si . . . id ipsum faciunt. (*De Bon. Pat.* 5 = *Matt.* v. 47).  
k omits the verse: possibly from homoeoteleuton.

Cum facis . . . mercedem suam  
(*Testim.* iii. 40 = *Matt.* vi. 2).

57. factis k, facitis d.  
facies b, Cypr. cod. M.  
facis a, Cypr.

*Readings in which k, Cyprian probably agree.*

No.

58. bucinare k, Cypr. cod. L, edd. Cf. *Tert. De Virg. Vel.* 13 nihil debucinemus, with allusion to this passage.

tuba canere a b, Cypr. codd.  
A B, Hartel.

tubicenare Cypr. cod. W.  
tumultuari Cypr. cod. M, tumulture Cypr. cod. V.

59. quomodo k, Cypr. codd. W L M B, edd.  
sicut a b d, Cypr. cod. A, Hartel.

60. in vicis et synagogis k, Cypr.  
in syn. et in vicis a b.  
in syn. et in plateis, d.

61. clarificentur k, Cypr.  
honorificentur a b.  
glorificentur, d.

62. consecuti sunt k.  
compensaverunt Cypr. codd. W L B V, cf. *Tert. De Virg. Vel.* 13.  
compleverunt Cypr. cod. M, edd.  
perceperunt, b d, Cypr. cod. A, Hartel.  
habent a.

*Readings in which k, Cyprian probably differ.*

No.

---

Sic orate ... a malo (*De Dom. Or.* 25 = Matt. vi. 9-13).  
 Fiat ... in terra (*Testim.* iii. 19 = Matt. vi. 10).  
 Remitte ... nostris (*Testim.* iii. 22 = Matt. vi. 12).

66. veniat, k  
 adveniat a b, &c. Cypr.
67. dimitte b, Cypr. 1/2 (*Dom. Or.*).  
 remitte a k
- 

69. passus fueris induci nos k, Cypr. cod. V.  
 patiaris induci nos Cypr. codd. G (W).  
 patiaris nos induci Cypr. codd. (S?), Hartel.  
 nos inducas a b.

*Readings in which k, Cyprian probably agree.*

No.

- Nesciat ... reddet tibi (*Testim.* iii. 40 = Matt. vi. 3, 4).
63. quid faciat k (*first or second hand*)  
 Cypr.  
 quid facit d, quod facit b.
64. abscondito (*first place*) k, Cypr.  
 absconso a b, Cypr. cod. M.  
 occulto (*bis*) d.  
 abscondito (*second place*) k, Cypr.  
 L B edd.  
 absconso a b, Cypr. codd.,  
 Hartel.
65. - in palam (*after tibi*) d k, Cypr.  
 + in palam a (b) Cypr. codd.  
 W (B).  
 [d is deficient from this point.]
- 

67. remitte a k, Cypr. 1/2 (*Test.*).  
 dimitte b.
68. remittimus b k, Cypr. 2/2 [*a deficient*].  
 dimittimus Cypr. codd. W B  
 (*Test.*), Cypr. cod. G, edd.  
 (*Dom. Or.*).
-

<i>Readings in which k, Cyprian probably differ.</i>	<i>Readings in which k, Cyprian probably agree.</i>
No.	No.
70. + quoniam est tibi virtus in saecula saeculorum k. — quoniam . . . saeculorum a b, Cypr.	_____
_____	Nolite . . . cor tuum ( <i>De Op. et Elem.</i> 7 = Matt. vi. 19-21). Thesaurizate . . . cor tuum ( <i>Testim.</i> iii. 1 = Matt. vi. 20, 21).
74. exterminant k, Cypr. cod. V, edd. exterminat Cypr. codd. Hartel.	71. condere thesauros k, Cypr. Aug. thesaurizare (thens-) a b, &c.
_____	72. super terram k, Cypr., also f h m. in terra a b, &c.
	73. tinea et comestura k, Cypr. Aug. erugo et tinea a b, &c.
	_____
	75. neque tinea neque comestura exterminat k, Cypr. 2/2 Aug. neque erugo neque tinea exterminat a b, &c.
	76. — et furantur ( <i>at end of verse</i> ) k, Cypr. 2/2. + et furantur a b, &c.
	77. fuerit b k, &c. Cypr. 2/2. est a, &c.
Non potestis . . . servire ( <i>De Lapsis</i> , 27 = Matt. vi. 24).	78. illic k, Cypr. 2/2. ibi a b, &c.
79. nemo potest a b (k), &c. non potestis Cypr. [ <i>free quotation?</i> ].	_____
Aspicite . . . illis ( <i>Testim.</i> iii. 11, <i>De Op. et Elem.</i> 11 = Matt. vi. 26).	
80. Aspicite Cypr. 2/2. respicite a b, &c. considerate f ff g. intuemini k.	

*Readings in which k, Cyprian probably differ.*

No.

- 
85. non ergo vos plurimum discatis  
(*for distatis?*) ab eis k.  
nonne vos pluris (*or plures codd.*)  
estis illis Cypr. 2/2.
- 

90. scit enim k, Cypr. codd., Hartel 2/2.  
scit autem b Cypr. codd. W L  
M B, edd. (*Test.*) Cypr. codd.  
F W, edd. (*De Op. et El.*).

91. quoniam b k.  
quia f ff, Cypr., quod a.
- 

*Readings in which k, Cyprian probably agree.*

No.

81. seminant k, Cypr. 2/2.  
serunt a b, &c.  
82. colligunt k, Cypr. 2/2.  
congregant a b, &c.  
83. horrea k, Cypr. 2/2.  
horreis, a b.  
84. alit k, Cypr. 2/2.  
pascit a b, &c. Cypr. Hartel  
(*Test.*).  
pascet Cypr. cod. A (*Test.*).
- 

Nolite . . . adponentur vobis  
(*Testim. iii. 11, De Op. et  
Elem. 9 = Matt. vi. 31-33.*)

86. cogitare k, Cypr. 2/2.  
solliciti esse a b &c.  
87. edemus (k) Cypr. 2/2.  
manducabimus a b, &c.  
88. vestiemur k, Cypr. 2/2.  
operiemur a b, &c.  
89. nationes quaerunt k, Cypr. 2/2.  
gentes inquirunt a b, &c.  
[*a partly deficient.*]
- 

92. — ergo (*after quaerite*) k, Cypr. 2/2.  
+ ergo a b.

RELATION OF k AND CYPRIAN IN ST. MATTHEW. lvii

*Readings in which k, Cyprian probably differ.*

- No.  
93. primo k, Cypr. codd. V B (*Test.*).  
primum a, &c. Cypr. codd.,  
Hartel (*Test.*)
- 

95. omnia haec a k.  
haec omnia b, Cypr. cod. A,  
Hartel (*Test.*).  
omnia ista Cypr. 2/2.
- 

*Readings in which k, Cyprian probably agree.*

- No.  
93. primo k, Cypr. codd., Hartel (*De Op. et El.*).  
primum a, &c. Cypr. cod. G,  
edd. (*De Op. et El.*).  
94. regnum et justitiam Dei k, Cypr. 2/2.  
regnum Dei et justitiam ejus  
a b &c.
- 

96. apponuntur k, apponentur h, Cypr. 2/2.  
praesta sunt a, praestabuntur b g,  
adicentur f ff, Vulg.  
Nolite . . . malitia sua (*Test.* iii.  
11 = Matt. vi. 34).

97. cogitare in crastinum k, Cypr. codd.  
W L M B, edd.  
cog. de crastino Cypr. cod. A,  
Hartel.  
solliciti esse in crast. a b.

98. crastinus enim ipse cogitabit sibi  
k, Cypr. cod. L.  
+ dies (*after* enim) a b, Cypr.  
codd., Hartel.  
pro se (*for* sibi) Cypr. cod. A,  
Hartel.  
sollicitus erit sibi ipse (a) b.

Ne dederitis . . . elidant vos  
(*Testim.* iii. 50 = Matt. vii. 6).

Ne dederitis . . . pedibus suis  
(*Ad Demetr.* 1 = Matt. vii. 6).

99. Ne dederitis k, Cypr. 2/2.  
nolite dare a b, Cypr. cod. W  
(*Test.*).  
ne dederis Cypr. cod. B (*Test.*).

h



*Readings in which k, Cyprian probably differ.*

No.

109. — quanto magis pater vester caelestis k [*accidental omission*].  
+ quanto . . . caelestis Cypr. &c.

111. + omnia (*after eam*) k.  
omnia a b, Cypr.

*Readings in which k, Cyprian probably agree.*

No.

100. inculcent k, Cypr. codd. L B, edd. (*Test.*), Cypr. codd. R M B V, edd. and Hartel (*Demetr.*).  
conculcent a b, Cypr. codd., Hartel (*Test.*) Cypr. cod. W. (*Demetr.*).
101. elidant k, Cypr.  
disrumpant (a) b, Cypr. cod. W (*Test.*).  
Quis est . . . poscentibus eum (*Epist.* lv. 23 = *Matt.* vii. 9-11).
102. est ex vobis homo k, Cypr.  
ex vobis homo est a, — est b.
103. quem si petierit k, Cypr.  
a quo petit a (b).
104. — numquid (*before lapidem*) k, Cypr.  
+ numquid a b.
105. porrigat illi k, Cypr.  
porriget (-git b) ei a (b).
106. postulaverit k, Cypr.  
petit a b.
107. nequam k, Cypr.  
mali a b, &c.
108. scitis k, Cypr.  
nostis a b, &c.

110. poscentibus eum k, Cypr.  
petentibus se a b, &c.

RELATION OF k AND CYPRIAN IN ST. MATTHEW. lix

- | <i>Readings in which k, Cyprian probably differ.</i>   | <i>Readings in which k, Cyprian probably agree.</i>   |
|--|---|
| <p>No. Quam lata . . . inveniunt eam<br/>· (<i>Testim.</i> iii. 6 = Matt. vii.<br/>13, 14).</p> <p>112. O (<i>deleted</i>) quia k, quia Cypr.<br/>cod. A.<br/>quam a b, Cypr. codd. W M,<br/>Hartel.<br/>quid Cypr. codd. L V B [<i>pro-<br/>bably the true reading.</i>]</p> <hr style="width: 20%; margin-left: 0;"/> <p>115. ineant k, introeant Cypr. codd. L<br/>V [<i>introeo is such a favourite<br/>word with k that we may<br/>suspect that it was intended<br/>here; dropt letters are com-<br/>mon.</i>].<br/>introeunt Cypr. codd., Hartel.<br/>intrans a b, &amp;c. Cypr. cod. M,<br/>edd.</p> <p>116. quae angusta et arta via est k.<br/>quam arta et angusta via est<br/>Cypr., Hartel.<br/>qui, &amp;c. Cypr. cod. A.<br/>quid, &amp;c. Cypr. codd. L V B.<br/>[<i>quid again probably the true<br/>reading and original of k.</i>]</p> <hr style="width: 20%; margin-left: 0;"/> | <p>No. _____</p> <p>113. via est k, Cypr.<br/>est via a b, &amp;c.</p> <p>114. interitum k, Cypr.<br/>perditionem a b, &amp;c.</p> <hr style="width: 20%; margin-left: 0;"/> <p>117. eam inveniunt k, Cypr. codd.<br/>W L M B, edd.<br/>inveniunt eam a b, &amp;c. Cypr.<br/>cod. A, Hartel.</p> <p>Non omnis . . . caelorum<br/>(<i>Testim.</i> iii. 19, <i>Epist.</i> lxxiii.<br/>16 = Matt. vii. 21).</p> <p>118. mihi dicit k, Cypr. 2/2.<br/>dicit mihi a b, &amp;c.</p> |

*Readings in which k, Cyprian probably differ.*

No.

120. qui in caelis est a b, Cypr.  
qui in caelis (— est) k.  
Multi . . . iniquitatis (*Testim.*  
iii. 26, *De Eccl. Un.* 15 =  
Matt. vii. 22, 23).
21. tuo nomine . . . nomine tuo . . . tuo  
nomine k.  
in tuo nomine (*ter*) Cypr. codd.,  
Hartel (*Test.*).  
in tuo nom. . . in tuo nom. . .  
in nom. tuo Cypr. codd.,  
Hartel (*De Eccl. Un.*).  
in nom. tuo . . . in nom. tuo . . .  
in tuo nom. b.  
(a omits the last clause.)

*Readings in which k, Cyprian probably agree.*

No.

119. introibit (*bis*) k (-vit) Cypr. 2/2.  
intravit a b, &c.
- 
122. exclusimus k, Cypr. 2/2.  
ejecimus a b, &c. Cypr. cod. W.  
(*Test.*).
123. magnas k, Cypr. codd. W L M,  
edd. (*Test.*) Cypr., Hartel (*De*  
*Eccl. Un.*).  
multas b, Cypr. codd. A B,  
Hartel (*Test.*).
124. dicam a k, Cypr. 2/2.  
jurabo b, confitebor f ff<sub>1</sub>.
125. numquam k, Cypr. codd. W L M,  
edd. (*Test.*) Cypr., Hartel (*De*  
*Eccl. Un.*).  
non Cypr. codd. A B, Hartel  
(*Test.*).  
quia non a b.
126. vos cognovi k, Cypr. codd. W L  
(*Test.*), Cypr., Hartel (*De*  
*Eccl. Un.*).

RELATION OF k AND CYPRIAN IN ST. MATTHEW. lxi

- | <i>Readings in which k, Cyprian probably differ.</i>   | <i>Readings in which k, Cyprian probably agree.</i>  |
|--|--|
| <p>No.</p> <hr style="width: 20%; margin: 20px auto;"/> <p>Omnis . . . illius magna (<i>Testim.</i> iii. 96 = Matt. vii. 24-27).<br/>         Qui audit . . . super petram (<i>De Eccl. Un.</i> 2 = Matt. vii. 24, 25).</p> <p>129. fecit k, facit a b &amp;c. Cypr. 2/2.</p> <hr style="width: 20%; margin: 20px auto;"/> <p>135. (<i>in the second place</i>) advenerunt flumina, venerunt venti, et inpegerunt in domum illam k. venerunt flumina, flaverunt venti, et inp. in domum illam Cypr. codd., Hartel.</p> | <p>No.</p> <p>vos novi Cypr., Hartel (<i>Test.</i>).<br/>         novi vos a b, Cypr. cod. B (<i>Test.</i>).</p> <p>127. recedite (-cidite) k, Cypr. 2/2.<br/>         discedite a b, &amp;c.</p> <p>128. qui operamini iniquitatem b (k) Cypr. codd. W L M B, edd. (<i>Test.</i>) Cypr., Hartel (<i>De Eccl. Un.</i>).<br/>         operarii iniquitatis a, Cypr. cod. A, Hartel (<i>Test.</i>).</p> <hr style="width: 20%; margin: 20px auto;"/> <p>130. similabo eam (k) Cypr. 2/2.<br/>         similis est a b, adsimilabitur ff<sub>1</sub>.</p> <p>131. advenerunt [flumina] a b k, Cypr. (<i>De Eccl. Un.</i>), Cypr. cod. M (<i>Test.</i>).<br/>         venerunt Cypr. codd., Hartel (<i>Test.</i>).</p> <p>132. venerunt [venti] (k) Cypr. (<i>De Eccl. Un.</i>) Cypr. cod. L (<i>Test.</i>).<br/>         flaverunt a b, &amp;c. Cypr. codd., Hartel (<i>Test.</i>).</p> <p>133. inpegerunt k, Cypr. 2/2.<br/>         offenderunt a b, irruerunt ff<sub>1</sub>.</p> <p>134. similabo eam Cypr., similabo illi k, similis est a b.</p> <hr style="width: 20%; margin: 20px auto;"/> |

<i>Readings in which k, Cyprian probably differ.</i>	<i>Readings in which k, Cyprian probably agree.</i>
<p>No. flaverunt venti et inp. &amp;c. Cypr. cod. W. venerunt venti et inp. &amp;c. Cypr. cod. A. venerunt in domum illam Cypr. cod. L. [<i>It is possible, from the omissions in the other MSS., that this is the right reading, making an abridged quotation; or the omissions are due to homoeoteleuton.</i>]</p> <p>136. corrui k.           cecidit a b, Cypr.</p> <hr style="width: 20%; margin-left: 0;"/>	<p>No. _____</p> <p>137. [ruina] ejus a b k, &amp;c. Cypr. codd. W L M B, edd. domus illius Cypr. cod. A, Hartel.</p>

*Summary of Results.*

<i>k</i> is in agreement with Cyprian in . . .	97 readings
Differs from                   "   " . . .	44 "
	141
Deduct double readings . . . . .	4
	Total 137

*Bearing of this analysis upon the text of Cyprian.*

Before we attempt to estimate the results thus obtained in their bearing upon *k* it may be well first to consider how they affect what ought to be a fixed standard in our comparison, the text of Cyprian.

It will be observed, first, that if we give the utmost weight to Hartel's opinion, and do not prejudge the question as to cod. A, there is still a very large number of cases in which the agreement of Cyprian

and *k* is not disturbed by any variants, or disturbed by none of any consequence, in Cyprian's text. The proportions are as follows :—

		<i>Practically indisputable.</i>		
Single readings . . . . .	51		36	
Double " . . . . .	42	{	both . . . . .	27
			one . . . . .	15
Triple " . . . . .	4	{	all three . . . . .	3
			two . . . . .	1
Total	97		82	

or, counting each of the repeated instances separately, we get :—

Single readings . . . . .		36	out of . . . . .	51	
Double " . . . . .	{	both . . . . .	}	" . . . . .	84
		one . . . . .			
Triple " . . . . .	{	all three . . . . .	}	" . . . . .	12
		two . . . . .			
Total		116		147	

There are thus in all as many as 82 distinct readings in 116 separate instances, in which on any estimate of the MSS. of Cyprian the agreement of his text with that of *k* is assured, and that on points where all or most of the other oldest texts are divergent. It will not be doubted that this is an amount amply sufficient to justify us in turning back this agreement upon the text of Cyprian, and making use of it as a test to discriminate between the different MSS. If in places where the text of Cyprian is certain that text constantly coincides with *k*, it is fair to conclude that in places where the text of Cyprian is doubtful, those MSS. which coincide with *k* are most likely to be right.

A second observation, the essential facts of which are included under the first, but which presents those facts under another and more particular aspect, is that it repeatedly happens that a reading which is doubtful in the *Testimonia* is clear in some other part of Cyprian's works. Where this is so, there is surely a presumption in favour of those MSS. of the *Testimonia* which give the same reading as that which is found elsewhere. It is strange that Hartel should not have paid more attention to this. Examples will be: Nos. 4\*, 17\*, 26\*, 40, 41\*, 84\*, 99, 100\*, 101, 122, 123\*, 125\*, 126\*, 128\*, 132\*. In all the instances marked

with asterisks Hartel has adopted one reading in other parts of Cyprian's works, and another reading in the *Testimonia*. And yet Cyprian is not a writer who is apt to be thus inconsistent.

Fortunately these two lines of argument converge to the same result. Both point to the same group of MSS. as preserving the true text of the *Testimonia*. That group is W L M B V: and it is to be noted that Hartel (though committed to a much weaker authority, A) had himself called attention to its strength by his remark that these MSS. represent so many distinct recensions (Praef. p. xxv.). Among the group L stands out prominently. Any combination of L with another MS. (L B is most frequent, but L M, L V, L W, all occur) possesses high claims to consideration; and an examination of the singular readings of L, Nos. 2 (Matt. v. 6), 16, 58, 98, 132, 135 will, I think, only confirm the impression of its excellence. V is rarely quoted for the *Testimonia*: its singular reading in the Lord's Prayer (No. 69) is, I believe, very probably right. The common text of *k* Cyprian has a special fondness for the perfect subjunctive. There is also much to be said for the singular reading in 74, and for the combination V B in 93.

There are, however, certain exceptions where it has seemed right to depart from the rules laid down above, both as to the agreement of *k* with Cyprian, and also as to the assimilation of quotations in the *Testimonia* to those in other parts of Cyprian's works. Under the first head would come Nos. 2, 34, 90; under the second head 7, 8; and under both heads 93. In the case of 2, the important reading 'Felices' for 'Beati' in the Beatitudes, the fact that the same reading is attested by Tertullian and quite clearly by Optatus, proves that it was current as early as Cyprian's day; and it is far more probable that an original reading 'Felices' would be altered to 'Beati,' which is found in every one of the fourteen extant MSS. of the Old Latin, than *vice versa*. There is the same probability in regard to 33 ('solvas,' 'reddas'), besides the weight that we have seen reason to attach to the group L M B. In Nos. 7, 8, 90 the MS. authority is too strong; 93, as we have just seen, is very doubtful. The certainty that there are readings in which Cyprian differs from *k*, and that there are readings which he (like every other writer) quotes differently in different places, will make these few exceptions not at all surprising.

Reinforced by this contingent of readings rejected by Hartel, but vindicated as belonging to the original Cyprian, we have now a body of evidence which appears to place the intimate relation of the two texts beyond all question. Be it remembered that the points on which they have been compared are all points on which there is some greater or less amount of divergence in other Latin texts of anything like the same antiquity. Occasional agreement with later texts, which have probably themselves incorporated Cyprianic elements, proves nothing to the contrary. Our object is to get at the primitive stocks, and one of these now stands out before us with a clearness which, considering the limited area investigated, is quite without example in the case of Greek authorities.

The numerical estimate given above may be taken as a low rather than a high one. It is true that one or two instances of approximate agreement have been placed in the right hand column, but others that imply the same root-reading have been placed in the left. I suspect too that a closer study of the sources of Cyprian's text might lead to the transference of several readings such as Nos. 69, 74, 93 to the other side. These are niceties that do not affect the main issue. When variations of minor importance, such as may be found between any two members of the same family, are deducted, the residuum of more marked divergence between *k* and Cyprian is not by any means large.

But what are we to say as to this residuum? Which of our two authorities comes nearest to the original? Which has preserved its readings with the least amount of change? It is true that Cyprian himself is some two centuries earlier than *k*, but *k* in turn is older than the oldest extant MS. of Cyprian, and the barbarous hands through which its immediate ancestors have passed do not seriously hinder us from getting down to the ground-work on which its text is based. External considerations then are indecisive; and when we turn to internal considerations they too do not seem to give a perfectly clear and simple answer. The priority does not appear to be always upon the same side. If 'Felices' (No. 2) was the reading of Cyprian, there can be little doubt that it is older than 'Beati.' For similar reasons 'solvas' in 34 must probably take precedence of 'reddas,' which is the universal reading of the extant Latin copies of the Gospel. 'Conpensaverunt' in 62 appears to have



been the reading of Tertullian, and has an evident superiority over the colourless 'consecuti sunt'.<sup>1</sup> If I am right in supposing that Cyprian wrote 'quid' in 112, 116, then it would represent the Greek  $\tau\acute{\iota}$  with just the sort of schoolboy literalism which marked the first attempts to deal with an obscure phrase. On the other hand 'quia' in *k* (No. 112) might conceivably be a clerical corruption of 'quid,' though we should more naturally take it to be a rendering of the Greek alternative  $\delta\tau\iota$ ; but 'quae' in 116 looks very much like a helpless correction of 'quid.'

In these instances Cyprian seems to have preserved the older text; but there are others where the text of *k* seems preferable. Thus in 80 'intuemini' would be the more usual rendering in the MS. for  $\epsilon\mu\beta\lambda\acute{\epsilon}\psi\alpha\tau\epsilon$ : of three places where the Greek word occurs, 'intuitus' 'intuita' are found in two, Mark x. 21, xiv. 67, 'contemplatus' in Mark x. 27; while 'aspicite' is nearer to 'respicite' of *a b c*, &c., and is more common in that group of MSS.: it is also important to note that 'intuemini' is the reading of the later African MS. *m* (Speculum Augustini). The isolated reading in 85, 'non ergo vos plurimum discatis (distatis?) ab eis' of *k*, seems to have a stronger claim than 'nonne vos pluris' (or 'plures') 'estis illis' of Cyprian, which has near parallels in the other texts. 'Commemoratus' in 29 must be older than 'recordatus,' which one is surprised to find in Cyprian along with the group *f, ff, Vulg.* If the MSS. have rightly preserved Cyprian's reading we might almost suppose that this was a case such as we should expect to find more often than we do, where either he or the scribe before him had corrected the roughness of the provincial version. Something of the kind may have taken place in the last instance that I shall notice. In No. 21 Cyprian has twice over the well-attested reading 'maximus vocabitur in regno caelorum,' where *k* has 'magnus magnus vocatur.' What is this 'magnus magnus'? No doubt it is a perfectly simple and obvious explanation to set it down as a scribe's error of 'dittography' or wrong repetition. Such errors are common enough in the MS. They are found, to go no further than the Sermon on the Mount, in chs. vi. 8, 16, 32, vii. 6. It is quite possible that 'magnus magnus' may be one of these. But is it not also

<sup>1</sup> And yet the African text seems to have a certain fondness for the use of 'consequor:' see p. xcii *ad in.*, and the references on p. cxi.

possible that it may be a vernacular form of superlative? The examples cited by Rönsch seem sufficient to establish this use. Thus 'malus malus'='pessimus'; 'merenti merenti'='merentissimo'; 'fortis fortis,' 'pii pii,' 'felicitis felicitis'='fortissimi,' 'piissimi,' 'felicissimi.' It is true that all these examples are taken from inscriptions: but it is just in inscriptions, where vernacular speech comes out, that analogies should be sought for the Old Latin.

Phenomena like these carry us back to a very early stage in the history of the Version. The common archetype of *k* and Cyprian is, if not quite, yet very nearly the most primitive form that we can trace. Every step that we take towards recovering it seems to widen the gap which separates it from the other stem or stems, including *a*, *b*, and *d*. What precisely is its relation to these must be a matter of further inquiry<sup>1</sup>. For the present it must suffice to have definitely localised its use, and to have identified its two parallel offshoots in the texts of *k* and Cyprian. The close relation of these texts is a fixed point of great importance. Neither Irenaeus nor Tertullian furnishes anything comparable to it<sup>2</sup>. Instead of explaining the complexities of the problem, they seem rather to increase them. The first and surest clue that we have to guide us through the maze is this affinity of *k* with Cyprian.

## § II. Relation of *k* to *e* (Cod. Palatinus) in St. Matthew.

The relation of *k* and Cyprian is, however, only a part of the problem more immediately presented to us; *k* is extant, roughly speaking, for half the Gospels of St. Matthew and St. Mark. In much of the remainder of these Gospels, and in the other two Gospels, its place

<sup>1</sup> It may not, perhaps, be out of place to mention that I am at present engaged on this inquiry in conjunction with Mr. H. J. White, M.A. of Christ Church. We hope to be able to publish some results before very long. In the meantime, if I speak somewhat guardedly and indefinitely, it is because the analysis of the oldest texts which we have begun is not yet complete.

<sup>2</sup> For some of the reasons of this see Hort, *Introduction*, pp. 78, 160, also *Studia Biblica*, p. 245: Tertullian's evidence is confused by his practice of translating for himself directly from the Greek, and Dr. Hort places the Latin version of Irenaeus in the fourth century, not in the second. I hope to have more to say on Irenaeus and Tertullian later.

is taken by the Vienna MS. *e* (Cod. Palatinus), which is about equal to it in date. The affinity which subsists between *k* and Cyprian, where they cover the same ground, is found also to subsist in a general way between *e* and Cyprian. What then is the relation of these MSS. to each other? Most fortunately we have an opportunity of judging of this. For though as a rule the two MSS. do not overlap, and where one is extant the other is wanting, yet there is one passage of considerable length, besides some smaller fragments, where both run together. The longer passage is nearly the whole of the chapter, St. Matthew xiii. The readiest way to exhibit the relation of the two MSS. will be to print their text side by side. And in order to bring to bear as much illustrative matter as possible we will place between them in a third column the parallel passages, so far as they are extant, in *e* from the other synoptic Gospels, and also the three available quotations from Cyprian. The other early patristic quotations have been collected, but do not supply anything of importance for our present purpose. The relation of *e* and *k* to each other, or to each other and Cyprian, as well as their relation to the other oldest texts (*a b d*), may be represented to the eye by the use of different type.

*Thick type* denotes readings in which *e k*, or *e k* Cyprian, are combined against the other oldest texts.

A *double caret* (▲) denotes omissions found only in the same group of authorities.

*Ordinary type* represents readings which are common to *e* and *k*, with one or more of the oldest texts.

*Italics* denote readings which are peculiar (in the text of St. Matthew) to the MS. in which they occur.

A *single caret* (∧) denotes omissions of the same kind peculiar to the particular MS. or authority.

Words or parts of words *in small capitals* are found in *e* and some other MS. or authority not *k*, or in *k* and some other MS. or authority not *e*.

- e (St. Matt. xiii.)      e (St. Mark iv. 1-8), &c.      k (St. Matt. xiii.)
- <sup>1</sup> In illa die *egressus* est ih̄s et sedebat *iuxta* mare.      <sup>1</sup> Et coepit iterum docere ad mare. Et collecta est ad eum turba multa, ut nauem ascenderet et sederet ad litus; et omnis turba in litore sedebat.      <sup>1</sup> In illa die *exiit* h̄s et sedebat *ad* mare.
- <sup>2</sup> Et *conuenerunt* ad eum turbae multae, ita ut  $\Lambda$  nauem ascenderet et sederet, et *uniuersus* *populus* in litore stabat.      <sup>2</sup> Et docebat illos in parabula dicens.      <sup>2</sup> Et *collectae* sunt ad eum turbae multae, ita ut ita ut in nauem ascenderet, et [omnis turba] et sederet, et  $\delta$ nis turba *ad* litus (= d) stabat.
- <sup>3</sup> Et lo[cutus]      <sup>3</sup> Audite. Ecce *exiit* seminans seminare.      <sup>3</sup> Et locutus est *illis* multa in *similitudinibus*, dicens Ecce *exiit* seminans seminare.
- <sup>4</sup> Et cum se[minat] quaedam c[ae]ciderunt *iuxta* uiam, [et uene]runt uolucres et comederunt ea.      <sup>4</sup> Et in seminando quaedam caeciderunt *iuxta* uiam, et uenerunt uolatilia et comederunt ea.      <sup>4</sup> Et *in* seminando quaedam caeciderunt *iuxta* uiam, et uenerunt *uolatilia* et *consumpserunt* ea.
- <sup>5</sup> *Alia* autem caeciderunt *super* petrosa, ubi non *erat* *copiosa* terra; et *statim* *nata* sunt.  $\Lambda$       <sup>5</sup> *Alia* autem caeciderunt *super* petrosa, et quoniam non habuerunt terram multam, fructificauerunt cito; facto autem sole aestua-uerunt, propterea quod non haberent radicem aruerunt.      <sup>5</sup> *Alia* autem *ex*ciderunt in petrosa, ubi non *habent* terram multam; et continuo *fruticauerunt*, eo quod non *habuerunt* altitudinem terrae:
- <sup>6</sup> Orto autem sole *estuantes* *exaruerunt* eo quod.      <sup>6</sup> Sole autem *mortu* aestua-uerunt, et eo quod non *habuerunt* radicem aruerunt.      <sup>6</sup> Sole autem *mortu* aestua-uerunt, et eo quod non *habuerunt* radicem aruerunt.
- \* \* \* in [spinas] et creve[run]t spinae et suffocauerunt ea.      <sup>7</sup> Et alia caeciderunt in spinas, et ascenderunt spinae et suffocauerunt illa, et facta sunt infructuosa.      <sup>7</sup> in spinas et ASCENDERUNT (= d) spineae et suffocauerunt ea.
- <sup>8</sup> *Alia* autem caeciderunt in terram bonam, et dabunt fructum *altut* *cum* centesimum, aliut *cum* sexagesimum, aliut *uero* (= b) *cum* tricentesimum.      <sup>8</sup> Et alia caeciderunt \* \* \* e (St. Luke viii. 8.) Et aliut caecidit in terram bonam et optimam et fructificauit et fecit fructum centuplum. Haec dicens      <sup>8</sup> *Alia* autem caeciderunt in bonam terram, et dabunt fructum, *altut* CENTUM (= d) aliut sexaginta, aliut triginta.

e (St. Matt. xiii.)

e (St. Luke viii. 8.)

k (St. Matt. xiii.)

clamabat Qui habet aures  
audiendi audiat.

<sup>9</sup> Qui habet aures, **A** audiat.

<sup>9</sup> Interrogabant autem illum  
discentes eius quae esset  
similitudo ista.

<sup>9</sup> Qui habet aures, **A** audiat.

<sup>10</sup> Et *audientes eum* discipuli  
**A** dixerunt **Λ** Quare in  
parabolis loqueris *eis*?

<sup>10</sup> Et *accesserunt* discipuli  
**A** et *aiunt* ei Quare in  
*similitudinibus* loqueris **Λ**  
eos?

<sup>11</sup> Et respondens dixit illis  
*Quoniam* uobis datum est  
SCIRE (= d) mysteria regni,  
illis autem non est datum.

<sup>10</sup> Ille autem dixit illis Uobis  
datum est cognoscere sacram-  
entum regni dei, ceteris  
autem non est datum nisi  
in similitudinem, ut uidentes  
non uideant et audientes  
non intellegant.

<sup>11</sup> Ille **AUTEM** (= d) respondit  
et dixit **Λ** Qui uobis datum  
est *cognoscere sacramentum*  
regni, illis autem non est  
datū.

<sup>12</sup> Qui enim habet dabitur  
illi et abundabit: qui autem  
non habet, et quod habet  
auferetur *ei*.

<sup>12</sup> Qui enim *habetur* illi et  
abundabit: qui autem non  
habet, et quod habet *auf-*  
feretur ab eo.

<sup>13</sup> Ideo in parabolis illis  
loquor, ut uidentes non  
uideant [e Cod. Dubl.] et  
audientes non audiant *ne*  
intelligant ne quando con-  
uertant *se*:

<sup>13</sup> *Propterea* in *similitudi-*  
*nibus* loquor illis, ut uidentes  
non uideant et audientes  
non audiant et **ñ** intellegant,  
ne *forte* conuertantur:

<sup>14</sup> et tunc *replebitur* in eis  
proficia eseiae dicentis  
(= d) uade et dic populo  
huic; *auditu* audietis et non  
intellegatis, et uidentes uide-  
bitis et non uidebitis.

<sup>14</sup> et tunc *replebitur* (= a)  
**SUPER** EOS (= d) *profetatio*  
eseiae *dicens*,

<sup>15</sup> Ingrassatum est enim cor

<sup>15</sup> **INCRASSA** (= a) cor *pori*

e (St. Matt. xiii.)

populi huius, et auribus  
grauiter audierunt, et oculos  
eorum *ingraua*, ne con-  
uertant *se* et sanem eos.

<sup>16</sup> *Uestrae* autem *beatae*  
*ures e. oculi uestri* qui  
uident. Λ

<sup>17</sup> Amen dico uobis *quoniam*  
multi profetae et iusti cupi-  
erunt uidere quae uidetis, Λ  
et audire quae auditis, et  
non audierunt.

<sup>18</sup> Uos *autem* audite para-  
bolas seminantis.

<sup>19</sup> Omnis qui audit uerbum  
regni et non intellegit, uenit  
malus et rapit quod semi-  
natum est in corde eius :  
hic est Λ *iuxta* uiam semi-  
natus. Λ

<sup>20</sup> Super autem petrosam  
seminatus Λ hic est qui  
audit uerbum, et Λ cum  
gaudio *suscipit* illum (= a),

Cyprian Testim. ii. 27,  
Matt. xiii. 17. Multi pro-  
phetae et iusti concupierunt  
(cupierunt *codd.* W B M)  
uidere quae uidetis et non  
uiderunt, et audire quae  
auditis et non audierunt.

e (St. Luke viii. 11.)  
Est autem similitudo haec.  
Semen est uerbum dei.

<sup>12</sup> Quod autem ad uiam  
seminatum est, hii sunt qui  
audiunt uerbum,  
uenit autem diabolus et  
tollit de cordibus eorum,  
ne credentes saluentur.

<sup>13</sup> Quod autem super petram,  
qui cum audierunt cum  
gaudio percipiunt uerbum,  
et radicem non habent; illi  
ad oram credunt et in die  
temptationis recedunt.

<sup>14</sup> Quod autem in spinis  
caecidit, hii sunt qui audie-  
runt et per sollicitudinis  
diuitiarum et uoluntates  
uitae suffocantur et non  
fecundantur (. . . nes uitae  
et oblectationes saeculi  
comitantes suffocant uer-  
bum et infructuosi fiunt.  
*Mk.*)

k (St. Matt. xiii.)

huius, et *auricula peius*  
*obtura*, et oculis eorum  
grauia, ne *forte* conuer-  
tantur Λ

<sup>16</sup> *Uestri* autem *felices* ooculi  
*quoniam* uident, et aures  
uestrae *quoniam* audiunt.

<sup>17</sup> Amen ~~enim~~ (= d) dico uobis  
*quoniam* multi profetae et  
iusti *concupierunt* uidere  
quae uidetis, et non ~~audie-~~  
~~runt~~ (= a), et audire quae  
audistis, et non *uiderunt*.

<sup>18</sup> Uos ergo audite *simili-*  
*tudinem eius qui* seminat.

<sup>19</sup> Omnium qui audiunt  
uerbum regni et non intel-  
legunt, uenit *nequam* et rapit  
quod *seminatu* est in corde  
Λ : hoc est quod *ad* uiam  
seminatur.

<sup>20</sup> Quod autem *in* petrosis  
seminatur, hoc est qui  
audit uerbū et continuo cum  
gaudio accipit illud (= b),

e (St. Matt. xiii.)

<sup>21</sup> *et non habens radicem in se, sed est temporalis: facta autem angustia aut persecutionem propter uerbum continuo scandalizatur.*

<sup>22</sup> Qui autem in spinis seminatur, hic est qui audit uerbum, et sollicitudo saeculi et diuitiarum uoluntas (cf. a) suffocat uerbum, et fit sine fructum.

<sup>23</sup> In terram autem bona qui seminatus est, hic est qui audit uerbum et intellegit, tunc  $\wedge$  facit

\* \* \* \*

[e Cod. Vindob.] agro suo bonum semen.

<sup>25</sup> *Et dormientibus hominibus, uenit inimicus et  $\blacktriangle$  in MEDIO tritici (= d) et abiit.*

\* \* \* \*

[semin]asti [in agro t]uo? unde ergo habet zizania?

<sup>28</sup> *Quibus ait Inimicus homo hoc fecit. Dicunt ei serui Uis imus et colligimus illa?*

k (St. Matt. xiii.)

<sup>21</sup> non habet AUTEM (= d) radicem in se set temporalis est: facta autem *pressura* aut persecutione propter uerbum continuo scandalizatur.

<sup>22</sup> *Quod autem in spinis seminatur, hoc est qui uerbu audit, et sollicitudo saeculi et oblectamentum diuitiarum suffocant (= b) uerbum, et infructuosum sit.*

<sup>23</sup> *Quod autem in bona terra feminatur, hoc est qui audit uerbum et intellegit, et tunc fructum adfert, et facit hoc quidem  $\bar{c}$ . hoc autem  $\bar{L}\bar{X}$ , hoc autem  $\bar{X}\bar{X}\bar{X}$ .*

<sup>24</sup> *Aliam similitudinem locutus est illis dicens similitatum est regnum caelorum*

homini seminANTI (= d) bonum semen in agro suo.

<sup>25</sup> *Et cum dormiant homines, uenit inimicus et  $\blacktriangle$  seminauit zizania inter frumentum et abiit.*

<sup>26</sup> *Cum autem creuit uerba et fructum fecit, tunc adparuerunt zizania.*

<sup>27</sup> *Accesserunt autem serui patris familias et dixerunt  $\wedge$  domo, non bonu semen seminasti in agro  $\wedge$ ? unde ergo habet zozania?*

<sup>28</sup> *Ait illis Homo inimicus hoc fecit. Dicunt ad eum serui eius Uis eamus et colligamus ea?*

e (St. Matt. xiii.)

29

\* \* \* \*

[messoribu]s  
Co[lligite p]rimu[m zizania]  
et *facite* MANIPULOS (= d)  
et *igni cremetur*, triticum  
*uero* in horreo meo  
*reponite*.

<sup>21</sup> Aliam parabolam locutus  
est eis

\* \* \* \*

et fit arbor  $\wedge$  ut *haues*  
caeli *maneant* in ramis eius.

<sup>23</sup> Aliam parabolam DIXIT  
(= a) *illis* Simile est regnum  
caelorum fermento, quod  
ACCIPiens (= d) mulier ab-  
scondit in farina *MENSURAS*  
TRES (= d) *usque quo* totum  
fermentetur.

<sup>24</sup> Haec *igitur* omnia locutus  
est ihs in parabolis *populo*  
et sine parabolis non loque-  
batur eis;

k (St. Matt. xiii.)

<sup>20</sup> Dicit (= d) ILLIS (= b),  
Non, ne forte *dum colligitis*  
zizania eradicetis simul et  
*frumentum CUM* EIS (= d).  
<sup>20</sup> Sinite *ambos* crescere  
usque ad messem, et in  
tempore messis dicam mes-  
sorib. Colligite primo ziza-  
nia et Alligate (= b) fasci-  
culos ad *exurendum ea*,  
*frumentum* autem COLLIGITE  
(= d) in horreum meum.

e (St. Mark iv. 31.)

. . . . quasi granum sinapis  
qui cum seminatur in ter-  
ram, minor cum sit omnibus  
seminibus seminibus,  
<sup>22</sup> crescit et fit maior om-  
nibus holeribus et facit  
ramos magnos, ita ut possint  
sub umbra eius uolatilia  
caeli inhabitare. (Luke xiii.  
19, simile est grano sinapis  
quod cum accepisset homo  
misit in hortum suum, creuit  
et factum est in arborem  
et uolatilia caeli habitabant  
in ramis eius.)

e (St. Luke xiii. 21.)

. . . . Simile est fermento,  
quod cum accepit mulier  
abscondit in farinae men-  
suras, quousque fermentetur  
totum.

<sup>21</sup> Aliā *Similitudinem* locutus  
est illis dicens Similest reg-  
num caelorum grano sinapis  
quod *cum accepit* homo  
seminauit in agro suo :  
<sup>23</sup> quod minus quidem est  
omnibus seminibus ; cum  
autem *adoluerit* maius est  
omnibus holeribus et  
sit arbor, TANTA (= a) ut  
*uolatilia* caeli ueniant et  
*ihabitent* in *ramulos* eius.

<sup>23</sup> Alia *similitudo*, Simili est  
regnum caelorum fermento,  
quod *cum accepit* mulier  
abscondit in farina *sata tria*,  
*quo ad usque* fermentetur  
totum.

<sup>24</sup> *Ista* omnia locutus est *de* in  
*similitudinibus* at turbas, et  
sine *similitudine* non loque-  
batur *illis* ;



e (St. Matt. xiii.)

<sup>25</sup> Ut *suppleretur* quod dictum est *eis* per prophetam dicentem Aperiam in para-

bolis os meum, er[uc]tua-  
bor *occulta* ab *origine*.

<sup>26</sup> Tunc *relinquens populum* uenit in domum, et accesserunt ad eum discipuli **A** dicentes *Dic* nobis parabolam *agri et zizaniorum*.

<sup>27</sup> *Quibus* **A** ait Qui bonum *seminauit* semen filius est hominis,

<sup>28</sup> *ager* autem est hic mundus, bonum autem semen hi sunt filii regni; zizania autem sunt filii **MALIGNI** (= d),

<sup>29</sup> inimicus autem diabolus est qui seminauit ea; *et messes* est consummatio saeculi, messorum autem sunt angeli.

<sup>30</sup> *Quoniam* **A** colligunt zizania et igni **exuruntur**, ita erit in consummatione saeculi.

<sup>31</sup> Mittet filius hominis angelos suos et colligunt de regno eius omnia scandala et eos qui faciunt iniquitatem:

<sup>32</sup> et mittunt (= d) eos in *forname* ignis; **illuc** erit fletus *oculorum* et stridor dentium.

<sup>33</sup> Tunc iusti fulgebunt sicut sol in regno patris *mei*. Qui habet aures audiat.

k (St. Matt. xiii.)

<sup>25</sup> ut *impleretur* (= b impl-) quid dictum est per profetam dicentem Aperiam in *similitudinibus*

os meum, *eructabo absponsa* ab *origine*.

<sup>26</sup> Tunc dimissis turbis uenit in domum, et accesserunt ad eum discipuli **A** dicentes narra (= d) nobis *similitudinem* zizaniorum agri.

<sup>27</sup> *Ille* autem respondit *et dixit* (= d) Quiseminat bonum semen filius est hominis, <sup>28</sup> *ager* autem est mundus, bonum autem semen *inquit* fili regni; zizania autem sunt filii *mali*,

<sup>29</sup> inimicus autem qui ea *seminat* diabolus est; messis **AUTEM** (= d) cōsummatio saeculi est, messorum autem angeli sunt.

<sup>30</sup> *Quomodo* ergo colliguntur zizania et igni **exuruntur**, ita erit in consummatione saeculi.

<sup>31</sup> Mittet filius hominis angelos suos et colligunt de regno eius omnia scandala et eos qui faciunt *iniustitiam*:

<sup>32</sup> *e* mittent *illos* in *forname* ignis; **illuc** erit *ploratio* et stridor dentium.

<sup>33</sup> Tunc iusti fulgebunt sicut sol in regno patris *svi* (= d). Qui habet aures audiat.

e (St. Matt. xiii.)

<sup>44</sup> Simile est regnum caelorum thensauo abscondito (= b) in agro; quod qui inuenit abscondit, et **A** gaudio eius uadet, uendit omnia quae habuit, et emit agrum illum.

<sup>45</sup> Iterum simile est regnum caelorum homini negotianti, quaerenti bonas margaritas:

<sup>46</sup> ubi autem inuenit pretiosam margaritam, abiit, et uendit omnia quae habuit, et emit illam.

<sup>47</sup> Iterum simile est regnum caelorum retiae missae in mari, quod ex omni genere piscium colligunt:

<sup>48</sup> cum impletum est autem posuerunt illud ad litus, et sedentes collegerunt quae optimae sunt in uasa, quae autem mala *praeter*cecerunt.

<sup>49</sup> Ita erit in consummationem saeculi; *ex*erunt angeli et segregabunt malos de medio iustorum,

<sup>50</sup> et mittet eos in *for*naoem ignis; illic erit ploratio et stridor dentium.

<sup>51</sup> Intellexistis haec **A**? *Aiunt*, **A** Ita Domine.

<sup>52</sup> Dicit illis; **Propterea** omnis scribe eruditus **A** regno caelorum similis est homini patrifamiliae (= d) qui proferat de thensauo

k (St. Matt. xiii.)

<sup>44</sup> Simile est regnum caelorum thensauo absconsum *sacro*; quod qui inuenit abscondit, et **A** gaudetio eius uadit et uendit omnia quae habet, **A** emit agrum illum.

Cyprian Testim. iii. 1.

<sup>45</sup> Simile est regnum caelorum homini negotianti, quaerenti bonas margaritas; <sup>46</sup> ubi autem inuenit pretiosam margaritam abiit, et uendit omnia quae habuit et emit illam.

<sup>45</sup> Iterum simile est regnum caelorum homini negotianti, quaerentis bonas margaritas:

<sup>46</sup> ubi autem inuenit pretiosam margaritam, abiit, et uendit omnia quae habuit, et emit illam.

<sup>47</sup> Iterum simile est regnum caelorum retiaculum missu in mare, quod ex omni genere colligat:

<sup>48</sup> cum impletum est autem *im*posuerunt illud ad litus, et sedentes collegerunt quae optima sunt in uasa, quae autem mala *re*decuerunt.

<sup>49</sup> Ita erit *et* in consummatione saeculi; *ex*erent (= d) angeli et segregabunt malos **A** medise bustorum, <sup>50</sup> et mittent eos in *for*naoem ignis; illic erit ploratio et stridor dentium.

<sup>51</sup> Intellexistis haec **A**? Dicunt **A** Ita **A** .

<sup>52</sup> Dicit illis; **Propterea** omnis scribe eruditus **A** regno caelorum. Similis est homini patrifamilias, qui proferat (= a) de thensauos

e (St. Matt. xiii.)

suo uetera et noua.

<sup>63</sup> Et factum est cum locutus  
esset  $\wedge$  similitudin<sup>is</sup> istas,  
MIGRAUIT (= d) inde.

<sup>64</sup> Et cum uenisset in pa-  
triam suam (= b) docuit  
illos in synagogs (= b)  
ipsorum, ita ut stupere<sup>nt</sup> et  
dicerent; Unde huic sapi-  
entiam istam et uirtutes?  
<sup>65</sup> Nonne hic fabri filius est?  
et non mater eius dicitur  
Maria? et fratres eius  
ia[cobus] \* \* \* \*

[n]isi i[n]

[s]ua et in domo sua. Et  
non fecit ibi uirtutes multas  
propter incredulitatem \*

e (St. Mark vi. 1-6.)

<sup>1</sup> Et cum exisset inde abiit  
in patriam suam cum dis-  
cipulis suis.

<sup>2</sup> Et coepit in synagoga  
docere sabbato: ita ut  
omnes extimescerent di-  
centes Unde huic ista? et  
quae est sapientia quae ei  
data est, et uirtutes tales per  
manus eius efficiuntur?

<sup>3</sup> Nonne hic est fabri filius  
mariae, et frater iacobi et  
ioseph et iuda et simonis?  
et non sunt hic fratres illius  
ad nos? Et scandaliza-  
bantur in illo.

<sup>4</sup> Et dicebat illis ihs quia  
non est profeta sine honore  
nisi in patria sua.

<sup>5</sup> Et non faciebat illic ullam  
uirtutem, nisi paucos in-  
firmos superponens manus  
curauit propter increduli-  
tatem illorum.

k (St. Matt. xiii.)

suos nouae  $\wedge$ .

<sup>63</sup> Et factum est cum locutus  
esset his similitudines,  $\wedge$   
transiit inde.

<sup>64</sup> Et cum uenisset in patria  
sua (= d) docuit illos in  
synagoga illorum, ita ut  
stupere<sup>nt</sup> et dicerent; Unde  
huic sapientiam istam et  
uirtutes?

<sup>65</sup> Non hic fabri filius  $\wedge$ ?  
non mater eius dicitur Ma-  
ria?  $\wedge$  fratres eius iacobus  
et ioses,  $\wedge$  Simon et iudas

<sup>66</sup> Et sorores  $\wedge$  nonne om-  
nes sunt apud nos? unde  
ergo huic omnia ista?

<sup>67</sup> et scandalizabantur in  
eo: hi<sup>is</sup> autem dixit illi non  
est profeta ignobilis nisi in  
patria et  $\wedge$  domo sua.

<sup>68</sup> Et non fecit illic uirtutes  
multas propter increduli-  
tates (= d) eorum.

At first sight the comparison of the two MSS. throughout this chapter may be disappointing. In the first forty-three verses (or those parts of them where both are extant) there is a large amount of divergence. This, however, is perhaps compensated by the striking resemblance in vv. 44-55. In this section of twelve verses the two MSS. have not less than thirty-two points in common, and those, be it remembered, all points in which they have all the other older forms of the Version against them. So far as these verses are concerned the demonstration of affinity between the two MSS. could hardly be stronger.

And the quotations from Cyprian come in to clench the argument, and to show that the text which the two MSS. present is really Cyprianic.

But what are we to say to the first and larger portion of the chapter? Deducting the parts where *e* is wanting, there are still, roughly speaking, some thirty-six verses in which a comparison can be instituted, and here the points of exclusive resemblance are only fourteen. Some of these, too, are very insignificant, though it is true that some are also of considerable importance, such as 'ab origine' in v. 35, and 'fornacem' in v. 42. In any case the differences greatly preponderate.

It follows from this that the two MSS.—one or both of them—cannot be wholly homogeneous. If the one does, the other does not, accurately represent the groundstock of the African text. It becomes necessary here to inquire in which of the two the original has been preserved most faithfully. Parallels from Cyprian, or from any other certainly early and certainly African text, are too slight to give us any clue. There are, however, other expedients to which we may turn, and by the help of which we may be able to determine on which side the originality lies.

First, we have the parallel passages from St. Mark and St. Luke. The mere juxtaposition of these will have already shed some light upon the question before us. In as many as fifteen cases the reading of *k* is confirmed. The proof would probably be even more complete if there were not such wide gaps in the text of *e* in St. Mark iv. In a smaller number of cases the parallels favour the *e* reading. It need hardly be said that it is much more likely that the same Latin word was originally used in each Gospel as a rendering of the same Greek than that an artificial conformity has been produced by later corruption.

But, besides the continuous parallels, it is also possible to trace the use of particular expressions. And it will, perhaps, be best to apply these two criteria to each of the points of difference taken one by one. It is not very often that an appeal to Cyprian is possible; but without it the body of evidence is considerable. The statement of it does not aim at being exhaustive, but will probably be sufficient for our purpose. Some of the judgments will be more fully justified in the section on *Peculiarities of Style and Diction*.

## e (St. Matt. xiii.)

1. (1) egressus est: compounds of 'gradior' are exceedingly rare in *k*: I have only noticed 'progressus' Matt. iv. 21, and 'tran[s]gressus' Matt. xii. 9: neither is 'egressus' at all common in *e* as a rendering of ἐξελθών, though it occurs with a fair amount of frequency in *a b*. The natural inference is that it has been introduced from that text.
- (2) juxta (παρά) mare: *k* and *e* both render παρά by 'juxta' (e. g. Matt. iv. 18 *k*; xiii. 4, *e* and *k*; xiii. 19 *e*), but in different contexts.
2. (3) convenerunt (συνήχθησαν): this is the rendering of συνέχθησαν in three out of four places where it occurs in St. Matthew, but in the *a b* group, not in *e*: in the fourth place (xxvi. 3) *a b* have 'congregati sunt.'
- (4) universus populus: 'populus' occurs twice in *k* (Matt. iv. 25, v. 1), where the other texts have 'turba,' but the use is not sustained; neither is 'universus' a characteristic word.
- (5) in litore: this is the reading of most European MSS.

## k (St. Matt. xiii.)

1. exivit: *k* has a special fondness for compounds of 'eo,' and makes use of them constantly where they are avoided by *a b*: the particular form 'exivit' occurs in Matt. viii. 34, ix. 26, xii. 44, xiii. 3, xiv. 14; and in *e* in Matt. xvii. 18, xx. 1, 3, 5, &c. It is highly probable that 'exivit' was the original word.
- ad mare: the fact that 'ad mare' is found in the parallel passage, Mark iv. 1 (*e*), must be strongly in its favour: comp. Matt. xiii. 19 (*k*), xv. 29 (*e* and *k*).
2. collectae sunt: *e* repeatedly has 'collecti,' where *a b*, have 'convenerunt,' 'congregati,' and the parallel in Mark iv. 1 appears to be decisive. The use of 'colligo' and 'congrego' is, if not an invariable, yet a characteristic difference between the two groups.
- omnis turba: the main argument against this phrase and in favour of that found in *e*, is that all the other MSS. have either 'omnis turba,' or 'omnes turbae,' but to set against this the parallel in St. Mark also has it: the original reading probably cannot be ascertained confidently.
- ad litus: probably to be preferred, as found in the parallel passage, Mark iv. 1.

*e* (St. Matt. xiii.)

4. (6) cum se[minat].  
 (7) volucres.  
 (8) comederunt: the reading of all other MSS. except *k*, and of *e* in Mark iv. 4.

5. (9) caeciderunt.

(10) super petrosa: apparently confirmed by Mark iv. 5 (*e*), but in Luke viii. 6 ἐπὶ τὴν πέτραν is rendered by *e* 'in petram.'

(11) ubi non erat copiosa terra: the European texts render πολὺς by 'copiosus' in Matt. v. 12, but here they have 'ubi non habebant terram multam,' which is nearer to *k*.

(12) statim nata sunt (εὐθέως ἐξανέτελλον): a peculiar rendering, the nearest approach to which is 'confestim nata sunt' in *ff*.

6. (13) estuantes exaruerunt: the African

*k* (St. Matt. xiii.)

4. in seminando: confirmed by Mark iv. 4, Luke viii. 5.

volatilia (here and in v. 32): certainly the right reading; found not only elsewhere in *k*, Cypr., but also in the corresponding verses of *e*, Mark iv. 4, 32.

consumperunt: has in its favour its isolation in this passage and the text of *e* in the parallel, Luke viii. 5.

5. exciderunt: may perhaps be a clerical error for 'caeciderunt,' which occurs only (and with identical spelling) in vv. 4, 8.

in petrosa: 'super' is more characteristic of the African text.

ubi non habent terram multam: there is a similar division of MSS. in Matt. xxviii. 12, where *a b c* have 'copiosam' (*ikavá*), *e* 'multam,' comp. Luke vii. 11 (*b f*). These examples seem to establish a partiality for 'copiosus' in the European text, and to make the balance somewhat in favour of *k*.

continuo fruticaverunt: *e* has 'fructifico' in Mark iv. 5, Luke viii. 8; 'fruticaverunt avenae Praxeanae' is the reading of Oehler (after Pamel. Rigalt.) in Tertullian, *Adv. Prax.* 1, vv. 11. 'fructiferant,' 'fructificaverant.'

6. aestuaverunt et . . . aruerunt.

- e* (St. Matt. xiii.)  
text as a rule avoids the present participle, but at the same time the reading of *e* is more peculiar than that of *k*; it is hardly original, but is perhaps derived from the same source as 'nata sunt' above.
10. (14) *audientes* (*for* *accedentes*): this use of the participle is characteristically European, just as the resolution is characteristically African.
- (15) *dixerunt*: the universal reading of the MSS., except *k*.
- (16) *parabolis*: so all the MSS. except *k*.
11. (17) *respondens dixit*: the same remarks hold good as on 'audientes' above.
- (18) *scire mysteria*: so nearly *d* (*mysterium*); most European MSS. have 'nosse mysterium.'
13. (19) *ideo*: so most European MSS. (not *f* or *ff*).
- (20) *ne quando*: the rendering of many European MSS. in this passage.
- k* (St. Matt. xiii.)
10. *accesserunt . . et*: peculiar and probably original.
- aiunt*: frequent in European MSS., rare in African (e. g. in ch. viii. eight times in *b*, not at all in *k*), but not found in any other MS. of this passage: comp. however v. 28 and *e* in v. 51.
- similitudinibus*: *k* is the 'only MS. which has retained 'similitudinibus' throughout this chapter, yet it is vouched for by *e* in v. 53, and by Luke viii. 9, 10. No passage containing *παραβολή* is quoted by Cyprian.
11. *respondit et dixit*: most probably original.
- cognoscere sacramentum*: confirmed by *e* in Luke viii. 10: Tertullian has 'cognoscere arcana.'
13. *propterea*: 'ideo' is European, 'propterea' African: see Matt. vi. 25, xii. 27, 31, xiv. 2.
- ne forte*: peculiar here, but the rendering of *μήποτε* in *k* in every place where it occurs (Matt. v. 25, vi. 6, xiii. 15, 29, xv. 32).

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| <p><i>e</i> (St. Matt. xiii.)</p> <p>14. (21) <i>replebitur</i>: only in <i>e</i>, with some support (<i>repleatur</i>) in <i>δ</i>.</p> <p>(22) <i>profitia</i>: found in all MSS. except <i>δ</i> (which has 'sermo') and <i>k</i>.</p> <p>16. (23) <i>beatae</i>: similarly all MSS. except <i>k</i>.</p> <p>17. (24) <i>cupierunt</i>: almost universal.</p> <p>18. (25) <i>seminantis</i>: so all MSS. except <i>k</i>.</p> <p>19. (26) <i>malus</i>: so most European MSS. (<i>malignus d k</i>).</p> <p>(27) <i>juxta viam</i>: peculiar to <i>e</i>.</p> <p>20. (28) <i>suscipit</i>: peculiar to <i>e</i>.</p> <p>21. (29) <i>angustia</i> (<i>θλίψεως</i>): so <i>d</i> in Matt. xxiv. 9; the common European rendering is 'tribulatio.'</p> <p>22. (30) <i>voluntas</i> (<i>for voluptas</i>) <i>divitiarum</i>: similarly <i>a</i> (<i>voluntates</i>), and <i>e</i> in Luke viii. 14.</p> | <p><i>k</i> (St. Matt. xiii.)</p> <p>14. <i>inplebitur</i>: so always in <i>k</i> where <i>πληροῦσθαι</i> occurs, except in Matt. ii. 15, 17: the forms 'adimpleatur,' 'adimpletum,' which are found there, are usually European.</p> <p><i>profetatio</i>: comp. 'blasfematio' in Mark xiv. 63. The quotation that follows has been corrupted from Isa. vi. 10; similarly in <i>a</i>, and in part <i>δ e</i>.</p> <p>16. <i>felices</i>: a survival of a rendering which was once more widely spread: comp. what has been said above, p. xlvi.</p> <p>17. <i>concupierunt</i>: so probably Cyprian. The curious inversion in this verse has a partial parallel in <i>a</i>.</p> <p>18. <i>ejus qui seminat</i>: probably original: comp. 'ille qui temptat,' where the others have 'temptator,' Matt. iv. 3; also v. 42, vii. 23, xii. 17.</p> <p>19. <i>nequam</i>: thoroughly characteristic of the African text: comp. v. 11, 39, viii. 4, xii. 34, 35, 39, 45, and <i>e passim</i>.</p> <p><i>ad viam</i>: peculiar to <i>k</i>, but confirmed by Luke viii. 12: comp. 'ad mare' above.</p> <p>20. <i>accipit</i>: the common rendering of <i>λαμβάνω</i>, both in <i>k</i> and other MSS.</p> <p>21. <i>pressura</i>: thoroughly African: comp. <i>e</i> Cypr. in Matt. xxiv. 9, 21, 29 (Cypr. only), and many other places.</p> <p>22. <i>oblectamentum</i>: supported by 'oblectationes' in Mark iv. 19.</p> |
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- e* (St. Matt. xiii.)
- (31) fit sine fructum: similarly *δ* and *c* (sine fructu efficitur).
25. (32) dormientibus hominibus: found besides only in *h*.
- (33) tritici: so all other MSS. except *k*: so too Cyprian in Luke xxii. 31.
28. (34) Quibus ait: a not infrequent form of phrase in the European texts, but avoided by *k*, comp. Mark ix. 12 (*a f*), x. 3 (*a*), xiv. 20 (*a d f*).
- (35) Vis, imus: so also *a b*.
30. (36) facite manipulos: comp. *d* (ligate manipulos).
- (37) et igni crementur: peculiar to *e*.
32. (38) maneant: peculiar to *e*.
- (39) ramis: so all other MSS. except *k*.
33. (40) quod accipiens: so also *d*.
- (41) usquequo: a step towards the 'quoadusque' of *k*: comp. 'quousque' in Luke xiii. 21: other MSS. have 'donec.'
- k* (St. Matt. xiii.)
- infructuosum sit (*for* fit): comp. *a d* (infructuosus fit), and the parallel in St. Mark iv. 19 'infructuosi fiunt.'
25. cum dormiunt homines: the abl. abs. is avoided in *k*: comp. Matt. ii. 19, viii. 16, 34, ix. 8, 10, 18, 27, 32, 33, xii. 46; most other MSS., however, have here 'cum dormirent homines.'
- frumentum (here and in vv. 29, 30): so *e* renders σίτρον in Luke iii. 17 (the parallel in St. Matthew is wanting in *k*), not elsewhere.
28. Ait illis: 'aio' occurs five times in *k*, besides the present passage (Matt. xiii. 10, xiv. 17, Mark x. 18 (= *a*), xii. 26, xv. 35).
- Vis, eamus: peculiar to *k*.
30. alligate fasciculos: so nearly *a b*, and *c*.
- ad exurendum: comp. v. 40, where both *e* and *k* have 'igni exuruntur,' all others 'comburuntur.'
32. inhabitent: so *e* in Mark iv. 32: *k* also has 'inhabito' in Matt. xii. 45, but 'habito' in ii. 23, iv. 13.
- ramulos: peculiar to *k*.
33. quod cum accepit: so *e* in the parallel passage, Luke xiii. 21, in accordance with the general habit of *k*.
- quoadusque (*for* quo-): a favourite form in *k*: comp. Matt. ii. 13, v. 18, x. 11, Mark xii. 36.

- e* (St. Matt. xiii.)
34. (42) Haec igitur: the addition of 'igitur' is not found in any other text.
35. (43) suppleretur: peculiar to *e*.
- (44) occulta (κεκρυμμένα): the European text has a parallel to this in Matt. x. 28, Luke viii. 17.
36. (45) relinquens populum: peculiar to *e*; comp. what is said on No. 4 above.
- (46) dic: peculiar to *e*.
- (47) agri et zizaniorum: the nearest approach to this is in *ffh*, which have 'zizaniorum et agri.'
37. (48) Quibus ait.
38. (49) hic mundus: so *a b c*.
- (50) maligni: so *d f h g*.
40. (51) quoniam: probably corrupted from 'quomodo enim,' or some such phrase.
42. (52) fletus oculorum: a rendering which attained a certain limited circulation; *g*<sub>1</sub> has it in v. 50, and *a*, *e l*, in Luke xiii. 28.
- k* (St. Matt. xiii.)
34. Ista: *k* has a tendency to the use of this word, but examples have not been collected.
35. inpletur: comp. what was said on No. 21, above.
- absponsa (*for* absconsa): the usual rendering, comp. Matt. v. 14, xi. 25, xiii. 44, also *k* in x. 26, and *e* in Mark iv. 22, Luke viii. 17, xii. 2 (there is some variation between the form 'absconsus' and 'absconditus').
36. dimissis turbis: the reading of *a b*, and *c*.
- narra: so *d*; *b* and others have 'enarra,' *ff*, Vulg. 'edissere.'
- zizaniorum agri: so *d*, Vulg. with the Greek text.
37. Ille autem respondit et dixit: decidedly the more African form.
38. mundus: ['hic' = Art. cf. Rönsch, *It. u. V.* p. 420 ff.]
- mali: *k* is alone in this reading; the original was, however, in all probability 'nequam,' which is found in *ff*, Vulg.; *a c g*<sub>1</sub> have 'nequitiae:': see on No. 26 above.
40. quomodo ergo: 'quomodo' is repeatedly, as here, the equivalent in the African text for 'sicut' in the European, e. g. Matt. v. 48, vi. 2, 29, xii. 40.
42. ploratio: the genuine African rendering of κλαυθμός: see Matt. ii. 18, viii. 12 (*k*, Cypr.), xiii. 50, where *k* is joined by *e*.

The result of the examination will, I hope, be satisfactory. It is certainly far clearer than I had myself expected when it was begun. There are, it is true, a few instances where it may be doubted whether either document has preserved the true African reading. There are some others where the data are not sufficient to enable us to form a positive conclusion. But in the great majority of cases it is possible to lay the finger definitely on what was probably the original reading: and though the degree of probability varies from low to high, yet in many cases it amounts to practical certainty. The different instances might, perhaps, be roughly classified thus, in proportion to the strength of the evidence on which preference is given to the reading of *e* or *k*.

	<i>e</i>	<i>k</i>
high probability.	9.	1, 3, 6, 7, 8, 14, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 29, 30, 51, 52.
probability.		2, 5, 12, 13, 31, 33, 37, 38, 40, 43, 44, 47, 48, 49.
low probability.	10.	11, 15, 27, 28, 32, 34, 35, 39, 41, 42.
	Uncertain	4, 36, 45, 46, 50.

On the whole then it may be said that *k* comes out of the ordeal with flying colours. The standard set by the comparison with Cyprian is well maintained. Corruption in the sense of transmitted and aggravated blunders of the scribe it has suffered from severely enough, but the intrusive element derived from foreign texts is, so far as we have seen, comparatively small.

To this second, and in the eye of the critic, more serious kind of depravation *e* has been more exposed. In many of the places where it differs from *k* it is found to have gone over to the rival line. From this point of view some of its readings (e.g. 'voluntates,' 'maligni,' 'fletus oculorum') possess considerable interest. Their affinity seems to be not so much with the main stock of the European text as with some

side branch of greater or less antiquity and importance. To form a judgment upon it would need a wider investigation, and would take us too far away from our present subject. The relation of *e* to *k* in this part of St. Matthew's Gospel will have been sufficiently ascertained.

§ 12. *Relation of k to some other early texts in St. Matthew.*

Before quitting this part of the text of *k* it may be well to say a few words on two other texts which might seem likely to be in some sort of relationship to it: the texts used by Victorinus Afer, the rhetorician, about the middle of the fourth century, and by Optatus of Mileum (Milevum, Milevis, or Mileve, for the name is variously spelt), the historian of the Donatists, who wrote between 364-375.

The text of Victorinus is at first sight peculiar and striking. A rendering such as this of St. John vii. 39, 'Hoc autem dixit de Spiritu quem *futuri erant accipere* credentes in ipsum,' was one to attract attention. Then again he goes far to anticipate Jerome in the rendering 'panem consubstantiali' for *ἄρτον ἐπιούσιον* (ed. Migne, p. 1085). In St. John i. 1 he almost exhausts the prepositions in his attempts to translate *ὁ λόγος ἦν πρὸς τὸν Θεόν*: 'circa Deum,' 'apud Deum,' 'ad Deum,' 'juxta Deum,' are all used in turn. A tract, entitled *De Phisicis*, printed among his works, has in St. Luke ii. 14, what is to the best of my belief the unique rendering 'hominibus boni *decreti*.' All these were points to raise expectations, but so far at least as St. Matthew is concerned, the event has not justified them.

The passages quoted by Victorinus and also extant in *k*, are Matt. iii. 3, iv. 3, 6, vi. 11, x. 15, xi. 6, 24, 27, and xii. 28, 31, 32. An examination of these has yielded nothing of real importance for the illustration of *k*. The solitary coincidence in reading is 'isto saeculo' in Matt. xii. 32, where other MSS. have 'hoc.' Most of the readings present divergences from all the known texts, but divergences of such a kind as to make it probable that Victorinus is quoting from memory, or else (as in the case of 'consubstantialis') translating for himself directly from the Greek. 'Praecipiet' (for 'mandavit') in iv. 6, and 'commodius' (for 'tolerabilius') in x. 15, xi. 24, are, I believe, singular

readings, but there is nothing to give them a special stamp of antiquity: neither is there anything in any of the passages that could be set down as characteristically African. On the contrary, there is one reading that is distinctly *non*-African. For Matt. xii. 28 Victorinus has (p. 1050) 'in Spiritu Dei ego ejicio daemonia': but 'eicio' is the constant European rendering where *k* has 'expello' or 'excludo' (see Matt. vii. 5, viii. 16, 31, ix. 25, x. 1, 8, xii. 27, 28, and Matt. vii. 22, ix. 33, xii. 24). It would seem to follow from this that the nationality of Victorinus did not determine the text which he used. There was, indeed, no reason why it should do so, as a great part of his life was spent at Rome. It would be wrong, however, from these few passages in St. Matthew to prejudge the question as to the other Gospels. In any case the text in the treatise *De Physicis* is African, as is shown by a comparison of the long quotation (Migne, p. 1306) from St. Luke ii. 6-14, with *e* and a single verse adduced in *Testim.* ii. 7 by Cyprian.

Decidedly more of interest attaches to the comparison of *k* with the text of Optatus. It will be worth while to present the chief correspondences side by side, using the same differences of type as before to denote the relation to other MSS.

Thick type = readings peculiar to *k* and Optatus.

Italics = readings peculiar to the single MS. or writer.

Ordinary type = readings common to other MSS. or authorities.

Small capitals = coincidences between Optatus and some other authority not *k*, or between *k* and some other authority not Optatus.

The collation is again confined to *a b d*, so that later readings which are borrowed from the African text may not be confused with original European readings naturally coinciding with it.

k	Optatus.
Matt. iii. 17 [ <i>k</i> is not extant in this verse, but in Matt. xii. 18 has 'Filius meus . . . in quo bene <b>sensit</b> anima mea':] the quotation is, however, rather from Matt. xvii, 6, where <i>e</i> has also 'bene sensi.'	<i>De Schism. Donatist.</i> v. 7 (Migne, p. 1040). Hic est Filius meus <i>de</i> quo bene <b>sensit</b> , hunc audite.

k

Matt. v. 9.

Baeati patifici, quoniam ipsi filii dei vocabuntur.

Matt. v. 24.

Relinque **ILIC** (= Cypr.) munus tuum ante altare et vade prius reconciliare fratri tuo et tunc veni offer (= Cypr.) munus tuum.

Matt. vi. 12 (Luke xi. 4).

**R**emitte (= a Cypr. 1/2) nobis debita nostra sicut et nos **R**emittimus (= b Cypr. 2/2) debitoribus nostris [e in St. Luke has 'demitte nobis debita et peccata' . . .].

Matt. vii. 1.

Nolite iudicare **ne** iudicemini (= b).

Matt. vii. 6.

**Ne** dederitis (= Cypr.) sanctum canibus, neque miseritis margaritas vestras ante porcos ne forte inculcent (= Cypr. 2/2) eas pedibus suis et conversi **elidant** (= Cypr.) vos.

Matt. viii. 13.

Et curatus est puer in illa hora.

Matt. xi. 12.

A diebus autem Johannis baptizatoris usque *modo* regnū caelorum **vim** patitur et qui **vim** faciunt diripiunt illud.

Optatus.

*De Schism. Donatist.* iii. 6, iv. 2 (Migne, pp. 1015, 1030, twice identically). **FELICES** (= Cypr. codd. L B), pacifici, quia ipsi filii Dei vocabantur.*De Schism. Donatist.* vi. 11. (Migne, p. 1065).*Depone* munus tuum ante altare et *redi*, prius *concorda* cum fratre tuo, *ut possit pro te sacerdos offerre*.*De Schism. Don.* vii. 2 (Migne, p. 1085).**D**imitte (= b Cypr. 1/2) nobis *peccata* sicut et nos **D**mittimus (= Cypr. codd.) debitoribus nostris.*De Schism. Don.* vii. 2 (Migne, p. 1085).Nolite iudicare, **ne** iudicetur **de** vobis (= a).*De Schism. Don.* ii. 19 (Migne, p. 972).**Ne** dederitis sanctum canibus, neque miseritis margaritas vestras ante porcos ne conculcent (= a b, Cypr. codd.) eas pedibus suis, et conversi **elidant** vos.*De Schism. Don.* v. 8 (Migne, p. 1061).

Et curatus est puer in illa hora.

*De Schism. Don.* v. 5 (Migne, p. 1055).A diebus Joannis usque in hodiernum, regnum Dei **vim** patitur; et qui **vim** faciunt diripiunt illud [cod. Sangerm. 'possident eum'].

Besides these quotations there is one of no significance from Matt. xii. 32 (Migne, p. 1091), and others from Matt. ix. 21 (p. 1061) and

xii. 43-45 (p. 1038), but both so evidently free that nothing is to be gained from them. It is important, however, to notice that a parenthetic comment in the latter (*qui me excluserat, exclusus est*) contains the distinctly African 'excludo' of expelling evil spirits. The same freedom which we have just observed is present in several of the other quotations, conspicuously in that from Matt. v. 24, and also to a smaller degree in the paraphrastic 'usque in hodiernum' of xi. 12, and in the fusion of Matt. vi. 12, Luke xi. 4. Indeed, it may be said to be characteristic of Optatus that he is able to recast a scriptural passage almost entirely in his own words. No better example could be chosen than the paraphrase of Matt. xii. 43-45, though it is introduced by 'in Evangelio sic scriptum est.'

Putting aside these free quotations those which remain afford ample proof not only of the genuinely African character of the text of Optatus, but also that it is at a very similar stage of development to the text of *k*. In 'felices,' as we have seen (p. xlvi above), Optatus has preserved a reading which *k* has probably lost: on the other hand, in Matt. vii. 6, 'inculcent' is a better reading than 'conculcent,' though this is just one of those cases where it is very possible that we have not the true text of Optatus before us; the variants in Cyprian show how natural it would be for the one reading to be substituted for the other.

With these remarks on Victorinus and Optatus we must take leave of the Fathers. Lactantius, Arnobius, and Firmicus Maternus, yield practically nothing for our purpose: the text of Novatian is European; and Tertullian opens out too large and difficult questions to be dealt with merely in illustration of another authority. Indeed, an inverted treatment would be more promising. If we may regard the place of *k* as approximately settled it will furnish a better criterion to apply to Tertullian than Tertullian can furnish for it. On other grounds St. Augustine and the later Africans do not come within our range: they belong to a more advanced stage of the Version, and the logical order of progression will be from *k* to them.

What applies to Fathers applies also to MSS. Beyond those which we have been collating there are none that need detain us. One in particular (the so-called 'Speculum Augustini') is of considerable

interest in itself, and has a direct bearing upon the history of the African Version, but it too belongs to a later period, which will be best approached from below.

There remains, however, one question which must not be suppressed. In collating the text of *k* with Bianchini's four MSS. it is impossible not to be struck with the sporadic, but yet not infrequent coincidences with *f* and *ff*, together or singly, where these MSS. differ from *a b*. Two opposite hypotheses would account for this. Either there is in *k* a subordinate later element akin to *f ff*, or those MSS. themselves include an African strain. It would, perhaps, be premature to answer this question too positively. On the one hand there is some reason to doubt the complete homogeneity of the text of *k*. That it is in the main homogeneous is proved by the way in which it is studded throughout with characteristic renderings; and a close analysis such as that which we have made of ch. xiii. is all in its favour. But mixed up with the great mass of expressions that bear the stamp of originality are others every now and then that are more suspicious. Such would be the use of 'adimpleretur,' 'adimpletum,' in Matt. ii. 15, 17, where otherwise the constant form is 'in-(or im-)pleri'; such would be the sudden dropping of the use of 'populus' for 'turba'; such, perhaps, several instances of 'sicut' for 'quomodo'; such possibly, though doubtfully, might be in iv. 21 the phrase '*componentes retia*' shared only with *f*, '*saevi nimis*' in viii. 28, '*facta est sana*' (a word otherwise avoided) in xii. 13; such the smooth '*consecuti sunt*' of vi. 2 in presence of the cluster of bolder renderings in the text and variants of Cyprian; such, perhaps, the similar phrase '*misericordiam insequitur*' (for '*insequentur*') in v. 7; such more decidedly '*solliciti sitis*' and '*estis*' in vi. 25, 28, where the later verses 31 and 34 have '*cogitare*' with Cyprian; and such, to go a step deeper, might be the repeated use of '*discipuli*' in face of the also frequent '*discentes*,' and the variations from '*valeitudinem et imbecillitatem*' in iv. 23, ix. 35, to '*languor*' and '*infirmetas*' in viii. 17, and '*infirmetas*' in x. 1.

To set against this is the fact that not a few of the readings common to *k f ff*, are shared also by Cyprian, or have other early attestation. We had an instance of this a moment ago. At first sight '*regnum caelorum vim patitur et qui vim faciunt diripiunt illud*' has



a less primitive appearance than 'regnum caelorum cogitur et cogentes diripiunt illud' of *a b*; and yet the seemingly later reading is attested by Optatus.

The fact is that the phenomena just collected ought not really to be lumped together. They belong to two different classes. The coincidences with *f ff*, are probably not serious. They seem to be best accounted for on the second hypothesis that *f ff*, have really themselves a faint streak of African blood in their veins. But apart from them there looms through the mists a dim outline of a different kind. At the back of *k* is an older form of the Version still; a form not much dissimilar from *k*, but with some features of greater antiquity; a form which had systematically 'discentes' for 'discipuli,' 'felix' for 'beatus,' 'sermo' for 'verbum,' 'valetudo' and 'imbecillitas' for 'languor' and 'infirmetas,' and a few other evanescent phrases of the same sort. Between *k* and *e* there has been room for more of them to go, and for some we are left to search among the variants of Cyprian, or in the rough unhewn quarry of Tertullian.

### § 13. *The text of k in St. Mark.*

The main question to be determined in regard to the text of *k* in St. Mark is how far the principles hitherto laid down continue to hold good. It does not by any means follow that a MS. will maintain the same type of text even in two consecutive Gospels. We have an example of this near at hand in the case of *a*, which separates itself from *b* more widely in the other Gospels than in St. Matthew. Bearing this in mind we proceed to test the character of *k* in the portions extant in St. Mark. The criteria available here are not so abundant as in St. Matthew. Quotations in Cyprian are few, and the fragments extant in *e* do not cover in all quite ten verses. We must, however, make what use we can of these materials; and in order to do this most fully it will be well to adopt a method similar to that employed with Optatus, and print the parallels side by side, showing by means of various types their relations to each other, and to the rest of the oldest texts (*a b d*).

Thick type = readings peculiar to the African text.

Italics = readings peculiar to the MS. or authority in which they occur.

Ordinary type = readings common to all or most of the MSS. of either family.

Words in small capitals are common to the authority in which they occur, and some one other, not *e k* or Cyprian.

It seems on the whole best to take the responsibility of constructing a text in the quotations of Cyprian, giving Hartel's readings at the foot.

Cypr.	<i>k</i>
<i>Epist.</i> lxiii. 15.	St. Mark viii. 38.
Qui confusus me fuerit confundetur eum filius hominis. confessus Q. confundet R Q*.	Qui autem me confessus (= d) fuerit et meos . . . et filios hominis confundetur (= d Vulg.) illum.
<i>De Lapsis</i> c. 28.	
Qui confusus me fuerit confundet eum filius hominis [without variant].	

The reading of Cyprian is somewhat doubtful, but it appears on the whole more probable that the original reading has been lost in the *De Lapsis* than that R Q\* are right in the Epistle. The agreement of *d* with *k* is noticeable (as it was above in Matt. xiii.), and should be taken account of in an estimate of that MS. For the use of 'confundor' see Rönsch, *It. u. Vulg.* p. 440. The standard European reading seems to be 'confundet.' In a MS. like *k*, which has passed through more than one stage of mechanical and unintelligent transcription we cannot be surprised at such a corruption as 'confessus,' which is shared not only by *d*, but by *l* and *r*: *d*, like *e*, has also 'meos' in Luke ix. 26, though it has 'mea verba' with the other European MSS. here: the original was probably 'meos sermones,' which is still retained by *b f* in Luke ix. 26.

The next reference in Hartel (*De Lapsis* c. 12 = Mark x. 29, 30) is not set down here because the quotation is certainly taken from Luke xviii.

29, 30, where all the most striking peculiarities of the Cyprianic text will be found reproduced in *e*. It is, however, worth noting, that 'consequentur,' which is added by *k* at the end of v. 30, is also inserted by *e* in Luke xviii. 30.

Cypr.

*Testim.* iii. 42.

Omnia quaecumque oratis et petitis  
credite quia accipietis et erunt  
vobis.

*Testim.* iii. 22. *De Eccl. Unit.* c. 13.

et cum ~~steteritis~~ ad orationem (= f),  
remittite si quid habetis adversus  
aliquem, ut et pater vester qui in  
caelis est remittat vobis peccata  
vestra [remittat peccata vobis *De*  
*Eccl. Un.*].

In *Testim.* v. 26 is added  
which is omitted in *k*.

*k*

Mark xi. 24, 25.

<sup>24</sup> Omnia quaecumque *adoratis* et  
petitis credite quia accipietis et  
erunt (= a) vobis.

<sup>25</sup> et cum ~~steteritis~~ adorare, remittite  
si *quis* quit habet adversus aliquem,  
ut et pater vester qui in caelis est  
dimittat peccata vestra (= a).

Here 'steteritis' is certainly African: *a d f* have 'stabit,' and *b* 'statis.' It is also probable that 'erunt' is African: *d f* have 'venient,' and *b* 'evenient'; so that it would look as if *a* had got 'erunt' from an African source. It also appears probable that *k* has the older reading in 'adoratis' and 'adorare.' The evidence as to the use of the forms 'orare' 'adorare' will be given in the next section: in any case it is easy to see how an original 'adorare' might pass into 'ad orandum' and 'ad orationem.' That Cyprian really wrote the latter is guaranteed by its occurrence, without variants, in two separate places; which may be taken as proof that his text is capable of being removed by several degrees from the original. In both these points of difference the preference must be given to *k*; on the others the evidence before us is not sufficient to enable us to decide.

Cypr.

*k*

*Ad Fortun. c. 2. De Eccl. Un. c. 15*  
(from Dominus Deus).

Mark xii. 29-31.

Audi Israel, Dominus Deus tuus  
Dominus (= d) unus est, et diliges  
Dominum Deum tuum *de* toto  
corde tuo et de tota anima tua et  
*de* tota virtute (= b d) tua. Hoc  
primum *Λ* et secundum simile  
huic: diliges proximum tuum tam-  
quam te. *In his duobus praeceptis*  
*tota lex pendet et prophetae.*

<sup>29</sup> Audi Israhel Dominus Deus noster  
(= a b) unus est, <sup>30</sup> et diligit Domi-  
num Deum etsum (*for* tuum) *de*  
toto corde tuo *Λ* et *de* totis viri-  
bus (= a b) tuis. <sup>31</sup> *Haec prima Λ*  
est, deinde *secunda similis* huic:  
diliges proximum tibi eam quam  
(*for* tamquam) te: majus *his*  
*alius* mandatum non est.

proximum tuum: pr. tibi W  
(*Fort.*), — tuum G (*Eccl.*  
*Un.*).

This is a good example of the deep-seated corruption in all the Old-Latin texts of St. Mark, where the parallels have played havoc with the individuality of the Gospel. The process has gone to the greatest lengths in the text of Cyprian, which towards the end deserts St. Mark altogether. Cyprian alone has changed 'noster,' which corresponds to ἡμῶν in the Greek, to 'tuum' in agreement with Deut. vi. 5. He however along with *d* has preserved the second 'Dominus,' which is lost in *a b k* and he, again with *d*, has struck out only one of the four phrases which *k* has reduced to two. The Greek of St. Mark has καρδίας . . ψυχῆς . . διαβολας . . λουχος: of these Cyprian and *d* leave out διαβολας, *k* leaves out both ψυχῆς and διαβολας, while *a b* keep the fourfold number, but drop διαβολας and appear to substitute for it at the end of the series δυνάμεως, from Deut. It might have been thought that 'virtute' was a rendering of δυνάμεως, and 'viribus' of λουχος, but that *d* has λουχος in the Greek column and 'virtute' in the Latin: 'vires' and 'virtus' would seem to be interchangeable as renderings of λουχος, and not confined to either family. The omissions in *k* may be due to homoeoteleuton, or rather to 'like beginning'; but they belong to a class of phenomena which will receive separate treatment (see Appendix I. *The Greek Text underlying k*). The preposition 'de' in 'de toto corde,' &c. is peculiar to *k* Cypr., and is probably African. The next clause is

adapted from St. Matthew in all the texts. There might have been some doubt as to the reading in Cyprian 'tuum' after 'proximum' as 'tibi' is well authenticated in Matt. v. 43. There is however the same inconsistency in *e* which has 'tibi' in Luke x. 27, but 'tuum' in Matt. xxii. 39. All we can say is therefore that *k* has probably the older text. It may be asked, what is the source of the feminine adjectives in *k* at the beginning of v. 31? If it were only a single word, the false concord would attract no more attention than it does in 'alius mandatum' below. The MS. is full of such barbarisms. But four consecutive feminines, where the choice of substantives is between 'praeceptum' and 'mandatum,' can hardly be passed over so lightly. I suspect that they date back from the time when the ancestor of *k* was a Graeco-Latin MS. in two columns like Cod. Bezae, and that the feminines are simply a literal rendering of the Greek, from which, as in the text of Cyprian, ἐντολή had disappeared. The remaining sentence in Cyprian is taken bodily from St. Matthew. Such wholesale corruption, going beyond all the extant MSS., would naturally be supposed to be the result of free quotation from memory, but the identical repetition of the passage in two separate treatises forbids such a supposition. It must be left as perhaps an extreme instance of the point that corruption might reach even in the earliest texts that have come down to us.

e

Mark xii. 37-40.

... il]lum  
libenter, <sup>38</sup>et **in** doctrina **docebat**  
Cavete ab scribis qui volunt in stolis  
ambulare et salutationes (= b d) in  
foro <sup>39</sup>et **sessionem** primam in  
synagogis et in recumbendo in cenis  
primum locum <sup>40</sup>qui comedunt (= a)  
domus viduarum **Λ** et occasione (= a)  
longa adorantes hi accipient **abun-**  
**dantius** . . .

k

Mark xii. 37-40.

et multa turba auditebat illum  
libenter, <sup>38</sup>et **in** docendo dicebat,  
Cavete ab scribit qui volunt in stolis  
ambulare et salutari (= a) in foro  
<sup>39</sup>ei (et) **sessionem** primam  
  
locum <sup>40</sup>qui comedunt domo vidua-  
rum **Λ** *ista faciunt. in excusatione*  
longa hi accipient **abinundantius**  
judicium.

The words printed in thick type are sufficient to demonstrate the common origin of *e k*, and their separation from the other texts. For

'sessionem primam' *a* has 'primos cossessus,' *b* 'in primis cathedris sedere,' *d* 'primas cathedras'; for 'locum' *a d* have 'cubitos,' *b* 'discubitos'; and for 'abundantius' *a* has 'amplius,' *b d* 'prolixius.' Besides these 'cavete' and 'comedunt' are found only in *a* ('videte' and 'devorant,' *b d i*) and are probably also African. It is tempting to suppose that 'in docendo,' like 'in seminando,' Matt. xiii. 4, is more original than 'in doctrina.' Tischendorf gives both as representing the Greek ἐν τῇ διδασχῇ. But there is hardly the same reason for the use of the gerund here as in the case of ἐν τῷ σπελεῖν, Matt. xiii. 4. There is therefore room to doubt whether 'in docendo' may not possibly rather stand for the alternative Greek διδάσκων ἄμα which is found in D ('docens simul dicebat,' *a*). Yet the resemblance of *e* and *k* in other respects is somewhat against this. The older translators had great difficulty with προφάσει μακρὰ προσευχόμενοι, though they ended by hitting upon an admirable rendering in 'sub obtentu prolixae orationis' of *b*, adopted in Vulg. In *k* μακρά was apparently read as μακρᾶ, in agreement with προφάσει: it would also seem as if either 'adorantes' had dropped out, and 'ista faciunt' been supplied to complete the sense, or else προσευχόμενοι had undergone some very early corruption. There is a trace of a similar reading in 'oratione prolixa orantes et haec in oratione faciunt,' an expansion found in *c* (Cod. Colbertinus).

<i>e</i>	Cypr.	<i>k</i>
Mark xiii. 2, 3. ... au]tem dixit illis Videtis ista magna et aedificia vestra? Amen, <i>amen</i> dico vobis quia non relinquetur in templo lapis super lapidem qui non dissolvatur et post triduo alius excitabitur sine ma- nibus. <sup>3</sup> Et cum sederet in montem olivarum contra templum interroga[bant]...	<i>Testim.</i> i. 15 (= Mark xiii. 2, or Matt. xxiv. 2.) non relinquetur in templo lapis super lapidem qui non dissolvatur, et post triduum aliud excitabitur sine manibus.	Mark xiii. 2, 3. <sup>2</sup> et respondens hīs dicit illis non videtis omnia illa magna Λ? Amen dico vobis quia non relin- quentur in templo Λ qui non resolvatur et post triduum aliumut excita- bitur sine manibus. <sup>3</sup> Et cum sederet in montem <i>eleon</i> contra templum in- terrogabant...

Here again the words printed in thick type leave no doubt as to the fundamental identity of the three texts. The European texts do not

insert 'in templo'; for 'dissolvatur' they have unanimously 'destruatur' (and so *e* in Matt. xxiv. 2); and for 'excitabitur' they have 'resurget' or 'resuscitetur.' The omission of 'aedificia' and insertion of 'omnia' in *k* are both from St. Matthew: 'eleon' is characteristic for 'olivarium' (see the next section).

Cypr.	k
<i>De Eccl. Un.</i> c. 14. <i>Epist.</i> lxxv. 9.	Mark xiii. 6.
Multi venient in nomine meo dicentes: ego sum Christus (= b), et multos <i>fallent</i> .	Multi enim venient in nomine meo <i>pseudiprofetae</i> dicentes: ego sum (= a d) et multos <i>in errore promittent</i> .

It is quite possible that Cyprian's quotation is made from Matt. xxiv. 5, which inserts 'Christus' as *b* does here; *a d i* rightly omit it: 'enim' is found in most Latin texts, though its omission at the beginning of a quotation would of course prove nothing: 'pseudiprofetae' is a gloss peculiar to *k*: 'in errore promittent' is also peculiar, as 'fallent' is in Cyprian; the European rendering is 'seducent' which has found its way into one MS. (*M*) of *De Eccl. Un.*, and also into *e* in Matt. xxiv. 5.

Cypr. <i>Ad Fortun.</i> c. 11 = Matt. xxiv. 25-31.	Cypr. <i>De Eccl. Un.</i> c. 17. <i>Epist.</i> lxxiii. 16.	k Mark xiii. 23-27.
Vos autem cavete, ecce praedixi vobis omnia	Vos autem <i>cavete</i> , ecce praedixi vobis omnia.	<sup>23</sup> Vos autem videte (= a b d), ecce praedici vobis omnia. <sup>24</sup> In illis dieb.
* * *	e	post tribulationem sol
post pressuram dierum illorum sol tenebricabit et luna non dabit lumen suum et stellae cadent de caelo et virtutes caelorum commovebuntur	sol tene-gavit $\wedge$ fulgorem suum, <sup>25</sup> et stellae de caelo cadent et virtutes in caelis SUN[T] movebuntur. <sup>26</sup> Et tunc videbunt filium hominis venientem in nubibus caeli cum virtute magna et claritate. Et mittet angelos suos . . . et colligent electos suos a quattuor ventis a summis caelorum usque ad sum-	post tribulationem sol tenebricavit et luna non dabit fulgorem suum, <sup>25</sup> et stellae $\wedge$ cadentis $\wedge$ fortitudines in caelis commovebuntur. <sup>26</sup> Et tunc videbunt filium hominis venientem in nube cum virtute magna (= a) et claritate. <sup>27</sup> Et tunc mittet angelos et colligit electos a quattuor ventis a summo caelorum.
nitates eorum.	et claritate. <sup>27</sup> Et tunc mittet angelos et colligit electos a quattuor ventis a summo caelorum usque ad summum caelorum.	

Once more the African character of *e* and *k* comes out clearly, though *k* has lost two distinctive readings in 'videte' for 'cavete,' and in 'tribulationem,' where the parallel quotation in Cyprian from St. Matthew has 'pressuram,' found in St. Mark only in *a*. In v. 24 several words have fallen out in *e* through homoeoteleuton: 'cadent' in *e* is not confirmed by the parallel in St. Matthew, but has been altered into conformity with it; the Greek in St. Matthew is *πεσοῦνται*, in St. Mark *ξσουραι πλπτουρες*: on the other hand 'commovebuntur' in *k* receives real confirmation. What is the source of 'fortitudines' does not appear: I doubt if it is African: the word occurs in *a* of Mark xii. 30. 'Claritas' is very distinctively African; and so in a less degree is 'colligit,' where *d i* have 'congregabit,' *a* 'concolliget' (*b* is defective). The curious 'summitates eorum' in St. Matthew corresponds to the Greek *ξως ακρων αυτων*; St. Mark has *ξως ακρον ουρανοῦ*.

e

Mark xiii. 33-36.

temp]us veniet. <sup>34</sup>Et quomodo homo peregrinans relinquens domum suam dans servis suis potestatem unicuique opus suum, et ostiario praecipit ut vigilet. <sup>35</sup>Sic vigilate, nescitis enim quando dominus veniat (= d) vespera an nocte media [an] gallorum [can]tus an ma[ne ne] veniens su[bito in]veniat [vos dormientes.

k

Mark xiii. 33-36.

<sup>33</sup>Nescitis enim quando tempus veniet. <sup>34</sup>Quomodo homo peregrinans reliquit (= a) domum A et dedit discipulis suis potestatem unius cujusque o opus suum, et ostiario praecepit ut vigilet. <sup>35</sup>Sic vigilate, quia nescitis quando dominus domui venit (= a) verum vespera an nocte media an gallorum gallo an mane ne veniens subito inveniat vos dormientes.

There are clear signs here both of African and of identical origin. 'Quomodo' is an African form, and the two MSS. unite in it, where *d f* have 'sicut,' and *a* 'quemadmodum' (*b* is defective). The two MSS. also combine in 'veniet,' where the others have 'sit,' or omit altogether, and 'peregrinans,' where *a* has 'peregre iturus,' *d f* 'peregre profectus.' The form 'reliquit . . et dedit' is more characteristically African than 'relinquens . . dans' which appear to be corrected from the Greek. For 'Sic vigilate,' *a d f* have 'Vigilate ergo': for 'vespera'

n



they have 'sero': the reading 'verum vespera' in *k*, however, looks like a conflation of 'serum,' which would be the form habitual to *k*, and 'vespera,' which would mark a rather later stage of development, though it is perhaps simpler with Tischendorf to regard 'uerum' as a corruption of 'utrum.' The order 'nocte media' is another peculiarity of *e k*, and so too is 'veniens,' where *a d f* have 'cum venerit.' For the eccentric reading 'discipulis' in *k* there does not seem to be any other authority. Perhaps the simplest explanation of it would be that the mind of the scribe was wandering when he wrote it.

Putting together the results of the examination of these passages, which are all in which there is any special contact between *e k* and Cyprian, the conclusion to be drawn from them does not seem to be ambiguous. My impression beforehand was that the evidence would be more conflicting. I had no doubt that the base of *k* in St. Mark as well as in St. Matthew was African and Cyprianic, but there seemed at first sight reason to suppose that a larger foreign element had been mixed with it. This suspicion, however, has not been verified. In a passage like Mark xii. 29-31 compared with the double quotation in Cyprian there will at first appear to be little else than divergence; but when the cause of such divergence comes to be looked into it is found to be for the most part a simple case of corruption from the parallels, and that corruption greater on the side of Cyprian than of *k*. But even if the points of divergence had been of greater significance than they are, they would still be much overbalanced by the characteristic resemblances. These come out on examination with great distinctness. They are in reality more numerous than the mode of printing adopted above would make them appear to be. For it is highly probable that the points shared with *e* and *k*, or with *k* and Cyprian, by *a* are also genuine Africanisms engrafted upon a European stock. That again is a point that will need to be more closely tested. The broad conclusion is that with which we are at present concerned, that a comparison of Cyprian and *e* with *k* in St. Mark does not reveal any essential difference of relation from that which exists in St. Matthew. Roughly speaking the text in the two Gospels may be treated as homogeneous. How far it also preserves an inner homogeneity will be better seen when the language has been more fully analysed.

§ 14. *Peculiarities of Style and Diction.*

The last step that we have to take is to put together some materials which may help to give an idea of the linguistic peculiarities of *k*, and so pave the way for future investigations into the fundamental characteristics and relation to each other of the different forms of the Version.

This may be best treated under two heads (1) *style*, including peculiarities of grammar and construction both of words and sentences, and (2) *vocabulary*. A further section will follow on the palaeography and orthography of the MS.

Under each of these heads three courses were open to us. We might at once take *k* as representative of the African text, and set down only those points in *k* which were proved to be really characteristic of that text. Or we might select from the peculiarities of *k* those which really belonged to the distinctive element in the MS. Or we might put down (roughly speaking) all the readings in which *k* differed from the other leading MSS. whether we had reason to think them characteristic or not.

This last course has been chosen as the most satisfactory for the purpose before us. In this way the material collected will be fullest and most complete; and we shall escape the risk of anticipating further enquiries, and assuming points the proof of which is as yet imperfect. In matters of this kind it is often hard to say what is important and what is not, and details which for one purpose are insignificant, for another purpose may acquire a significance which had never been contemplated. As therefore we are concerned with the editing of a MS., and as we are not at present determining the original form of the version represented by that MS., it has seemed right to catalogue its individualities as fully as possible.

Here, as before, the comparison has been instituted with the oldest texts, *a b d f*, to which *ff* is sometimes added. Points common to *k* with these are as a rule not noticed; attention is only called to them when the point so noted forms an exception to what is, or might appear to be, otherwise a rule. Especial care has been taken to note exceptions in order that it may be seen at once how far the inductions are valid. The

treatment of these exceptions however has not been quite uniform. In the case of expressions or usages which are common and obvious those only are noticed where the relation commonly existing is inverted, i. e. where the reading usually found in *k* appears in the European MSS. or the reading usually found in the European MSS. appears in *k*. In the case of expressions or usage which are less familiar, every exception is noticed. It is possible that there may be some few omissions, as the catalogue was begun on a less exhaustive scale, but any such that may occur are accidental. Words or phrases in brackets (with some exceptions which will explain themselves) are those found in the corresponding places, or those habitually found in the European texts. Where ‘=rel.’ is added to a reference, it is meant that in the instance in question the other MSS. collated give the same reading.

The lists that follow were begun by me, but Mr. White has had the larger share in their completion.

## I.

## STYLE, GRAMMAR, CONSTRUCTION, &amp;c.

## NOUNS SUBSTANTIVE.

## Exceptions.

Nouns ending in *-atio* :

- baptizatio, Mark x. 38.
- blasfematio, „ xiv. 64.
- excusatio, „ xii. 40.
- execratio, „ xiii. 14.
- generatio (fructus), Mark xiv. 25 = d f.
- profetatio, Matt. xiii. 14.

## Nouns formed from participles :

- docentia, Mark xi. 18.

## Anomalous forms :

- Accus. plural, frondia, Mark xi. 8 (cf. montia, quoted from Dalmatian text by Sittl, *D. lokal. Verschied. d. lat. Spr.* p. 49).
- „ „ manni for manus, Mark ix. 43.
- „ „ manos for manus, „ „ 31.
- Voc. in e, spirite, Mark ix. 25 = d.
- See Rönsch, *It. u. Vulg.*, p. 267.

Exceptions.

Use of the plural instead of the singular :

Matt. iii. 1, desertis (*for* deserto),  
 „ ix. 23.

Nouns of multitude with singular verb :

Mark ix. 15 (cf. f).

NOUNS ADJECTIVE.

Adjectives in *-bilis* with active signification :

Mark ix. 19, but cf. Matt. xvii. 16 a b, Luke ix. 41 a.

Positive for comparative :

Mark x. 43.  
 „ xiv. 21 = d f.

Comparative with ablative case instead of 'quam'  
 and nominative :

Matt. xi. 11, xii. 41, 42, 45 *dis*, xiii. 32 *dis*  
 (= rel. 2°).

Superlatives :

Matt. vi. 26, xii. 18, xiii. 48 = a b.  
 Mark x. 17, 18 *dis*.

Mark xi. 10.  
 „ xii. 37, cf. a.

VERBS.

Anomalous futures in *-do* :

Matt. ii. 6. Mark x. 34.  
 „ v. 18, 26, 43. „ xiii. 30, 31 (2°).  
 „ x. 42 = a b d.

Matt. xiii. 49.  
 Mark xiii. 31 (1°).

Compound for simple verbs :

Matt. ii. 14, 20.	Mark ix. 9 = a f.
„ iii. 1.	„ „ 20.
„ v. 17 = d.	„ „ 33, cf. b d f.
„ vi. 5 <i>dis</i> , 6 <i>dis</i> .	„ x. 17, 24, cf. ff <sub>1</sub> .
„ „ 7, 9.	„ „ 32, cf. f.
„ vii. 23.	„ xi. 2 = a.
„ „ 28 = b f ff <sub>1</sub> .	„ „ 8, 18.
„ viii. 3 <i>dis</i> , 10.	„ „ 24, 25.
„ „ 12, 27.	„ xii. 3, 12.
„ ix. 10, 33.	„ xiii. 25, 33.
„ x. 8.	„ xiv. 1, 31 = d.

[Exceptions are given  
 as a separate head.]

## Exceptions.

Matt. xi. 5, 10 = d f ff <sub>1</sub> .	Mark xiv. 31, cf. a.
„ „ 11, 16.	„ „ 35, 38, 39.
„ xii. 23, 41 = a d.	„ „ 44 <i>bis</i> , 46.
„ „ 44, 45, 46.	„ „ 49 = a.
„ xiii. 5, 17.	„ „ 51 <i>bis</i> , cf. a.
„ xiv. 3, 12.	„ „ 53 = d f.
„ xv. 22, 31.	„ „ 60, cf. d.
	„ „ 63 = a.
<i>To this list should perhaps</i>	„ xv. 1 <i>bis</i> .
<i>be added</i> Matt. ii. 13 ‘di-	„ „ 11, 13, 14, 16, 17.
<i>cens ei sure’ cod. prob.</i>	„ „ 20, 23, 38, 44.
<i>for ‘exsurge:’ there is no</i>	„ xvi. 1.
<i>trace of ἀντὶ in the Greek,</i>	
<i>and in vv. 14, 20 k has</i>	
<i>‘exsurgo’ against ‘surgo’</i>	
<i>of the European texts.</i>	

## Simple for compound verbs :

Matt. ii. 22, 23.	Mark viii. 23, 34.
„ v. 17 = d.	„ ix. 26 = d.
„ viii. 17.	„ xiii. 8, 22 = a.
„ „ 29 = b ff <sub>1</sub> .	„ „ 27 = e.
„ x. 5.	„ xiv. 12 = d f.
„ xii. 17 = ff <sub>1</sub> .	„ „ 15 = a d.
„ „ 18.	„ „ 16, 20, 28 = a.
	„ „ 30 = d f, 35 = d.
	„ „ 40 = d f, 49 = a f.
	„ „ 64, 70.
	„ xv. 36, 39, 40, 43.
	„ „ 44, 46 = d.
	„ xvi. 6.

Compounds with *-facto* instead of *-ficio* :

Mark xiv. 54, calfactans.

## Relative and verb for substantive or participle :

Matt. iv. 3, cf. d.	Mark ix. 1.	Matt. xiii. 3.
„ v. 42, 44, 48.	„ xi. 15 <i>ter</i> .	Mark xiv. 47.
„ vii. 23.	„ xiii. 17 <i>bis</i> .	
„ viii. 10.	„ xiv. 44 = a.	
„ xi. 12 = d, 16.	„ xv. 35.	
„ xiii. 18.		

Exceptions.

Participle for relative and finite verb :

- |                        |              |
|------------------------|--------------|
| Matt. iii. 10.         | Mark xv. 29. |
| „ iv. 16.              |              |
| „ v. 6.                |              |
| „ ix. 20.              |              |
| „ xiii. 3 = d, 24 = d. |              |

Coordinate verbs for participle and verb :

- |   |   |
|---|---|
| Matt. ii. 7 = a b, 8 =<br>a b ff <sub>1</sub> , 11, 14.   | Mark viii. 23 = a, 29.                                      |
| „ iv. 3 = a b d, 22.  | „ ix. 8, 12, 20, 24, 26<br><i>bis</i> , 36.                 |
| „ v. 2 = a b, 24.   | „ x. 3, 5, 23, 28, 29, 50.                                  |
| „ viii. 3, 7 = b ff, 8,<br>19, 26, 33.  | „ xi. 11, 18 = d, 22, 24,<br>cf. a d.                       |
| „ ix. 7 = b ff <sub>1</sub> , 9, 13,<br>18 = a b f ff <sub>1</sub> ,<br>19, 20 = a b ff <sub>1</sub> ,<br>25 = a b f ff <sub>1</sub> ,<br>28 = a b d, 31. | „ xii. 3, 8, 12, 28 = d,<br>43.                             |
| „ xi. 4, 25.  | „ xiv. 3 <i>bis</i> , 8 <i>for pf.</i><br><i>and infin.</i> |
| „ xii. (1 = d ff <sub>1</sub> ) 14,<br>39, 48.  | „ „ 22 <i>bis</i> = f d, 23, 35.                            |
| „ xiii. 10, 11, 27 =<br>a b, 28 = a b ff <sub>1</sub> ,<br>37, 54 = ff <sub>1</sub> .   | „ „ 37 = d f, 40 = a,<br>45 = a.                            |
| „ xiv. 10 = a b ff <sub>1</sub> ,<br>12 (1° = a b,<br>2° = a b ff <sub>1</sub> ), 14.   | „ „ 47 = a, 48, cf. a f,<br>50, 57.                         |
| „ xv. 24, 26, 28,<br>29, 36 (1° =<br>a b d, 2° = a b).  | „ „ 60, 62-et. 63 = d.                                      |
|   | „ xv. 1, 9, 12, 24, 36,<br>37, 43.                          |
|   | „ xvi. 1.   |

Matt. ii. 8. 12.

- |                             |
|-----------------------------|
| „ iv. 4.                    |
| „ ix. 10, 18 = d f.         |
| „ xi. 4.                    |
| „ xii. 49.                  |
| „ xiii. 48.                 |
| „ xiv. 15.                  |
| „ xv. 22.                   |
| Mark viii. 23, cf. b.       |
| „ xiv. 52, <i>abl. abs.</i> |
| „ „ 65, <i>pres. part.</i>  |
| „ xv. 2 <i>bis</i> .        |

*Cum* with imperfect or pluperfect subjunctive for present participle, &c. :

- |                                    |                      |
|------------------------------------|----------------------|
| Matt. i. 24.                       | Mark ix. 15 = a.     |
| „ ii. 3, 8, 10, 11,<br>16, 22, 23. | „ x. 41 = a.         |
| „ iii. 7.                          | „ xii. 34 = a d, 41. |

[Exceptions are given under separate head.]

## Exceptions.

- Matt. iv. 2 = a b f ff<sub>1</sub>.      Mark xv. 35 = n, 39.  
 „ v. 1 *bis*.                      „ xvi. 5, 8.  
 „ viii. 10, 18, 28 = a b f ff<sub>1</sub>, 32.  
 „ ix. 1, 2, 4 = b ff<sub>1</sub>, 8, 9, 10 = a b f ff<sub>1</sub>.  
 „ „ 11, 12, 22, 23 = a b ff<sub>1</sub>, 36.  
 „ x. 12, 14.  
 „ xi. 2 = a b f ff<sub>1</sub>.  
 „ xii. 2, 15, 24, 25.  
 „ xiv. 3, 5, 13 *bis* (2<sup>o</sup> = a b f ff<sub>1</sub>).  
 „ xv. 21 = e, 23 = e, 29 = a b f ff<sub>1</sub>, 31 = e.

*Cum* with pluperfect subjunctive for relative and verb:

Mark xii. 28 = a.

*Cum* with impf. or plupf. subj. for ablative absolute:

[Exceptions are given  
under separate head.]

- Matt. i. 20.                      Mark xi. 27 = b f.  
 „ ii. 19.                        „ xiii. 1, 3.  
 „ viii. 16, 23, 34.        „ xiv. 18, 26 = a, 43.  
 „ ix. 10, 18, 27, 32,    „ xv. 33 = n.  
    33.  
 „ xii. 46.  
 „ xiv. 6 = ff<sub>1</sub>, 13.

*Cum* with perfect indicative:

Matt. vi. 7 (present indic.), xiii. 31, 33.

*Dum* with indicative for ablative absolute:

Mark xiv. 22.

*Dum* with indicative for present participle:

Matt. xiii. 29.

*Ubi* with indicative for participle:

Matt. ii. 21, xiii. 46.

Imperfect indicative for perfect or pluperfect:

Mark xv. 10.

Imperfect indicative for 'coeperunt' with infinitive:

Mark xv. 18.

Pluperfect for perfect or imperfect:

Matt. i. 24 = ff<sub>1</sub>, xi. 20.              Mark ix. 6.

Matt. ii. 9 *bis*.

Exceptions.

Imperfect subjunctive for pluperfect:

Matt. xi. 23.

Mark xi. 12, xiv. 21.

Matt. xii. 7.

Perfect subjunctive (see also 'Ne with perf. subj.')

Mark viii. 35.

Matt. i. 20 = Cypr. Test. Mark viii. 26 = b d f, 34.

ii. 7 (Codd. LMB). „ ix. 25 = (a) 43 =

„ v. 11 *ter* = d f ff<sub>1</sub>, 23, a f.

36 = a b f ff<sub>1</sub>. „ x. 19 *quinguis*.

„ v. 42 *bis*, 46 = d. 29 = a b d.

„ vi. 6, 13, 16, 21 = „ xi. 23 *bis* (1<sup>o</sup> = f,

b f, 22 = b f ff<sub>1</sub>, 2<sup>o</sup> = a b d), 25.

23 = b f ff<sub>1</sub>. „ xiv. 2, 30.

„ vii. 6 *bis* (2<sup>o</sup> = a b f),

9 = f ff<sub>1</sub>, 10, 12.

„ viii. 2.

„ x. 22 = a b f ff<sub>1</sub>, 23, 32 = f ff<sub>1</sub>, 39 = (a).

„ „ 40, 41.

„ xi. 6 = a b f ff<sub>1</sub>.

„ xii. 3 = b ff<sub>1</sub>, 36 = a b f ff<sub>1</sub>.

*Ne* or *non* with perfect subjunctive, for *nolite* with infinitive:

Matt. v. 17.

Matt. i. 20.

„ vi. 2, 8, 16, 19.

„ iii. 9.

„ vii. 1.

„ vi. 13, cf. *rel.* (25, cf. *rel.*).

„ x. 19, 26, 31.

„ vii. 6.

Mark x. 14.

„ viii. 4 (cf. *rel.*).

„ xiii. 7, 11, 21.

„ x. 9 = d, 28 = d, 34.

Infinitive for *ne* or *ut* with subjunctive:

Matt. ii. 13 = d.

Matt. ii. 2, 12.

Mark xv. 36 = n.

„ iv. 19.

„ v. 13.

„ vi. 1 = d.

*Facio* with infinitive:

Matt. iv. 19.

Matt. v. 45 = d f ff<sub>1</sub>.

Mark ix. 18.

Mark xiii. 22.

„ xv. 21.

*Incipio* with infinitive, for the future:

Mark xiii. 4 = a.



## Exceptions.

The present participle :

Matt. ii. 8 = d f ff <sub>1</sub> .	Mark viii. 26 = a b f.
„ iii. 10 = b d.	„ ix. 9 = b (f), 25 = a f, 28 = b f.
„ iv. 14 = d f, 16.	„ ix. 30, 31, 39 = a b d.
„ v. 5, 6 = d, 42 = a b f.	„ x. 17 <i>bis</i> = b d f, 24 = a d f, 33.
„ vi. 6 = (d) f.	„ x. 35 = b f, 38 = a b d, 49 = f.
„ vii. 19 <i>faciens</i> ( <i>facitne</i> Cod.).	„ x. 51 = a d f.
„ viii. 1 = a b f, 6 (27, in this verse <i>obau-</i> <i>dientes</i> is prob. for <i>obaudient ei</i> .)	„ xi. 14, cf. d f, 20 = a, 33 = a b f.
„ ix. 10 = d f ff <sub>1</sub> , 18 = d f, 20 = d.	„ xii. 15 = a, 26 = a d, 28 = b d.
„ ix. 29 = a b f ff <sub>1</sub> .	„ xiii. 11 = a d, 14 = d ff <sub>1</sub> , 34 = e.
„ xiii. 3 = d, 24 = d.	„ xiii. 36 = e.
	„ xiv. 4 <i>bis</i> = f (2 <sup>o</sup> = a), 20.
	„ xiv. 31 <i>dicens</i> ( <i>di-</i> <i>cere</i> Cod.).
	„ xiv. 35, 62 = f <i>bis</i> (2 <sup>o</sup> = a).
	„ xiv. 65, 68 = a d f.
	„ xv. 2 <i>bis</i> (2 <sup>o</sup> = d), 4 = d, 16, 17, 21 = d, 24 = d.
	„ xv. 29 <i>bis</i> = d, 30, 31, 36, 40 = d.
	„ xvi. 3, 5 = d.

[117 cases of present-participle forms may be counted in *k* in *St. Matthew*, and 81 in *St. Mark*: in the majority of these cases, however, not only is *k* in agreement with all the earliest European MSS. in having the participial form, but from the nature of the sentences any other form would be unlikely: after an examination of the instances, therefore, it has been decided to note down only those cases where *k* is either peculiar, or is in agreement with some only, of the European MSS. in having the present participle.]

The past participle :

Exceptions.

Matt. ii. 11, 12, 22.	Mark viii. 32.
„ iv. 9, 21.	„ ix. 35 = d f.
„ vii. 6.	„ x. 1, 16, 21 = f,
„ viii. 9.	22, 27.
„ ix. 36 cf. d.	„ xii. 9.
„ x. 6 = a d ff.	„ xiv. 51, 67.
„ xii. 9.	„ xv. 15 = d.

Future participle for *futurum ut* :

Matt. ii. 13.	Mark x. 39.
„ ii. 6, future part. for ordinary future.	

Ablative absolute :

Matt. ii. 4.	Mark viii. 23 = a.
„ iv. 13, 20.	„ x. 42.
„ vi. 3.	„ xiv. 52, cf. d f.
„ x. 1.	„ xv. 44, 46.
„ xi. 7.	
„ xiii. 6, 21, 36.	
„ xv. 32.	

Gerund or gerundive :

Matt. v. 28 = <i>rel.</i>	Mark ix. 22.	Mark xiii. 38 e.
„ x. 1 <i>bis.</i>	„ x. 34.	
„ xiii. 4, 30.	„ xii. 38.	
	„ xiii. 22 = <i>rel.</i>	
	„ xiv. 8.	
	„ xv. 15, 20.	

Graecisms (of construction)—

Mark x. 42, <i>dominor</i> with genitive : = a b d.
„ x. 42, <i>potentor</i> with genitive.

*Oratio recta* for *obliqua* :

Mark ix. 26 = d f.
„ xiv. 35.
„ xv. 11.

Verb thrown to the end of a clause or sentence :

Matt. v. 16.	Mark viii. 27 = b.	Matt. i. 20.
„ vi. 18.	„ ix. 28, 47.	
„ vii. 4, 10, 14.	„ xii. 35 = d, 37.	
„ viii. 8.	„ xiv. 14, 18.	
„ xv. 23.	„ xv. 14, 21, 24.	

II. VOCABULARY.

	<i>St. Matthew.</i>	<i>St. Mark.</i>	<i>Exceptions.</i>
<b>a</b> (dextram, dextera, dextra).	. . . . .	x. 37, 40 (ad dextera <i>cod.</i> ), xii. 36, xiv. 62, xv. 27.	Mark xvi. 5 (in dextra <i>k</i> = <i>εν τ. δεξιῶς</i> , ad dexteram <i>d</i> ).
<b>ab</b> (compounds of)—			
<b>abduco</b> . . . . .	. . . . .	xv. 16, 20.	
<b>abeo</b> . . . . .	ii. 9, 21, viii. 32 = <i>rel.</i> 33 = <i>d</i> , ix. 7 = <i>rel.</i> xi. 7 = <i>rel.</i> xiii. 25 = <i>rel.</i> 46 = <i>rel.</i>	xiv. 39, xvi. 1.	
<b>abicio</b> . . . . .	v. 30 (proicio), ix. 36.	x. 50, xii. 8.	
<b>abnego</b> ( <i>ἀποστρεφῆναι</i> , <i>fraudem facio</i> ).	. . . . .	x. 19 = <i>a</i> .	
<b>absconditus</b> (occultus, &c.)	vi. 4 = <i>ff</i> , x. 26 = <i>d</i> .		
<b>abundantius</b> . . . . .	. . . . .	xii. 40 = <i>e</i> .	
<b>accedo</b> . . . . .	ix. 20 = <i>rel.</i> 28 = <i>rel.</i> xiii. 27 = <i>rel.</i> 36 = <i>rel.</i> xiv. 15 = <i>rel.</i> xv. 23 = <i>rel.</i> 30 = <i>rel.</i>	x. 35 = <i>rel.</i> xii. 28 = <i>rel.</i> xiv. 45 = <i>rel.</i>	
<b>accipio</b> ( <i>λαμβάνω</i> ) . . . . .	xii. 14 = <i>d</i> , xiii. 20 = <i>rel.</i> 33 = <i>rel.</i> xiv. 12 ( <i>acceperunt clerical</i> <i>error for accesse-</i> <i>runt</i> ), xv. 26 = <i>rel.</i> 36 = <i>rel.</i>	xii. 8 (apprehensum).	
<b>ad</b> (secus, juxta) . . . . .	xiii. 1, 2, 19, 48 = <i>a b</i> <i>d f</i> , xv. 29.	ix. 14 ( <i>πρός, cum</i> ), xv. 34 ( <i>εἰς τί, ad</i> <i>quid k</i> , ut <i>quid d</i> , <i>quare n: a b f def.</i> ).	Matt. xiii. 4.
<b>ad</b> (compounds of)—			
<b>adolamo</b> . . . . .	xi. 16 (at- <i>cod.</i> ) . . . . .	xv. 13 (at- <i>cod.</i> ), 14.	
<b>adduco</b> . . . . .	. . . . .	xiv. 44, 53, xv. 1.	
<b>adfero</b> . . . . .	xiii. 23 = <i>a b f ff</i> , . . . . .	xvi. 1 ( <i>ἡγήρασαν, eme-</i> <i>runt d n</i> , <i>adtulerunt</i> <i>c k</i> ).	
<b>adjuvo</b> . . . . .	. . . . .	ix. 22 = <i>a f</i> . . . . .	Mark ix. 24.
<b>admiror</b> (miror) . . . . .	vii. 28 = <i>b f ff</i> , viii. 10, 27, ix. 33, xii. 23, xv. 31.	x. 24 ( <i>ἐθαμβοῦντο ἐπι,</i> <i>admirabantur super</i> <i>k</i> , <i>pavebant in a b</i> ), 26 ( <i>ἐξεπλήσσοντο,</i> <i>admirabantur a b k</i> ), x. 32 = <i>f</i> , xi. 18 = <i>b d f</i> , xii. 17.	Mark xv. 44 (miror = <i>n</i> ).
<b>admirabilis</b> . . . . .	. . . . .	xii. 11 = <i>d</i> .	
<b>admoneo</b> . . . . .	. . . . .	viii. 30.	

	<i>St. Matthew.</i>	<i>St. Mark.</i>	<i>Exceptions.</i>
adolesco . . . . .	xiii. 32.		
adoro ( <i>προσκυνεῖν</i> ) . . . . .	ii. 8 = <i>rel.</i> ii. 11 = <i>rel.</i> iv. 9 = <i>rel.</i> viii. 2 = <i>rel.</i> ix. 18 = <i>rel.</i> xv. 25 = <i>rel.</i>		
" ( <i>προσεύχασθαι</i> , oro) . . . . .	vi. 5 <i>bis</i> , 6 <i>bis</i> 7, 9.	xi. 24, 25. xiii. 18 ( <i>adunate cod.</i> ), xiv. 32 ( <i>aoru cod.</i> ), 35, 38, 39, 41. xi. 17.	
adoratio ( <i>oratio</i> ) . . . . .		xii. 3, xv. 21.	
adpono ( <i>app-</i> ) . . . . .	vi. 33.	xiv. 41 = <i>a f.</i>	
adpraehendo . . . . .		xiv. 47.	
adpropinquo . . . . .			
adsisto . . . . .			
adsumo . . . . .	i. 24 ( <i>accipio</i> , cf. <i>Cypr.</i> <i>Test.</i> ii. 7), ii. 13, 20, 21, iv. 5, 8 = <i>a b f f i</i> , xii. 45 = <i>a</i> <i>b f f i</i> .		
adsurgo . . . . .		xiv. 60 ( <i>at- cod.</i> ).	
adumbro . . . . .		ix. 7.	
advenio . . . . .	iii. 1, ix. 10.		
advoco . . . . .		xv. 44.	
adulterium admitto . . . . .		x. 19 ( <i>ammitto cod.</i> ), cf. <i>a.</i>	
aedificia . . . . .		xiii. 1 = <i>a.</i>	
aes . . . . .	x. 9 ( <i>es cod.</i> ) = <i>d.</i>	xii. 41 = <i>b d.</i>	
aetas ( <i>ἡλικία</i> , <i>statura</i> ) . . . . .	vi. 27.		
agnosco ( <i>cognosco</i> ) . . . . .	vii. 20, xi. 27.		<i>see cognosco.</i>
ago ( <i>peculiar use</i> ) . . . . .		xv. 11.	
alo . . . . .	xiii. 10, 28 = <i>a b f.</i> xiv. 17.	x. 18 = <i>a.</i> xii. 26, xv. 35.	
albus ( <i>candidus</i> ) . . . . .		ix. 3 <i>bis</i> ( <i>aba 1° cod.</i> ), xvi. 5 = <i>a.</i>	
alligo . . . . .	xiii. 30 = <i>b f f i</i> .	xi. 2 = <i>a</i> , xiv. 44, 46 ( <i>teneo, &amp;c.</i> ), xv. 1 ( <i>vincio</i> ).	
alo . . . . .	vi. 26.		
altus . . . . .		ix. 2 ( <i>atcum cod.</i> ) = <i>a.</i>	
ambo ( <i>utrique</i> ) . . . . .	xiii. 30.		
amicio ( <i>vestio, &amp;c.</i> ) . . . . .	vi. 29.		
amo ( <i>diligo</i> ) . . . . .	x. 37 <i>bis</i> = <i>f i</i> .		Matt. vi. 24.
amphora ( <i>vas, &amp;c.</i> ) . . . . .		xiv. 13 = <i>d.</i>	
amputo . . . . .		ix. 43, 45 ( <i>puta cod.</i> ), = <i>rel.</i>	Mark xiv. 47.
anastasis ( <i>see Graecisms</i> ) . . . . .		xii. 23.	
angelus ( <i>nuntius</i> ) . . . . .		xiii. 27 = <i>d e.</i>	
ante . . . . .		ix. 2, xiii. 9 = <i>d.</i>	
apud . . . . .		viii. 16, ix. 14 ( <i>ad</i> <i>a b</i> ).	
arbitror ( <i>puto</i> ) . . . . .	vi. 7.		Matt. x. 34.
arefactus ( <i>areo, aridum</i> <i>facio</i> ) . . . . .		xi. 20, cf. 21.	
aromata ( <i>unguenta, see</i> <i>Graecisms</i> ) . . . . .		xvi. 1 = <i>d.</i>	

	<i>St. Matthew.</i>	<i>St. Mark.</i>	<i>Exceptions.</i>
auferre (tollere, &c.)	v. 40, vii. 4, ix. 15 = <i>a b f f i</i> , xiii. 12 = <i>a b f f i</i> , xiv. 12.	viii. 8, 20, xiii. 15, xiv. 47 (amputo).	Matt. ix. 16. Mark xiii. 16.
auricula . . . . .	xiii. 15.		
aut (an) . . . . .		xi. 30, xii. 14 = <i>rel.</i>	
auxilior . . . . .	xv. 25 . . . . .	ix. 24. . . . .	Mark ix. 22.
baptisatio . . . . .		x. 38 . . . . .	Mark xi. 30 (baptiz- ma).
baptisator (baptista)	iii. 1, xi. 11 (bapti- diatore <i>cod.</i> ), 12, xiv. 2, 8.	viii. 28.	
baptisio . . . . .	iii. 6 . . . . .	x. 38, 39.	
baululo (porto) . . . . .		xv. 21 . . . . .	xiv. 13.
benedico . . . . .	xv. 36 . . . . .	xiv. 23 (gratias ago).	
bene sentio (bene pla- ceo) . . . . .	xii. 18.		
benevolus (consentiens)	v. 25 = <i>d.</i>		
blasfematio . . . . .		xiv. 64 . . . . .	Matt. xii. 31 <i>bis</i> .
bono animo . . . . .	ix. 2 . . . . .	x. 49 = <i>f.</i>	
bonus (χρηστός, suavis).	xi. 30.		
bucella (mica) . . . . .	xv. 27.		
bucino . . . . .	vi. 2.		
cadaver (corpus) . . . . .	xiv. 12 . . . . .	xv. 43 . . . . .	Mark xv. 45.
capitularium (tributum, &c. τρικεφάλαιον D)		xii. 14.	
castellum (vicus, &c.) . . . . .	xiv. 15 = <i>a b d f</i> . . . . .	viii. 23, .26 = <i>f</i> , 27, xi. 2 = <i>b d f</i> .	
catinus (discus) . . . . .	xiv. 8, 11. . . . .		Mark xiv. 20, cf. <i>a f</i> .
causa (propter) . . . . .	v. 10, x. 18 . . . . .	x. 29 = <i>d</i> . . . . .	Matt. x. 22, 39, xiii. 21, 58, xiv. 3, 9 <i>bis</i> , Mark xiii. 9, 13. . . . .
causa ( <i>peculiar uses</i> ) . . . . .	xiv. 16 (non habent causas ire).	xv. 26 (superscriptio causae eius)	
caveo . . . . .	vii. 15, x. 17 = <i>f i</i> . . . . .	viii. 15 = <i>a</i> , cf. <i>f</i> , xii. 38 = <i>a e</i> . . . . .	Mark xiii. 5. 9.
caverna scus . . . . .		x. 25.	
cedo (compounds of, <i>for</i> <i>-eo</i> ), <i>see</i> accedo, dis- cedo, recedo.			
centuplicia . . . . .		x. 30.	
cibus (esca) . . . . .	iii. 4 . . . . .		<i>see</i> esca.
circum (compounds of)- - circumamictus . . . . .		xiv. 51.	
circumfero . . . . .		xi. 16.	
circumsto . . . . .		xiv. 69 = <i>rel.</i> . . . . .	Mark xiv. 47, cf. <i>f</i> .
circumtego . . . . .	vi. 30.		
circumvenio . . . . .		xii. 13 (capiro).	
clamo . . . . .	viii. 29 = <i>b f f i</i> , ix. 27 = <i>rel.</i> xii. 19 = <i>rel.</i> xv. 23 = <i>rel.</i>	x. 49 <i>ter</i> .	
clarifico . . . . .	v. 16, vi. 2, ix. 8, xv. 31.	xiv. 65 (εκολλάφισον D, colaphizabant <i>a c</i> , clarificabant <i>h</i> ).	
claritas . . . . .	iv. 8, vi. 29 . . . . .	viii. 38, xiii. 26 = <i>e</i> .	

	<i>St. Matthew.</i>	<i>St. Mark.</i>	<i>Exceptions.</i>
coepi . . . . .	x. 14.	xiii. 4.	
coegito (sollicitus esse) . . . . .	vi. 31, 34 <i>bis</i> = <i>f</i> x. 19 = <i>a b d f</i> .		
cognosco . . . . .	vii. 23, x. 26, xii. 15, xiii. 11.		
collido . . . . .		ix. 18 (colludo <i>cod.</i> ).	
colligo (congrego) . . . . .	vi. 26, vii. 16 = <i>rel.</i> xii. 30 = <i>d</i> , xiii. 2, 28 = <i>rel.</i> 29 = <i>rel.</i> 30 1° = <i>rel.</i> 2° = <i>d.</i> 40 = <i>rel.</i>	xiii. 27 <i>e</i> , cf. <i>a</i> .	
colloco (? for calligo = caligo, <i>vb. trans.</i> ; cf. Georges <i>ad voc.</i> ) . . . . .	xii. 20 (extinguo).		
colludo . . . . .		ix. 18 ( <i>ῥῆσαι</i> , allidet <i>a b</i> ).	
comedo (devoro) . . . . .		xii. 40 = <i>a e</i> . (cf. Luke xv. 3 <i>a d e</i> ).	Matt. xiii. 4.
comestura (aerugo) . . . . .	vi. 19, 20.		
commemoro (re-) . . . . .	v. 23.		
commentior (falsum tes- timonium dico) . . . . .		xiv. 57.	
commixtus . . . . .		xv. 23.	
commonefactus . . . . .		xi. 21 . . . . .	Mark xiv. 72.
commorior . . . . .		xiv. 31.	
commotus (misertus) . . . . .	ix. 36, xiv. 14 . . . . .	xiii. 25 <i>in different</i> <i>sense</i> , ix. 22 . . . . .	Matt. xv. 32 (contris- tatus).
communio ( <i>κοινωνία</i> ) . . . . .	xv. 20 1° = <i>d e ff</i> , 2° = <i>d</i> , <i>not e</i> .		
complexus ( <i>ἐναγκαλι- σάμενος</i> ) . . . . .		x. 16 (in sinu <i>a</i> , <i>προσκαλεσάμενος D</i> , convocans <i>d f</i> , con- vitans <i>b</i> ).	
compono (reficio, &c.) . . . . .	iv. 21 = <i>f</i> , xii. 44 (orno).		
concido . . . . .		xi. 8.	
conciliabulum (con- cilium) . . . . .		xiii. 9.	
concupisco . . . . .	xiii. 17.		
condio . . . . .		xiv. 8.	
condo thesauros (then- saurizo) . . . . .	vi. 19.		
confiteor (confundor) . . . . .		viii. 38 = <i>d</i> .	
conloquor . . . . .	xii. 46.		
conscindo . . . . .		xiv. 63, xv. 38.	
consequor . . . . .	vi. 2, 5, 16 . . . . .	x. 17, 30 . . . . .	<i>vsq</i> insequor.
constituo (pono) . . . . .	v. 14 = <i>f</i> .		
consuesco (soleo) . . . . .		xv. 6.	
contemplor . . . . .		x. 27.	
contentio ( <i>νείκος</i> for <i>νίκος</i> , victoria) . . . . .	xii. 20.		
continuo (statim, pro- tinus, confestim). . . . .	iv. 20 = <i>a b f ff</i> , viii. 3 = <i>a</i> , xiii. 5 = <i>b d f</i> , 20 = <i>rel.</i> 21 = <i>rel.</i>	ix. 15, 20, 24 = <i>b d f</i> , x. 52, xi. 3 = <i>b d f</i> , xiv. 72, xv. 1, 38.	Matt. ix. 30.
convenio . . . . .	iii. 5 . . . . .	x. 1 = <i>rel.</i>	
converto . . . . .	v. 39 (praebeo) = <i>d</i> .		
convoco . . . . .	ii. 4 . . . . .	x. 42, cf. <i>a</i> .	

	<i>St. Matthew.</i>	<i>St. Mark.</i>	<i>Exceptions.</i>
<b>correcumbens</b> , <i>see cum.</i>			
<b>corripio</b> ( <i>ἐπιτιμᾶν</i> <i>com-</i> <i>minor, &amp;c.</i> )	viii. 26, xii. 16 . . .	viii. 33, ix. 25 . . . x. 13, 48 ( <i>comperie-</i> <i>bant cod.</i> ).	Matt. ix. 30 = <i>rel.</i> Mark viii. 30, 32.
<b>corruo</b> . . . . .	vii. 27.		
<b>crastinus</b> ( <i>without dies,</i> <i>comp. hodiernus with-</i> <i>out dies, Matt. xi. 23</i> <i>= d, and natalis with-</i> <i>out dies, Matt. xiv. 6</i> <i>= d.</i> )	vi. 30, (= <i>Cypr. cod.</i> L).	xi. 12.	
<b>cruciatatus</b> ( <i>tormentum</i> ) <sup>1</sup> .	iv. 24.		
<b>cruci figo</b> <i>or figo cruci,</i> <i>for crucifigo.</i>	. . . . .	xv. 13, 14, 15, 20 ( <i>figendum without</i> <i>cruci</i> ), 24, 32 ( <i>fixi</i> <i>without cruci</i> ).	Mark xv. 27.
<b>cubiculum</b> ( <i>fovea</i> ) . . .	viii. 20.		
<b>cum</b> ( <i>compounds of, for</i> <i>simul</i> )	xiv. 9 ( <i>correcum-</i> <i>bentes</i> ) = <i>d.</i>	xiv. 31 ( <i>commori</i> ).	
<b>cum</b> ( <i>quando</i> ) . . . . .	. . . . .	xiv. 12.	
<b>cum serum factum</b> <b>esset</b> . . . . .	viii. 16, xiv. 15 ( <i>est</i> ) = <i>ff.</i> , cf. xvi. 2 ( <i>est</i> ) <i>e</i> ( <i>sero a b e</i> ).	xi. 19, cf. <i>a</i> , xiv. 17, cf. <i>a</i> , xv. 42, cf. <i>n.</i>	
<b>curo</b> ( <i>sano, &amp;c.</i> ) . . . . .	iv. 23 = <i>a d</i> , viii. 8, 13, 16 = <i>rel.</i> ix. 35 = <i>rel.</i> x. 1 = <i>rel.</i> 8 = <i>rel.</i> xii. 10 = <i>rel.</i> 15 = <i>rel.</i> 16 = <i>rel.</i> 22 = <i>rel.</i> xiv. 14 = <i>rel.</i> xv. 28, 30, = <i>rel.</i>	. . . . .	Matt. ix. 22.
<b>custodio</b> . . . . .	. . . . .	x. 19 = <i>b</i> , xv. 25 = <i>rel.</i>	
<b>daemoniacus</b> ( <i>daemo-</i> <i>nium habens</i> )	iv. 24, viii. 16, cf. <i>d</i> , ix. 32 = <i>d</i> , xii. 22 = <i>d.</i>		
<b>daemonisor</b> . . . . .	viii. 33, xv. 22 = <i>d.</i>		
<b>damno</b> ( <i>condemno</i> ) . . .	xii. 41 = <i>ff.</i> , 42 = <i>ff.</i>	xiv. 64 . . . . .	Matt. xii. 7, 37.
<b>de</b> ( <i>ex</i> ) . . . . .	iii. 9, viii. 28 = <i>rel.</i> xii. 33 = <i>d</i> , 34 = <i>d</i> , 35 <i>bis</i> = <i>d</i> , 37 = <i>d</i> , 38 = <i>b f</i> .	xi. 30 2°. xii. 30 <i>bis</i> = <i>Cypr.</i> xii. 44 1°. xiv. 43, xv. 40 ( <i>a</i> ).	Matt. v. 19, ix. 3, x. 14, Mark xi. 32.
<b>decipio</b> ( <i>seduco, &amp;c.</i> ) . .	. . . . .	xiii. 5.	
<b>decollo</b> ( <i>κεφαλαῖω</i> ) . . .	. . . . .	xii. 4.	
<b>deinde</b> . . . . .	. . . . .	xii. 31, xiii. 9 = <i>rel.</i>	
<b>dellotum</b> ( <i>peccatum</i> ) . .	vi. 14, 15.		
<b>deorsum</b> ( <i>inum</i> ) . . . . .	. . . . .	xv. 38 = <i>d.</i>	
<b>derelinquo</b> ( <i>see com-</i> <i>compound for simple</i> <i>verbs</i> )	. . . . .	xv. 34.	
<b>desero</b> . . . . .	xii. 25 ( <i>def. cod.</i> ).		
<b>detineo</b> ( <i>see compound</i> <i>for simple verbs</i> )—	xiv. 3 . . . . .	xii. 12, xiv. 1, 49, 51.	
<b>detrimento</b> (? <i>deprimen-</i> <i>tet cod.</i> ).	. . . . .	viii. 36.	
<b>deversorium</b> ( <i>nidus, &amp;c.</i> )	viii. 20.		

	<i>St. Matthew.</i>	<i>St. Mark.</i>	<i>Exceptions.</i>
devooco (cod. possibly for devoto; cp. Mark xiv. 71).	. . . . .	xi. 21 (maledico).	
di (for deus; see below, p. clviii).	i. 23, iii. 9, vi. 30.	xi. 6 (ihs?), xii. 26 <i>ter</i> , 27, xv. 34 <i>bis</i> .	
diaconos (minister: see Graecisms).	. . . . .	x. 43.	
dico (testor, &c.) . . . . .	. . . . .	xiv. 60.	
dico (voco) . . . . .	ii. 23, iv. 18 = <i>b d</i> , x. 2 = <i>rel.</i> 25.	. . . . .	Matt. ii. 23 2°, v. 9, 19, ix. 9.
diffamo (divulgo, &c.) . . . . .	ix. 31 = <i>a b f ff</i> 1.	xiv. 9. . . . .	see <i>divulgo</i> .
differo . . . . .	xii. 12 = <i>ff</i> 1.	. . . . .	
difficulus (difficile) . . . . .	. . . . .	x. 23 (dediff. <i>cod.</i> ) . . . . .	Mark x. 24, discolum.
dilectissimus (carissimus).	xii. 18, cf. <i>rel.</i> . . . . .	ix. 7, cf. <i>f</i> .	
dimitto . . . . .	i. 19 = <i>rel.</i> v. 40 = <i>b d ff</i> 1, viii. 15 = <i>f ff</i> 1, xii. 25 (divido), xv. 23 = <i>rel.</i>	xi. 3 = <i>b d f</i> , 6 (permitto) = <i>f</i> , xv. 8, 11 = <i>d</i> , 15 = <i>d</i> .	see <i>remitto</i> .
dinosco . . . . .	xii. 33 = <i>f</i> .	. . . . .	
dis- (compounds with)	. . . . .	. . . . .	
discedo . . . . .	ii. 13, iv. 11, xiv. 13.	ix. 12.	
dispono (restituo) . . . . .	. . . . .	ix. 34.	
disputo (see retracto) . . . . .	. . . . .	ix. 26.	
dissupo (discerpo) . . . . .	. . . . .	x. 21.	
distribuo (do) . . . . .	. . . . .	ix. 18, 31, xi. 1, xiii. 1, xiv. 13, 14.	discentes is found in the European texts in Luke vi. 20, 40, xi. 1 ( <i>a = e</i> ), xii. 1 ( <i>a</i> ), Jo. xxi. 12 ( <i>b</i> ): see also discipuli.
discentes (discipuli) . . . . .	viii. 21, xv. 36.	. . . . .	see discentes.
discipulus (μαθητής) . . . . .	viii. 23, ix. 10, 11, 14 <i>bis</i> , 19, 37, x. 1, 24, 25, 38, 42, xi. 1, 3, xii. 2, 49, xiii. 36, xiv. 15, xv. 23, 32, 33.	xiv. 12, 16, 32 . . . . .	
discipulus (servus) . . . . .	. . . . .	xiii. 34.	
discolum (see Graecisms)	. . . . .	x. 24.	
disto . . . . .	vi. 26 (discatis <i>cod. comp.</i> devoco).	. . . . .	
divido (separo, &c.) . . . . .	x. 35 = <i>ff</i> 1.	x. 22 = <i>f</i> , 23.	Matt. xii. 16 (provulgarent).
divitiae (pecunia) . . . . .	. . . . .	. . . . .	
divulgo . . . . .	i. 19 . . . . .	. . . . .	
do (facio, &c.) . . . . .	. . . . .	xiii. 22.	
docentia . . . . .	. . . . .	xi. 18.	
dom (for deum) . . . . .	v. 8, vi. 24, xv. 31.	xii. 14, 32, x. 9 (for deus), 14, 15 (dei).	
donec (denique <i>cod.</i> 1/2 as in <i>MSS.</i> of Vitruvius, see Georges ad <i>voc.</i> donique).	ii. 9 (usque dum, &c.) = <i>d</i> , 15 (usque ad).	. . . . .	
dono . . . . .	. . . . .	x. 35, xv. 45 = <i>rel.</i>	
donum (munus) . . . . .	ii. 11, viii. 4.	. . . . .	



	<i>St. Matthew.</i>	<i>St. Mark.</i>	<i>Exceptions.</i>
dubito (haesito) . . . . .	. . . . .	xi. 23 = a.	
ducator (rex) . . . . .	ii. 6.		
dum (donec) . . . . .	. . . . .	xiv. 32.	
dummodo (tantum) . . . . .	x. 42.		
dux (princeps) . . . . .	ii. 6 1°, cf. <i>d ff</i> , 2°.		
• <i>or ex</i> (verbs compounded with)			
emitto . . . . .	xii. 34, 35 <i>bis</i> . . . . .	xv. 37 = n.	
emundo (mundo) . . . . .	viii. 2, 3 <i>bis</i> , x. 8, xi. 5, xii. 44.		
enarro . . . . .	. . . . .	ix. 9 = a f.	
excido (cado) . . . . .	xiii. 5.		
excito (suscito, &c.) . . . . .	iii. 9, viii. 25, x. 8, xii. 11.	ix. 27, xiii. 2 = e Cypr. xiv. 41, 58.	Mark xii. 19, 21.
exclamo . . . . .	xv. 22 . . . . .	xv. 34 = n.	
exoludo (eicio) . . . . .	vii. 22, ix. 33, xii. 24.	ix. 18, 28, xi. 15.	<i>see expello.</i>
exeo . . . . .	viii. 12, 28 = <i>rel.</i> 32 = <i>rel.</i> 34 = <i>rel.</i> ix. 31 = <i>rel.</i> 32 = d, xii. 14 = a b f f v, 43 = <i>rel.</i> 44 = <i>rel.</i> xiii. I = <i>rel.</i> 49 = <i>rel.</i> xiv. 14, xv. 21 = d, 22 = d.	x. 50, xi. 27, xiv. 16 = a, 68 = a d f, xvi. 8.	
eximo (eruo) . . . . .	v. 29.		
expalmo (percutio) . . . . .	v. 39.		
expello . . . . .	vii. 5 1°, viii. 16, 31, ix. 25, x. 1, 8, xii. 26, 27 <i>bis</i> , 28.	ix. 38 . . . . .	Matt. vii. 5 2°, eicio.
experior . . . . .	v. 40 (judicium experiri & judicio contendere b f).		
expollo (exuo) . . . . .		xv. 20.	
expurgisoo (see Rönisch, <i>It. u. V.</i> p. 300, &c.)	viii. 26 (exporrexit <i>cod.</i> ).		
expecto . . . . .	xii. 20 (expectabat & eiciat <i>rel.</i> ).		
exsurgo . . . . .	ii. 14, 20, 21, xi. 11.	xiii. 12 (see futures in -bo).	
exuro . . . . .	xiii. 30, 40.	xiv. 68.	
edo (dico) . . . . .	. . . . .	. . . . .	<i>see manduco.</i>
edo (manduco) . . . . .	vi. 25, 31, ix. 11 (sedes <i>cod.</i> ), xv. 20, 27, 32 = ff.		
efflor (fio) . . . . .	ix. 16.		
egenus (pauper) . . . . .	. . . . .	xiv. 5, 7.	
elatus (exaltatus) . . . . .	xi. 23.		
eleon (see Graecisms)	. . . . .	xi. 1, xiii. 3, xiv. 26.	
elido (diarumpo) . . . . .	vii. 6 = Cypr.		
eminens (excelsus, &c.) . . . . .	. . . . .	xi. 9.	
eo (compounds of), see also under adeo, exeo	ii. 9, 21, iv. 18, 23 = <i>rel.</i> v. 20, vi. 6, vii. 13 <i>bis</i> , 21 <i>bis</i> , viii. 2, 8, x. 6, 11, xii. 14, 29, 45.	ix. 25, x. 17, 50, xi. 27, xiv. 16, 38, 39, xvi. 1, 8.	Mark xi. 9, 19, cf. a.

	<i>St. Matthew.</i>	<i>St. Mark.</i>	<i>Exceptions.</i>
<b>ero</b> . . . . .		xi. 23, cf. <i>a</i> , 24 = <i>a</i> , xiii. 4 = <i>a d n</i> , 19 = <i>d</i> , cf. <i>n</i> .	
<b>error</b> . . . . .		xiii. 6 (in errore pro- mittent <i>k</i> , fallent Cypr., seducent <i>a b</i> <i>n</i> ), 22 (ad errorem faciendum <i>k</i> , ad se- ducendos <i>b d</i> , cf <i>a</i> ).	
<b>eruditus (doctus)</b> . . .	xiii. 52 = <i>e</i> .		
<b>esca</b> . . . . .	x. 10 (merces) = <i>d</i> . xiv. 15 = <i>rel</i> .		
<b>excelsus</b> . . . . .		xi. 10 = <i>a d f</i> .	
<b>excusatio</b> . . . . .		xii. 40.	
<b>exsecratio (abominatio)</b> . . . . .		xiii. 14.	
<b>exterminium (perditio)</b> . . . . .		xiv. 4.	
<b>exterior locus</b> . . . . .		xiv. 68 (in foras).	
<b>extra</b> . . . . .	x. 14 = <i>ff</i> <sub>1</sub> .		
<b>faciem, videre in (βλέ- πειν εἰς πρόσωπον)</b> . . . . .		xii. 14, cf. <i>b d</i> .	
<b>fastigium (πτερύγιον, pinnaculum)</b> . . . . .	iv. 5, cf. Luke iv. 9 <i>e</i> .		
<b>fatuus</b> . . . . .		ix. 50 . . . . .	Matt.v.13, infatuatum.
<b>felix (beatus: see p. xlvi. above)</b> . . . . .	xi. 6, xiii. 16.		
<b>ficta (sicta <i>cod.</i>) pro- nunciatio (ὑπόκρισις, versutia)</b> . . . . .		xii. 15, cf. Matt. xxiii. 28 ficta simulatio <i>k</i> , and apparently <i>r</i> .	
<b>fiducia</b> . . . . .		viii. 32.	
<b>finis (pars)</b> . . . . .		viii. 10, cf. <i>f</i> .	
<b>fio</b> . . . . .	xi. 26 (sum) = <i>d</i> .	ix. 21 (accidit).	
<b>fores (ianua, ostium)</b> . . . . .		xiii. 29.	
<b>fornax (caminus)</b> . . . . .	xiii. 42, 50.		
<b>fornicor</b> . . . . .		x. 19.	
<b>fortitudo (virtus)</b> . . . . .		xiii. 25 = <i>e</i> . . . . .	Mark xiv. 62, virtus.
<b>fossus (excisus)</b> . . . . .		xv. 46.	
<b>frigida (without aqua)</b> . . . . .	x. 42.		
<b>frons</b> . . . . .		xi. 8 (frondia <i>cod.</i> ).	
<b>frumentum (triticum)</b> . . . . .	xiii. 25, 29, 30.		
<b>frutico</b> . . . . .	xiii. 5.		
<b>fui (eram)</b> . . . . .	i. 18, ii. 15, 16, iii. 4, iv. 18, vii. 25, 29, viii. 30, xii. 40 = <i>a b ff</i> <sub>1</sub> .	viii. 9, ix. 4, x. 22, 32, xi. 30, 32, cf. <i>b</i> , xiv. 1, 4, 21, 40, 49, 54, 59, 67, xv. 7, 21 <i>bis</i> , 25, 26, 39, 40 <i>bis</i> , 43, 46, xvi. 4.	Matt. ix. 36 (fuiturunt <i>cod.</i> ). Mark xv. 56.
<b>fulgor (splendor)</b> . . . . .		xiii. 24.	
<b>generalis (in phrase liber generalis, perhaps just possibly for genera- t[ion]is)</b> . . . . .	i. 1.		
<b>generatio (fructus)</b> . . . . .		xiv. 25 = <i>d f</i> .	
<b>germino <i>act.</i> (procreo)</b> . . . . .		xiii. 28.	

	<i>St. Matthew.</i>	<i>St. Mark.</i>	<i>Exceptions.</i>
<b>Græcisms</b> (of vocabulary).	viii. 26 malacia, ix. 23 symphoniacus = <i>d</i> , xi. 7 eremus.	x. 24 discolum, x. 43 diaconos, xi. 1, xiii. 3, xiv. 26 eleon, xii. 23 anastasis, xii. 26 mo-seos, xiv. 20 par-opsis.	
<b>gradior</b> (compounds of), <i>see under</i> egredior, progredior.			
<b>grandis</b> . . . . .		xiv. 15 = <i>df</i> .	
<b>graviter</b> . . . . .	viii. 6.		
<b>haeredito</b> (posseido) . .	v. 4 = <i>df</i> .		
<b>harundo</b> (calamus) . . .		xv. 36.	
<b>hebes fio</b> (expavesco) . .		xvi. 5.	
<b>honestus</b> (dives) . . . .		xii. 41. . . . .	Mark xv. 43.
<b>honoro</b> . . . . .		x. 19 = <i>rel</i> .	
<b>hospitium</b> (refectio) . .		xiv. 14.	
<b>iam</b> (amplius) . . . . .		xii. 34 = <i>b d</i> .	
<b>idoneus</b> (dignus) . . . .	viii. 8.		
<b>igitur</b> (ergo) . . . . .	iii. 10, vi. 2, x. 32, xii. 12 (itaque)		Matt. vi. 8, 22, 23, 30, vii. 11, 20, x. 31, xii. 26, xiii. 18, 27, xv. 33 ( <i>instances of ergo</i> ).
<b>ignobilis</b> (sine honore) .	xiii. 57.		
<b>ille autem</b> ( <i>or equivale- lent, for qui</i> ) . . . . .	ii. 9, 13 = <i>df</i> . . . .	ix. 12 = <i>d</i> , x. 3, cf. <i>b df</i> , 4, 50, cf. <i>a d</i> , xiv. 20, 31, cf. <i>df</i> .	
<b>illuc</b> (ibi) . . . . .	ii. 15, v. 24, vi. 21 = <i>f</i> , x. 11, xii. 10, 45, xiii. 58.	xiv. 15 = <i>df</i> , xvi. 7 = <i>n</i> .	
<b>imbecillitas</b> (languor, infirmitas)	iv. 23, ix. 35. . . . .		Matt. viii. 17, x. 1.
<b>impero</b> . . . . .		ix. 25 (praecipio) = <i>a</i> , x. 42 (principari).	
<b>in</b> (verbs compounded with)—			
<b>incido</b> (mittor) . . . . .		ix. 47.	
<b>incipio</b> ( <i>with inf. for fut.</i> ). . . . .		xiii. 4 = <i>a</i> ( <i>see Gram-matical Peculiarities</i> ).	
<b>inclino</b> (declino, reclino).	viii. 20.		
<b>incolco</b> (conculco) . . . .	vii. 6.		
<b>induo</b> . . . . .	vi. 25 = <i>rel</i> . . . . .	xvi. 5 = <i>d</i> .	
<b>ineo</b> (intro) . . . . .	vii. 13.		
<b>inhabito</b> (habito) . . . .	xii. 45, xiii. 32.		
<b>inlelo</b> (committo) . . . .	ix. 16.		
<b>inludo</b> (deludo) . . . . .	ii. 16, cf. <i>ffi</i> .		
<b>innullo</b> (sperno, contemno).		ix. 12.	
<b>inpingo</b> (offendo) . . . .	vii. 25 = <i>f</i> , 27 = <i>f</i> .		
<b>inpono</b> . . . . .	xiii. 48 (educo) . . . .	viii. 14.	
<b>inquiro</b> . . . . .		ix. 14, but cf. 16.	

	<i>St. Matthew.</i>	<i>St. Mark.</i>	<i>Exceptions.</i>
<b>inrideo</b> . . . . .	ix. 24=f.	x. 34, xv. 20, 31=d.	
<b>insequor</b> (consequor).	v. 7 . . . . .		
<b>insero</b> (? <i>insefuit cod.</i> ).	. . . . .	ix. 2.	
<b>intueor</b> (respicio, considero, &c.).	vi. 26, 28.	x. 21 ( <i>inuitus cod.</i> )=f, xiv. 67, cf. a.	Mark x. 27.
<b>inaquosus</b> (aridus) . .	xii. 43=d.		
<b>indignatus</b> (iratus, &c.)	ii. 16 . . . . .	x. 14=a f al. 41=d al. xii. 9, xiv. 4, cf. 5.	
<b>indigno</b> . . . . .	. . . . .	x. 41.	
<b>indumentum</b> . . . . .	vi. 25 . . . . .	. . . . .	see vestimentum.
<b>infatuatus</b> . . . . .	v. 13=d.		
<b>infirmis</b> (-mus) . . . . .	. . . . .	xiv. 38.	
<b>iniuria</b> (invidia) . . . .	. . . . .	xv. 10.	
<b>inlotus</b> ( <i>inlutus cod.</i> , non lotus).	xv. 20=d.		
<b>inopia</b> (penuria) . . . . .	. . . . .	xii. 44.	
<b>insidiæ</b> (dolus) . . . . .	. . . . .	xiv. 1 ( <i>infidiis cod.</i> ).	
<b>intelligo</b> . . . . .	vii. 3 ( <i>συννοεῖν</i> , vides), xii. 7 ( <i>scio</i> )		
<b>interficio</b> (occido) . . . .	ii. 16=d, xiv. 5 . . . . .	. . . . .	Mark ix. 31 = b df, xii. 3, 5, 8 = rel. xiv. 1 = rel.
<b>interitus</b> (perditio) . . .	vii. 13.		
<b>interrogo</b> : see compound for sample verbs.	x. 11 = rel. xii. 10 = rel.	x. 17, xv. 2, 4, 44 . . . . .	see quaero.
<b>introeo</b> (intro, &c.) . . . .	ii. 11, v. 20, vi. 6, vii. 13, 21 bis, viii. 2, 8, x. 6 = d f ff, 11 = d f ff, 12 = d f, xii. 4 = b d, 29 = d ff, 45 = d.	ix. 25, x. 15, xi. 15 = a f, xiv. 14 = d f, xv. 43.	Mark ix. 45 venio, x. 23 (intro = a).
<b>invicem</b> (inter se, &c.) . . .	. . . . .	ix. 34 (ad inv.), 50 (in illa vicem <i>cod.</i> ), x. 26, xii. 7 (ad inv.) = b d.	
<b>iste</b> (hic) . . . . .	iii. 9 = rel. iv. 3 = rel. vii. 28, ix. 26, x. 5, 23 = a b f ff, x. 42 = b f ff, xi. 25 ( <i>iusta cod.</i> ), xii. 32, 41 = a b f, 42 = a b f, xiii. 34, 56 = b f ff.	xi. 29, 33, xii. 10 ( <i>ipsam cod.</i> ), 12, 16, 40, xiii. 4 = b, 29, 30, xiv. 6, 9, 58 ( <i>siut cod. for istut</i> ), xiv. 71 = d.	Matt. i. 21, vi. 33, vii. 12, viii. 9, ix. 28, x. 2, 22, xii. 23, 24, xiii. 19, 22, 23, 51, xiv. 2, 15, Mark xii. 11, cf. d, xiv. 44 ( <i>instances of hic</i> ).
<b>ita</b> (sic) . . . . .	xii. 40 ( <i>itaque cod.</i> ) = a, 45 = d, xiii. 40 = d, 49.	xiii. 29 (? <i>ut cod.</i> ).	
<b>ita</b> (utique, etiam) . . . .	ix. 28, xi. 9, xiii. 51, xv. 27 = ff.		
<b>itaque</b> (ergo) . . . . .	i. 17, iii. 8, v. 48, vi. 9, 34, ix. 38 = a.	. . . . .	Matt. xii. 12.
<b>jubeo</b> . . . . .	i. 24 ( <i>præcipio</i> ), viii. 4, 18 = rel. xiv. 9 = rel.	x. 4 ( <i>permitto</i> ) . . . . .	Mark x. 49.
<b>iusjurandum</b> (juramentum)	v. 33, xiv. 7 = d ff, 9 = d ff.		

	<i>St. Matthew.</i>	<i>St. Mark.</i>	<i>Exceptions.</i>
juvenculus (juvenis) . . . . .	. . . . .	xiv. 51.	
juventa (juventus) . . . . .	. . . . .	x. 20.	
juxta . . . . .	xiii. 4.		
latenter (occulte, tacite, &c.) . . . . .	i. 19, ii. 7, cf. Jo. vii. 10 e.		
libens (promptus) . . . . .	. . . . .	xiv. 38.	
loco (trado, &c.) . . . . .	. . . . .	xii. I = <i>a f.</i>	
locus . . . . .	. . . . .	xii. 39 (cubitus) = <i>e.</i> xiv. 32 (praedium).	
longinquo, de (a longe)	. . . . .	xi. 13, xiv. 54, xv. 40.	Mark xii. 34 (longe).
loquor (dico) . . . . .	. . . . .	xi. 23.	
lorea (pellicia) . . . . .	iii. 4.		
lucide (clare) . . . . .	. . . . .	viii. 25.	
lumen (lux) . . . . .	iv. 16 <i>bis = d.</i> , v. 14 = <i>d.</i> , 16 = <i>d</i> Cypr. x. 27 = <i>rel.</i>		
magis (potius) . . . . .	x. 6 = <i>d.</i> , 28 = <i>df.</i>	xv. 11 = <i>rel.</i>	
magistratus (praeses) . . . . .	x. 18 . . . . .	. . . . .	Mark xiii. 9, (potestas).
magnus (major) . . . . .	. . . . .	x. 43.	
major natu (senior) . . . . .	. . . . .	viii. 31 (cf. Luke vii. 3 e, xx. 1 e.	Mark xi. 27, xiv. 43, 53, xv. 1.
major . . . . .	xi. 11, xiii. 32 . . . . .	x. 42, cf. <i>d.</i>	
malacia (tranquillitas, cf. Caes. <i>B.G.</i> iii. 15).	viii. 26.		
maledicere (improperare, &c.) . . . . .	xi. 20.		
malorum (δένδρον, arborum). . . . .	iii. 10.		
mandatum . . . . .	. . . . .	x. 5, 19 = <i>a.</i> , xii. 28 = <i>a.</i>	
mando . . . . .	. . . . .	x. 3.	
manduco . . . . .	xi. 18, 19, xii. 1, 4 <i>bis</i> , xiv. 16.	viii. 9 = <i>rel.</i> xi. 14 = <i>b d f.</i> , xiv. 12 = <i>d f.</i> , 14 = <i>d f.</i> , 18 <i>bis</i> = <i>d f.</i> , 22 <i>bis</i> = <i>d f</i> 1°.	
maneo . . . . .	. . . . .	xiv. 34 (sustineo).	
manufactum . . . . .	. . . . .	xiv. 58 <i>bis</i> = <i>d</i> 1°.	
mare (fretum) . . . . .	viii. 18, 28.		
mendicium . . . . .	. . . . .	x. 46 (mendicans).	
messis . . . . .	. . . . .	xiii. 28 (aestas).	
metuo, metus (timeo, timor). . . . .	i. 20, x. 26, 28 2°, 31.	xi. 32 . . . . .	Matt. ii. 22, ix. 8, x. 28 1°, xiv. 5.
in metu esse . . . . .	. . . . .	ix. 6 . . . . .	Mark ix. 32, xi. 18, xii. 12, xiii. 7, xvi. 6, stupeo.
mitto . . . . .	. . . . .	xi. 7 (impono), xii. 41 <i>bis</i> = <i>a d.</i> , 42 = <i>rel.</i> , 43 <i>bis</i> = <i>d.</i> , a b 1°, xv. 24 = <i>rel.</i>	Mark xvi. 5, hebetes factae sunt.
moechor . . . . .	. . . . .	x. 11 = <i>a d.</i> , 12 = <i>rel.</i>	Mark x. 19.
moriior, mortuus (defunctus, &c.) . . . . .	ii. 15, 19, 20 = <i>d.</i> , ix. 18 = <i>d.</i>	xii. 21 = <i>b d.</i> , 22 = <i>d.</i> , xv. 44 <i>bis</i> = <i>n.</i>	Mark xii. 20, decessit.

	<i>St. Matthew.</i>	<i>St. Mark.</i>	<i>Exceptions.</i>
<i>mulier</i> (uxor) . . . . .	. . . . .	x. 7, xii. 19 . . . . .	<i>see</i> <i>uxor</i> .
<i>multiloquus esse</i> (multum loqui)	vi. 7.		
<i>multum</i> (frequenter) . . . . .	ix. 14, cf. <i>d</i> .		
<i>multus</i> (copiosus) . . . . .	v. 12.		
<i>natio</i> (gens) . . . . .	vi. 32, x. 5, 18 . . . . .	x. 33, 42.	
„ (generatio) . . . . .	xi. 16, xii. 41, 42, 45.	viii. 38, ix. 19.	
<i>navis</i> (navicula) . . . . .	viii. 23, 24, ix. 1 = <i>d</i> , xiii. 2 = <i>d ff</i> , xiv. 13 = <i>ff</i> .		
<i>necessarium esse</i> aliqui.	vi. 8.		
<i>neco</i> (morte adicio) . . . . .	x. 21 (neg- <i>cod</i> .) . . . . .	xiii. 12, xiv. 55.	
<i>nempe</i> . . . . .	xii. 28.		
<i>nequam</i> (malus) . . . . .	v. 11, 39, vii. 11, ix. 4, xii. 34, 35 <i>ter</i> , 39, 45 <i>bis</i> , xiii. 19.	. . . . .	Matt. xiii. 38, 48, 49.
<i>nimis</i> (valde) . . . . .	ii. 10, 16, iv. 8, viii. 28 = <i>a b f ff</i> .	ix. 3 = <i>f</i> Vulg. xvi. 4.	
<i>non solum</i> (nescio): <i>see</i> <i>under</i> <i>scio</i> .			
<i>non</i> (ne) . . . . .	iii. 9.		
„ (nonne) . . . . .	. . . . .	xiii. 2.	
<i>novello</i> (planto, &c.) . . . . .	. . . . .	xii. 1.	
<i>numquam</i> . . . . .	. . . . .	ix. 25 (ne <i>b d</i> , nec amplius <i>a</i> ), xi. 14 = <i>a f</i> , xiii. 19, 20.	
<i>nuptior</i> . . . . .	. . . . .	xii. 25 (nubor).	
<i>oblectamentum</i> (voluptas).	xiii. 22.		
<i>obsecro</i> (rogo) . . . . .	viii. 5, 31, 34, xv. 23 = <i>e</i> .	viii. 22, 32, x. 17 (with <i>genibus</i> ).	Matt. ix. 38.
<i>observo</i> (custodio) . . . . .	vi. 1 (ad <i>tendo</i> ) . . . . .	x. 20 = <i>rel</i> . . . . .	Mark xv. 25.
<i>obturo</i> . . . . .	xiii. 15.		
<i>occupo</i> (comprehendo) . . . . .	. . . . .	xiv. 48.	
<i>odibilis</i> (odio) . . . . .	x. 22 . . . . .	xiii. 13.	
<i>offero</i> . . . . .	. . . . .	xiii. 11.	
<i>opinio</i> ( <i>doxh</i> ) . . . . .	iv. 24 = <i>rel</i> . xiv. 1 = <i>d ff</i> .	xiii. 7 = <i>rel</i> .	
<i>optimus</i> (bonus) . . . . .	. . . . .	x. 17, 18 <i>bis</i> .	
<i>opus esse</i> (desiderare, &c.).	ix. 12 = <i>rel</i> . . . . .	xiv. 63 . . . . .	<i>see</i> <i>necessarium</i> .
<i>orbis terrae</i> (mundus) . . . . .	. . . . .	xiv. 9.	
<i>origo</i> (constitutio mundi, initium saeculi)	xiii. 35 = <i>e</i> .		
<i>ostendo</i> (demonstro) . . . . .	iii. 7, iv. 8 = <i>rel</i> . . . . .	xiv. 15 = <i>a</i> . . . . .	Matt. viii. 4.
<i>pacatus esse</i> ( <i>εἰρηεῖω</i> , pacem habere)	. . . . .	ix. 50.	
<i>palla</i> (sindon) . . . . .	. . . . .	xiv. 51, 52, xv. 46 <i>bis</i> .	
<i>par</i> (aequalis) . . . . .	. . . . .	xiv. 56, 59.	
<i>paropsis</i> (catinus) . . . . .	. . . . .	xiv. 20 = <i>d</i> .	
<i>parturitio</i> . . . . .	. . . . .	xiii. 8 (dolor).	

	<i>St. Matthew.</i>	<i>St. Mark.</i>	<i>Exceptions.</i>
patior . . . . .	vi. 13 (= <i>permit</i> ), xi. 12.		
paveo . . . . .		xiv. 33 = <i>df.</i>	
per (verbs compounded with)—			
percipio . . . . .	xi. 14 = <i>f.</i>		
percutio (caedo) . . . . .		xiv. 65.	
perfero . . . . .		ix. 17, <i>but cf.</i> 19, 20.	
perficio (consummo) . . . . .	xi. 1 . . . . .	xiii. 4.	
perfundo . . . . .		xiv. 3 (infundo, effundo).	
persuadeo . . . . .		xv. 11.	
pertinere ad (curo) . . . . .		xii. 14 = <i>a.</i>	
pertranseo . . . . .	xii. 43.		
pervigilo . . . . .		xiii. 33.	
peregrinor (peregre proficisci, ire)		xii. 1, xiii. 34 = <i>e.</i>	
plango (lugeo) . . . . .	v. 5 = Cypr. . . . .		Matt. ix. 15.
plebs (populus) . . . . .	ii. 4, iv. 16 . . . . .		Mark xiv. 2, xv. 11.
ploratio (fletus) . . . . .	ii. 18, viii. 12, xiii. 42, 50 = <i>e.</i>		
ploro (fleo) . . . . .		xiv. 72.	
pluris (meliores) . . . . .	x. 31.		
poenas do (male torqueor)	viii. 6.		
poeniteor, -iteo (poenitentiam ago)	iii. 2, cf. xii. 41 (penitenturunt <i>cod.</i> ). xi. 21.		Matt. xi. 20.
polliceor (promitto) . . . . .		xiv. 11.	
pontifex, pontifex (princeps sacerdotum, sacerdotes, summi sac. &c.).		x. 33, cf. <i>a.</i> , xi. 18 = <i>a.</i> , 27, cf. <i>a.</i> , xiv. 1 = <i>a.</i> , 10, cf. <i>a.</i> , 11, 43, 53, 54, 60, 61, 63, 66, xv. 1, 3 = <i>a.</i> , <i>comp. e passim.</i>	Matt. ii. 4.
populus (turbae) . . . . .	vii. 28, viii. 1 . . . . .	xi. 18, xii. 12, xv. 11.	Matt. viii. 18, xi. 7, xii. 23, xiii. 2 <i>bis</i> , 34, xiv. 5, 13, 14, 15, 31, 32, 33, 35 ( <i>instances of turbae, turba</i> ).
portenta (prodigia, &c.) . . . . .		xiii. 22, <i>potentia cod. but cf. Cypr. Ad Fortun.</i> 11.	
porto ( <i>carry</i> ) . . . . .		xiv. 13.	
,, ( <i>wear</i> ) . . . . .	xi. 8.		
posco (peto) . . . . .	v. 42, vi. 8, vii. 11.		Matt. vii. 7, 8. Mark xv. 43.
postea (amplius) . . . . .		xv. 5.	
postriduum (post tres dies, post tertium diem).		x. 34, xiii. 2 = <i>e</i> Cypr. xiv. 58.	
postulo (peto) . . . . .	vii. 10 . . . . .	xv. 6 . . . . .	Matt. xiv. 7.
potentior (dominor, &c.) . . . . .		x. 42.	
potestas . . . . .		xiii. 9 (praeses).	
poto (potum do) . . . . .	x. 42 = <i>d.</i> . . . . .	ix. 41 (puto <i>cod.</i> ), xv. 36.	
praecedo . . . . .		xi. 9 = <i>a.</i> , xiv. 28 = <i>rel.</i>	

	<i>St. Matthew.</i>	<i>St. Mark.</i>	<i>Exceptions.</i>
<b>praesumo</b> (praevenio) . . . . .	xiv. 8.		
<b>praesumptio</b> (cogitatio) . . . . .	xii. 25.		
<b>praetereo</b> (transeo) . . . . .	iv. 18, ix. 27, xiv. 15 = <i>rel.</i>	xi. 20, xv. 29 = <i>d</i>	<i>see transeo.</i>
<b>praetorium</b> (atrium) . . . . .		xiv. 54, 66, xv. 1, 16.	Mark xiv. 68, <i>atri cod.</i>
<b>pregnans sum</b> (in utero concipio) . . . . .	i. 23 . . . . .		Mark xiii. 17, in ventre habeo.
<b>pressura</b> (tribulatio) . . . . .	xiii. 21, <i>comp. e Cypr. passim.</i>		Mark xiii. 19 = <i>rel.</i> 24 = <i>rel.</i>
<b>pretium</b> (λύτρον, redemptio). . . . .		x. 45 (prollium <i>cod.</i> ).	
<b>primo</b> (primum) . . . . .	vi. 33, vii. 5, xiii. 30.	ix. 11 . . . . .	Matt. viii. 21.
<b>prius</b> . . . . .		xiii. 10.	
<b>priusquam</b> (antequam). . . . .	vi. 8.		
<b>pro</b> (verbs compounded with)—			
<b>prodeo</b> . . . . .		x. 17, xiii. 1 (proderet <i>cod.</i> ).	
<b>prodo</b> (trado) . . . . .		xiv. 10 = <i>d</i> . . . . .	Matt. x. 4, 17, 21. Mark ix. 31, xiv. 11, 18, 21, 41 <i>bis</i> , 44 ( <i>instances of trado</i> ).
<b>produco</b> . . . . .		viii. 23 = <i>a</i> , ix. 3 (facio).	
<b>proficiscor</b> . . . . .	x. 14 . . . . .	ix. 30, x. 1 . . . . .	Mark x. 17, <i>cf. a.</i>
<b>progredior</b> . . . . .	iv. 21.		
<b>provulgo</b> (divulgo, pervulgo). . . . .	xii. 16.		
<b>profano</b> (violo) . . . . .	xii. 5.		
<b>profetatio</b> . . . . .	xiii. 14.		
<b>profetor</b> (prophetizo) . . . . .		xiv. 65.	
<b>propterea</b> (ideo) . . . . .	vi. 25, xii. 27, 31, xiii. 13 = <i>f</i> , 52 = <i>f</i> , xiv. 2.		
<b>propter hoc</b> . . . . .		x. 7, xii. 24 = <i>a</i> .	
<b>prostratus</b> (procidens) . . . . .	ii. 11, iv. 9.		
<b>proximo</b> ( <i>verb</i> ) . . . . .		xiii. 28 ( <i>cp. pp. cccxlvii f.</i> ), Jas. iv. 8 <i>m</i> .	
<b>proximum tibi</b> (proximum). . . . .	v. 43 = <i>Cypr.</i> . . . . .	xii. 31.	
<b>puer</b> (infans) . . . . .		x. 14 = <i>b d</i> , 15 = <i>b d</i> .	Matt. xii. 18. Mark x. 13 = <i>a</i> .
<b>pueritia</b> (infantia) . . . . .		ix. 21.	
<b>pullus</b> (— asinae) . . . . .		xi. 2 = <i>d f</i> .	
<b>punio</b> (torqueo) . . . . .	viii. 29, <i>cf. poenas do for torqueo.</i>		
<b>pusillum</b> (paululum) . . . . .		xiv. 35, 70 = <i>d</i> .	
<b>pusillus</b> (modicus) . . . . .	viii. 26.		Matt. vi. 30.
<b>quaero</b> (interrogo, &c.) . . . . .	ii. 4, 8, vi. 32 (33 = <i>rel.</i> ), vii. 7 and 8 <i>rel.</i> xii. 39 = <i>rel.</i> 43 = <i>a b d f</i> , 46 = <i>a b d f</i> , xiii. 45 = <i>rel.</i>		
<b>quantus</b> (qualis) . . . . .	viii. 27.		
<b>quare</b> . . . . .	ix. 4, 11 = <i>rel.</i> 14 = <i>rel.</i> xiii. 10 = <i>rel.</i>	ix. 11, 28 = <i>a d f</i> , xiv. 4.	



	<i>St. Matthew.</i>	<i>St. Mark.</i>	<i>Exceptions.</i>
quasi (tamquam) . . .	vii. 29, ix. 36, xiv. 5.	viii. 24, x. 15. xii. 25, xiv. 48.	Mark ix. 26, velut.
quasso (frango) . . .	. . . . .	xiv. 3.	Mark xiv. 31 <i>cf. df, see</i>
qui (for et ille) . . .	. . . . .	ix. 10. . . . .	ille autem.
„ (for quia) . . . . .	xi. 25 = <i>df</i> , xii. 42.	ix. 40, x. 43, xiii.	Matt. x. 32.
„ (for quicumque) . . .	v. 41 = <i>a d</i> , x. 42, xii. 32, 50.	11 = <i>d</i> , xiv. 44 = <i>df</i> , xv. 6.	Mark ix. 37.
„ (for quis) . . . . .	. . . . .	viii. 34, xi. 3, 16, xiii. 21.	Mark xi. 25.
qui in caelis, qui cum eo (without est or erant).	v. 45, 48, vi. 9, 14, vii. 21, x. 32, 33, xii. 3 = <i>d</i> , 4 = <i>d</i> .	. . . . .	Mark xi. 25.
quia omitted before quotation.	viii. 17 = <i>ff</i> .	. . . . .	
quoad usque (donec) . .	ii. 13, v. 18 <i>bis</i> , x. 11, xiii. 33.	xii. 36, xiii. 30 . .	Matt. x. 23.
quomodo (sicut) . . . .	v. 48, vi. 2, 29, x. 25 <i>bis</i> , xi. 23, xii. 40, xiii. 40.	x. 23 (quam). xiii. 34 = <i>e</i> , <i>cf. a</i> .	
quoniam (quia) . . . . .	ii. 16 = <i>a b ff</i> , v. 20, 21, 27, 33, 34, 35 <i>bis</i> , 36, 45, vi. 5, 26 = <i>rel.</i> viii. 11, ix. 6 = <i>b d f</i> , 36 = <i>f</i> , x. 7 = <i>d</i> , 34, xi. 21, 26 = <i>a b d f</i> , xii. 5 = <i>ff</i> , 31, 36 = <i>rel.</i> xiii. 16 <i>bis</i> , 17, xiv. 5, xv. 32 = <i>ff</i> .	xiv. 25 . . . . .	Matt. iii. 9 = <i>df</i> , v. 38, 43, vi. 29, xi. 23, xii. 41. Mark xiv. 69.
quousque . . . . .	. . . . .	ix. 19 <i>bis</i> = <i>a</i> .	
ramulus (ramus) . . . .	xiii. 32.	xiv. 47.	
rapio (of drawing a sword).	. . . . .	. . . . .	
recedo (discedo) . . . .	vii. 23 . . . . .	. . . . .	Matt. ix. 24 = <i>df</i> .
recumbo (discumbo) . .	ix. 10 <i>bis</i> = <i>a b</i> , xv. 35 = <i>b ff</i> .	xiv. 18.	
relinquo (discedo a, &c.)	. . . . .	x. 12 . . . . .	Mark xii. 12, dimitto, xv. 34, derelinquo.
remitto . . . . .	iv. 22 (for relinquo), vi. 12, 14, 15, viii. 22 = <i>a b</i> , ix. 2 = <i>a b ff</i> , 5 = <i>a</i> , xii. 31 = <i>rel.</i> 32 <i>bis</i> , xv. 32.	x. 11, xi. 25 = <i>a</i> , xv. 6, 9.	Matt. viii. 15, ix. 6. Mark xi. 25 2°, xv. 8, 11, 15.
reputo (cogito) . . . . .	. . . . .	viii. 16.	
requiesco . . . . .	xi. 28, <i>cf. f</i> .	. . . . .	
resolvo . . . . .	xv. 32, <i>cf. d</i> . . . .	xiii. 2 (dissolvatur e Cypr.).	<i>see excito</i> .
resuscito . . . . .	. . . . .	xii. 19, 21 = <i>rel.</i> . .	Matt. xi. 25, 27.
retego (revelo) . . . .	x. 26 . . . . .	. . . . .	
retiaculum (retia, sagina).	xiii. 47.	. . . . .	
retracto . . . . .	. . . . .	ix. 33 . . . . .	Mark ix. 34, disputo.
retro . . . . .	. . . . .	xiii. 16 = <i>d</i> .	

	<i>St. Matthew.</i>	<i>St. Mark.</i>	<i>Exceptions.</i>
reus (vinctus, &c.) . . .	xii. 5 (sine crimine)	xv. 6.	
rusticus (agricola, colonus).		xii. 1, 2, 7, 9.	
sacculus (cilicium) . . .	xi. 21 = <i>d.</i>		
sacerdos . . . . .	ii. 4, xii. 5 = <i>rel.</i>	xiv. 47 (pontifex, &c.)	
sacramentum (mysterium).	xiii. 11.		
sacrificio (immolo) . . .		xiv. 12.	
saepe . . . . .		ix. 22 (super <i>cod.</i> ).	
saeculum (aevum) . . .		x. 30, <i>bis</i> cf. <i>a f.</i> , xiii. 30 (generatio <i>a d.</i> ).	
salvo (salvum facio, &c.).	i. 21, viii. 25 = <i>ff.</i> , ix. 21 = <i>d.</i> , 22 = <i>d.</i> , x. 22.	viii. 35 <i>bis</i> = <i>a.</i> , x. 26, 52, xiii. 13, 20, xv. 30 = <i>n.</i> , 31 <i>bis</i> = <i>n.</i>	
sarcina (onus) . . . . .	xi. 30.		
sata . . . . .	xiii. 33 = <i>ff.</i>		
satago . . . . .		xiii. 11 (sollicitus esse).	
satio . . . . .		viii. 8 = <i>a.</i>	
scandalum patior . . . . .		xiv. 27 = <i>a.</i>	Matt. xiii. 57. Mark xiv. 29.
scio . . . . .	vii. 11, ix. 30 = <i>rel.</i>	x. 42 = <i>rel.</i> , xi. 32 = <i>rel.</i> , xii. 12 (cognovi), 15 = <i>a.</i> , xiii. 29 = <i>rel.</i> , 32 = <i>d f.</i> , xv. 10 = <i>d.</i>	
non scio (nescio) . . . . .		xi. 33, xii. 24, cf. <i>a.</i> , xiv. 40 (ignoro).	Mark xiv. 71, non novi <i>a k.</i> , nescio <i>d.</i>
secedo (abeo, &c.) . . .	ii. 14 = <i>d ff.</i>		
secreto . . . . .		x. 10, xiii. 3 = <i>a.</i>	
secundum consuetudinem (sicut consueverat).		x. i.	
segrego (separo) . . . . .	xiii. 49 = <i>d.</i>		<i>see separo.</i>
semino (sero) . . . . .	vi. 26.		
sempiternus . . . . .		xi. 14 = <i>a.</i>	
sensate . . . . .		xii. 34 (sapienter) = <i>a.</i>	
separo . . . . .		x. 9, cf. <i>a f.</i>	Matt. x. 35 = <i>ff.</i> , xiii. 49 = <i>d.</i>
sermo (verbum) . . . . .	vii. 28, x. 14 = <i>rel.</i> , xii. 37 <i>bis.</i>	viii. 32, ix. 10, x. 22, 24, xi. 29, xii. 13.	
serotinus . . . . .		xi. 11 = <i>a.</i>	
serum . . . . .	viii. 16, xiv. 15 = <i>ff.</i>	xi. 19 (sero <i>a.</i> ), xiv. 17 (sero <i>a.</i> ), xv. 42 (sero <i>n.</i> ).	Mark xiii. 35, verum vespera <i>cod.</i> ( <i>but see</i> p. xcviij).
sessio . . . . .		xii. 39 = <i>e.</i>	
si non (nisi) . . . . .	v. 20.		
si quo minus (alioquin)	vi. 1, ix. 17.		
similitudo (parabola)	xiii. 3, 10, 13, 18, 24, 31, 33, 34 <i>bis.</i> , 35, 36, 53 = <i>rel.</i>	xii. 1, 12, xiii. 28 = <i>a.</i>	
simulo . . . . .	vi. 8 = <i>a b d f.</i> , vii. 24 = <i>f.</i> , 26, xi. 16 = <i>d (f)</i> , xiii. 24 (simil- <i>cod.</i> ).		
singularis (seorsum) . . .	xiv. 13.		

	<i>St. Matthew.</i>	<i>St. Mark.</i>	<i>Exceptions.</i>
<b>singulis . . . diebus</b> (per diem).		xv. 6.	
<b>solus cum solis</b> . . . . .		ix. 2.	
<b>solvo</b> (destruo) . . . . .		xv. 29.	
<b>specto</b> (video, expecto) . . . . .		xv. 40.	
<b>spero</b> (expecto) . . . . .	xi. 3 . . . . .	xv. 43.	
<b>spina</b> ( <i>σπίνα</i> , lumbus) . . . . .	iii. 4.		
<b>spondeo</b> (promitto) . . . . .	xiv. 7.		
<b>stipula</b> (festuca) . . . . .	vii. 3, 4, 5.		
<b>stupro</b> (metuo, &c.) . . . . .	xiii. 54 (miror) . . . . .	xvi. 6.	
<b>subito</b> ( <i>see continuo</i> ) . . . . .		ix. 8, xiii. 36 = <i>a e</i> .	
<b>subsanno</b> (cf. <i>Tert. adv. Jud. II</i> ).		xv. 32.	
<b>substantia</b> . . . . .		ix. 49 ( <i>ὄβρια</i> for <i>θυσία</i> )	
<b>summum</b> . . . . .		xiii. 27 (anguli <i>a</i> ) = <i>d</i> .	
<b>super</b> . . . . .	ii. 9 (supra), iv. 6 (in), vi. 19 = <i>f</i> , vii. 24, 26, ix. 2, x. 21, 24, cf. <i>rel.</i> xi. 29 = <i>rel.</i> xii. 18 = <i>rel.</i> xiii. 14 = <i>d</i> , xiv. 14, xv. 35 = <i>f</i> .	ix. 12 ( <i>ἐπι</i> ), x. 22, 24, xi. 7, 18 = <i>b d f</i> , xii. 17 = <i>a d</i> , 26 = <i>b</i> , xiii. 8 = <i>a</i> , 12, xiv. 35 = <i>rel.</i>	Matt. ix. 6 in, x. 27, 29, 34, xiii. 20.
<b>super</b> (compounds of) —			
<b>superpono</b> . . . . .		viii. 23, x. 16, xv. 17, 36.	
<b>superscriptio</b> (in-scriptio).		xv. 26.	
<b>supersemino</b> . . . . .			Matt. xiii. 25, supersemino <i>a b d</i> , semino <i>e k</i> .
<b>supersum</b> . . . . .		viii. 19.	
<b>suppedaneum</b> . . . . .	v. 35 = <i>d</i> .	xii. 36 (scabellum), xiv. 15, clerical error for suppeterraneum.	
<b>surdus</b> ( <i>καφός</i> , mutus) . . . . .	xii. 22.		
<b>suspendo</b> . . . . .		ix. 42.	
<b>suspicio</b> . . . . .		viii. 24.	
<b>sustineo</b> (persevero, &c.) . . . . .	vi. 24 (patior) = <i>ff</i> , x. 22, cf. <i>d</i> .	ix. 19, xiii. 13 = <i>d</i> .	
<b>susum</b> , s (a summo) . . . . .		xv. 38 (acutu <i>cod</i> ).	
<b>symphoniacus</b> (tubicen)	ix. 23 = <i>d</i> .		
<b>taedium facere</b> (molestus esse).		xiv. 6 (illic aedium <i>cod. for illi taedium</i> ).	
<b>taedium pati</b> . . . . .		xiv. 33 (taedere <i>f</i> , acediari <i>a</i> ).	
<b>talis</b> . . . . .		ix. 37 (hujusmodi).	
<b>tamquam</b> . . . . .		xii. 31 = <i>a</i> , 32 = <i>rel.</i>	
<b>tantus</b> ( <i>for talis</i> , cf. <i>quantus for qualis</i> ).	ix. 8 = <i>b</i> . xiii. 32 = <i>a</i> .		
<b>te</b> ( <i>for teipsum</i> ) . . . . .		xii. 31, 32.	
<b>tego</b> (operio, <i>see also circumtego</i> , &c.) . . . . .	viii. 24.		
<b>tenebrico</b> (obscurus).		xiii. 24 (cf. contenebricavit <i>d</i> , tene-gavit <i>e</i> ).	

	<i>St. Matthew.</i>	<i>St. Mark.</i>	<i>Exceptions.</i>
testimonium dico (testor).	. . . . .	xiv. 56 = <i>d.</i>	
tinguo (intingo) . . . . .	. . . . .	xiv. 20.	
torcular . . . . .	. . . . .	xii. 1 = <i>a i.</i>	
totus (omnis, universus).	ii. 3, iii. 5, iv. 23 = <i>rel.</i> 24 = <i>rel.</i> ix. 26 = <i>d.</i>	xi. 18 = <i>a,</i> xiv. 9, 55 (sotum <i>cod.</i> ) = <i>a,</i> xv. 1.	
totum, in (omnino) . . . . .	v. 34.		
trans . . . . .	. . . . .	x. 1 = <i>ff.</i>	
transeo (praeterco) . . . . .	v. 18 = <i>d,</i> viii. 28 = <i>rel.</i> ix. 9 = <i>rel.</i>		
transferre se . . . . .	viii. 34, xi. 1, xiii. 53 ( <i>without se</i> ).		
transgredior . . . . .	xii. 9.		
translatio (transmigration).	i. 17.		
tremor . . . . .	. . . . .	xvi. 8.	
triduo (in tribus diebus, see also postriduum).	. . . . .	xv. 29 = <i>n.</i>	
vacuus (otiosus) . . . . .	xii. 36 = <i>d.</i>		
valetudo (languor, &c.).	iv. 23, ix. 35, x. 1 (cf. Mark iii. 15 <i>e</i> ).	. . . . .	Matt. viii. 17.
vallum . . . . .	. . . . .	xii. 1 (saepes).	
vas (alabastrum, ampulla)	. . . . .	xiv. 3.	
vehementius (magis) . . . . .	. . . . .	x. 26.	
velut . . . . .	. . . . .	ix. 26.	
venio de (exco, egredior de).	. . . . .	xi. 19.	
venio ( <i>in phrase tempus veniet for sit</i> ).	. . . . .	xiii. 33.	
venturus . . . . .	. . . . .	x. 30 = <i>a b d.</i>	
vester, peculiar use of . . . . .	. . . . .	ix. 42 = <i>a.</i>	
vestimentum . . . . .	v. 40 (pallium) = <i>d,</i> ix. 20 = <i>rel.</i> 21 = <i>rel.</i>	xiii. 16 = <i>a,</i> xiv. 63 = <i>rel.</i> xv. 20 = <i>d,</i> 24 = <i>d n.</i>	Matt. vi. 25 Indumentum, 28 vestitus, vii. 15.
vestio (induo, &c.) . . . . .	vi. 31 . . . . .	xv. 17, 20.	
veto (prohibeo) . . . . .	. . . . .	ix. 38, 39, x. 14.	
vim patior . . . . .	xi. 12 = <i>ff.</i>		
vinarius (potator) . . . . .	xi. 19.		
vincio (alligo) . . . . .	xii. 29 (vincat <i>cod.</i> ), xiv. 3.		
vires . . . . .	. . . . .	xii. 30 = <i>a b ff, i.</i>	
visus est (apparuit) . . . . .	. . . . .	ix. 4 = <i>a.</i>	
vitis . . . . .	. . . . .	xiv. 25 (visis <i>cod.</i> ) = <i>df.</i>	
unguento ( <i>verb</i> ) . . . . .	. . . . .	xiv. 8.	
unusquisque (omnes) . . . . .	. . . . .	xii. 44, xiii. 34 (quisque = <i>a e</i> ).	
volatilia (volucres, aves)	vi. 26 = <i>rel.</i> viii. 20, xiii. 4, 32.		
voluto (advolvo) . . . . .	. . . . .	xv. 46.	
usque modo . . . . .	xi. 12 . . . . .	. . . . .	Mark xiii. 19, cf. <i>d.</i>
usque nunc . . . . .	. . . . .	xiii. 19.	
ut (ita ut) . . . . .	. . . . .	viii. 25. . . . .	Mark ix. 26.
uxor (conjug) . . . . .	i. 20 = <i>d,</i> Cypr. <i>Test.</i> ii. 7. (codd. LMB).		

It may be well to recall the plan on which the foregoing lists have been constructed. They do not profess to be exhaustive, though it is believed that many words will be found to be exhaustively treated. The main object has been to secure accuracy as far as they go, and to guard against conveying a false impression. It is with this view that a separate column has been made for 'exceptions,' and that special care has been taken to note any instances of agreement between *k* and the other texts that are at all of the nature of exceptions. What has been thus laid before the reader is not a sifted and digested list of words specially characteristic either of *k* or of the African text, but the rough materials for the formation of such a list. The process of defining more exactly the outlines of the African text must be left for a future occasion when what has been now done for *k* has been also done for *e* Cyprian and the other leading African authorities. It would be premature to commit ourselves to too positive conclusions, on the strength of what is as yet only a part of the evidence. At the same time there are a number of provisional conclusions which the reader will be able to draw for himself. It will not be difficult on the data before him to set down certain words and usages as really characteristic of *k*. If the number of instances is considerable, if the usage is consistent and the exceptions few, then we may be satisfied that we have found a really distinctive feature in the text that we are investigating. There are many points in which the induction will be sufficient for the area covered even without going any further. The use of two coordinate verbs for part. and finite verb, of 'cum' with subj. (in particular the phrase 'cum serum factum esset'), of 'fui' for 'eram,' of words like 'adoratio,' 'adoro,' 'claritas,' 'clarifico,' of the compounds of 'eo' (especially 'introeo' for 'intro'), of 'excludo' and 'expello' for 'eicio' (in the phrase 'excludere' or 'expellere daemonia'), of 'nequam' for 'malus,' of 'similitudo' for 'parabola,' all rest on a very broad basis, and a number of others in somewhat less degree. There are others that only need a widening of the evidence to be placed on such a basis: e. g. 'pressura' for 'tribulatio' only occurs once in *k*, and there are two exceptions in St. Mark, but when *e* and Cyprian are taken in there can be no question that the word is characteristically African. And there are yet others, where, by the nature of the case, we are confined to a single instance or to some one or two instances, in

regard to which we feel by an instinct derived from analogy, that the use probably is characteristic, though we cannot prove it: such would be, e. g. 'bucino' in Matt. vi. 2. On the other hand there are cases where the evidence does not admit of any generalization, where an impulse based on a few instances has to be suppressed in deference to the weight of the exceptions: thus, although there are a number of cases where *k* has a compound, and the European MSS. a simple verb, there is also a considerable list in which this relation is inverted, so that no general rule can be laid down: this opportunity may also be taken for putting in a caution that has not been otherwise expressly given, that, although *k* has several peculiar Graecisms both of construction and of vocabulary, the European MSS. have others which are not found in *k*, and neither family can be said to have an exceptional tendency towards them. In some cases, such as the forms 'absconsus' and 'absconditus,' and the uses of 'remitto' and 'dimitto' (though with *k* alone before us it might seem that there was a preference for 'remitto'), I have not as yet been able to discover any general principle, though I cannot help suspecting that such a principle exists: but on the whole these cases are fewer than might have been expected, and the broad distinctions of usage come out with considerable clearness.

If our lists are interrogated as to their bearing on two questions that have been previously raised, the homogeneity of the text of *k* in its different parts and the homogeneity of the African text in the two Gospels of St. Matthew and St. Mark, then I think we may reply in an affirmative not altogether without qualification. Broadly speaking the text of *k* shows the same characteristic peculiarities throughout; and, broadly speaking, the African text appears to have the same essential structure in St. Mark and in St. Matthew. But to each of these propositions there appear to be some minor exceptions. Some exceptions, indeed, are only apparent, and are due to the different contents of the later chapters of St. Mark and the earlier chapters of St. Matthew. Thus 'similitudo' occurs twelve times in St. Matthew, and only three times in St. Mark, but that is simply because the Greek equivalent only occurs those three times; to the best of my belief the word occurs nowhere in the quotations of Cyprian. In like manner 'pontifex' is frequent in St. Mark, and does not occur at all in St. Matthew, but the

interference of the high priests belongs to the later stages of the synoptic narrative. It is at first sight rather more remarkable that 'nequam' should be confined to St. Matthew, but its equivalent *πονηρός* is only found twice in St. Mark, in the chapter before that with which *k* begins. It is, however, interesting to observe that while the use of 'cum' with subj. and of two coordinate verbs (where the European texts have part. or abl. abs.) runs through both Gospels and all parts of *k*, the first use preponderates decidedly in St. Matthew, and the second in St. Mark. It is also remarkable that 'plebs' (for 'populus') and 'latenter' (for 'occulte,' 'tacite') are confined to the opening chapters of St. Matthew. Forms like 'intro' in Mark x. 23, 'tribulatio' in Mark xiii. 19, 24, are highly suspicious; and some suspicion attaches to the instances of 'occido' in St. Mark, 'languor' in Matt. viii. 17, and 'infirmitas' in Matt. x. 1. We have already seen reason to think that *k* does not present us with an absolutely pure form of the African text, and it is far from improbable that many of the exceptional uses noted in our lists are really traces of the process by which the primitive text became corrupted. I should not like to make too positive affirmations in regard to this, or in regard to the complete uniformity of the African text in St. Mark and St. Matthew; the subject is one that will be best reserved for further investigations.

## § 15. *The Palaeography and Orthography of k.*

The reader will at once be struck by the extraordinary blunders of the scribe, which will appear all the more remarkable from an examination of the MS. itself, which is written with great neatness, and evidently by a professional hand. The facsimile will show that the letters are firmly and clearly formed, and at the early date (5th century) to which the MS. is ascribed, when the specimens that have come down to us are all in bold capitals or uncials, there is no reason to think that its predecessors would be any less legible. And yet here are some of the monstrosities that have found their way into it<sup>1</sup>:—

### St. Mark.

- viii. 15. *fregerit for precepit.*
- „ 19. *eos in for cofini.*
- „ 34. *fructum for cruce[m] suã.*
- ix. 2. *insefuit for inseruit? (duxit, ducit rel.).*
- „ 48. *uerum in quo oritur for uermis non moritur.*
- „ 50. *in illa uicem for in inuicem.*
- x. 7. *inprobitas for haerebit ad.*
- xii. 16. *in tribus for inscriptio.*
- „ 30. *et sum for tuum.*
- „ 43. *gazophylachinos for gazophylachium.*
- xiii. 14. *ante profeta for a profeta.*
- „ 28. *lat for iam.*
- „ „ *neq. for tener.*

### St. Matthew.

- ii. 13. *sure et gadiume for surge et adsume.*
- v. 29. *abrode aps te exredist tibi ut sicreat for abripe (?) aps te expedit tibi ut pereat.*
- „ 39. *aterram for alteram.*
- vi. 22. *corrupta for corporis tui.*
- „ 23. *titum corruptum for totum corpus tuum.*
- vii. 15. *uestitum tum for uestitum ovium.*
- viii. 21. *isgentibus for discentibus.*
- xiii. 6. *solo autem mortu for sole autem orto.*

<sup>1</sup> Hitherto, in the portion of the Introduction for which I am responsible, *j* has been used for *i*, and *v* for *u*. The reason was that a large amount of collation was involved with editions of the last century in which these forms were adopted; and it seemed pedantic to change them where there was no guarantee of minute accuracy in other respects. In this section, and in the part that has not fallen to my share, it was more important to represent the text of the MS. exactly as it is.



## St. Mark

- xiii. 35. gallorum gallo *for* gallorum cantu.  
 xiv. 7. uobis eritis *for* uolueritis.  
 „ 58. siut *for* istut.  
 „ 66. regnus *for* petrus.  
 xv. 9. nuptis *for* uultis.  
 „ 16. continuo gentes tam cohortes *for* colligunt totam cohortem (?).  
 „ 17. coram. onam ex ponis *for* coronam ex spinis.  
 „ 20. inrisus *for* inrideŕ (?).  
 „ 34. helianm et zaphani *for* heli lama zaphani (?).  
 „ 38. acutu *for* a susū.  
 xvi. 9. et qui cum puero *for* eis qui cum petro (*see facsimile*).

## St. Matthew.

- xiii. 15. cor pori huius et auricula peius obtura *for* cor populi huius et auriculas eius obtura.  
 „ 44. absconsum sacro *for* absconso in agro.  
 „ 49. malis medise bustorum *for* malos de medio iustorum.

A few strange-looking combinations are simply due to imperfect correction, the marks of deletion being omitted. Such would be Mark xiii. 2 'alium | ut,' Matt. viii. 10 'autem disset autem,' ix. 36 'fuite-runt.' [The vertical stroke in the first of these instances and in what follows, is used to indicate the end of a line in the MS.].

Besides absolutely senseless barbarisms like most of the above, there are a number of instances where the word or phrase has more general resemblance to Latin, but is clearly wrong as it stands, and has arisen from confusion with some other word or phrase of similar appearance. Some specimens may be given, and others will be found among the examples of interchange of letters below.

## St. Mark.

- viii. 28. uere *for* uero.  
 ix. 1. uenisse *for* ueniens.  
 „ 22. super *for* saepe.  
 „ 50. panem *for* salem.  
 x. 11. dixerit *for* duxerit.  
 „ 48. comperiebant *for* corripiebant.

## St. Matthew.

- ii. 13. fugit *for* fuge or fugito.  
 v. 20. nequae *for* uestra.  
 „ 32. putem *for* autem.  
 „ 40. te tuum *for* tecum.  
 vii. 16. suis *for* uuas.  
 „ „ tribus *for* tribulis.  
 viii. 27. obaudientes *for* obaudiunt ei.

St. Mark.

- xi. 13. filia *for* folia.
- „ 13. nomen *for* non enim.
- xii. 10. ipsam *for* istam.
- „ 22. si mulier *for* similiter (?).
- xiii. 22. potentia *for* portenta (?).
- „ 29. ut *for* ita (?).
- xiv. 7. ubicum *for* uobiscum.
- „ 21. dico *for* de eo.
- „ 22. illi monet *for* illo omnes.
- „ 28. praecedamus *for* praecedam uos.
- „ 55. facta *for* falsa.
- „ 65. clarificabant *for* colaphizabant.
- „ 68. editis *for* dicis (?).
- xv. 8. custodiam *for* custoditum.
- „ 21. nomen *for* pater.
- „ 36. spoliā *for* spongiā.

St. Matthew.

- viii. 28. demonia *et for* demoniaci.
- „ 33. fugarunt *for* fugerunt.
- ix. 13. dicite *for* discite.
- „ 22. uniuersus *for* conuersus.
- „ 33. moyses *for* mutus.
- „ 36. quaestiones *for* quasi oues.
- x. 21. sibi *for* fili.
- xi. 20. longe *for* non.
- „ 25. abscondis iusta *for* abscondisti ista.
- xii. 25. dimissa *for* diuisa.
- „ 26. abis *for* stabit.
- „ 40. itaque *for* ita.
- „ 42. quae *for* quia.
- „ 45. pecora *for* peiora.
- xiii. 5. exciderunt *for* caeciderunt (?).
- „ „ habent *for* habebant.

Some of these corruptions were produced by the simple dropping of letters, of which a fuller collection of examples shall now be given. Larger omissions will be dealt with when we come to speak of the Greek text to which *k* is related. The letter or letters omitted are placed in square brackets. The dropping of one of two doubled letters or syllables forms a separate class.

Omission at the beginning of a word (Aphaeresis):—

(a) *Single letters.*

St. Mark.

- xiii. 28. [a]dgnoscitis.
- xiv. 13. [a]quae.

St. Matthew.

- viii. 12. [pl]oratio.
- xiii. 42. [e]t.

(β) *Syllables.*

- xiii. 5. [re]spondens.

- v. 35. [es]t.

## Omission at the end of a word (Apocope):—

(a) *Single letters.*

## St. Mark.

- xii. 40. domo[s].  
 xiv. 7, 24. illi[s].  
 „ 34. es[t].  
 „ 41. manu[s].  
 xv. 41. esse[t].

## St. Matthew.

- ii. 6. es[t].  
 iii. 4. illi[s].  
 v. 4. qui[a].  
 „ 24. tu[o].  
 ix. 15. illi[s].  
 xi. 16. simili[s].  
 xii. 33. au[t].  
 „ 38. farisaei[s].  
 xiii. 11. qui[a].  
 „ 57. illi[s].  
 xv. 23. pos[t].

(β) *Syllables.*

- vi. 24. ne[mo].  
 „ 29. quomo[do].  
 ix. 6. dimitte[re] or dimitte[ndi].

## Omission in the middle of a word (Ellipsis):—

(a) *Single letters.*

## St. Mark.

- x. 21. in[t]uitus.  
 xiii. 27. ele[c]tos.  
 „ „ su[m su]um.  
 „ 28. di[s]cite.  
 xiv. 32. a[d]oru (-ro).  
 xv. 29. cap[i]ta.  
 „ 35. aieba[n]t.  
 „ 38. e[s]t.  
 „ 44. mort[u]us.

## St. Matthew.

- v. 33. t[u]um.  
 vi. 2. fac[i]tis.  
 vii. 15. cau[e]te.  
 „ 21. intro[i]uit (-bit).  
 ix. 1. transf[r]etauit.  
 „ 17. no[u]um.  
 x. 23. fueri[n]t.  
 xiii. 32. adol[e]uerit.  
 xv. 23. obse[c]rauerunt.

(β) *Syllables.*

- xiv. 18. manduca[re]nt.  
 „ 72. re[me]moratus.  
 xv. 29. blasfema[ba]nt.

- v. 19. uoca[bi]tur.  
 vii. 16. tribu[li]s.  
 xiii. 5. habe[ba]nt.  
 „ 15. pori (populi).  
 xv. 31. clarifica[b]ant.

Omission of one of two doubled letters (Haplography):—

St. Mark.	St. Matthew.
ix. 50. fatu[u]m.	vi. 18. uideamini [i]eiunantes.
x. 14. illi · s · inite (illis sinite).	xiii. 31. simile [e]st.
xiv. 11. op[p]ortune.	

Corresponding to these instances of omission are others of addition or insertion. The addition of the aspirate will be treated under ‘Orthography.’ The intrusive letter or syllable is bracketed.

Addition at the beginning or end of a word (Prosthesis):—

(a) *Single letters.*

St. Mark.	St. Matthew.
ix. 43. si[c] scandaliz.	i. 18. ioses[f].
xii. 25. angeli[s].	ii. 15. uocauit[t].
	iii. 3. eremo[s].
	iv. 10. illi[s].
	„ 17. dicere[m].
	vi. 31. [s]edemus.
	vii. 3. oculo[s].
	„ 17. bona[s].
	xi. 30. sarcina[s].
	xii. 12. [i]oue.
	xiii. 30. ambo[s].
	„ 40. ergo[n].
	„ 45. quaerenti[s].
	„ 52. thensaturo[s] suo[s]: [ <i>perhaps this should stand, cf. d thensauris suis.</i> ]

(β) *Syllables.*

iv. 15. [pa]terra.
ix. 33. numquam[ne].

Insertion in the middle of a word (Epenthesis):—

[As a rule instances are not given where the correction has been made in the MS. itself.]

(a) *Single letters.*

St. Mark.

- x. 17. ui[c]tam.
- „ 38. bib[i]o.
- xii. 37. audi[t]ebat.
- xiii. 29. for[e]ibus.
- „ 30. quo[d]ad usque.
- xiv. 30. negau[i]s (-bis).
- „ 46. iniecerunt (iniecerunt).
- xv. 36. uid[i]eamus.

St. Matthew.

- i. 10. i[b]ossiam.
- iv. 18. andrea[n]m.
- „ 25. decap[i]oli.
- v. 27. au[i]distis.
- „ 29. exredist (expedit).
- „ 30. u[i]num.
- ix. 18. ueni[t]ens.
- x. 5. ei[u]s.
- „ „ dic[i]ens.
- xiii. 7. spin[e]ae.
- „ 12. au[t]feretur.
- „ 15. grau[i]a.
- „ 52. profer[e]t.
- xiv. 3. herodi[t]atem (-diadem).

[For the spelling of posttulo, baptizio, scandalizio, and for cases of aspiration, see Orthography.]

(β) *Syllables.*

St. Mark.

- xii. 15. tempt[as]tatis.
- „ 40. ab[in]undantius.

Doubling of letters, syllables, or words written singly (Dittography):—

(a) *Single letters.*

St. Mark.

- viii. 21, 22. intellegitis | [Set].
- ix. 42. in mare[m] missus.
- x. 26. saluari[i].
- „ 49. clam[m]at.
- xv. 36. ac[c]eto.
- „ 38. cons[s]cissum.

St. Matthew.

- viii. 20. cae[ae]li.
- „ 28. trans[s]ire.
- ix. 18. filia[m] mea.
- x. 2. apost[t]olorum.
- xiii. 6. autem [m]ortu (orto).
- xv. 21. partes [s]tyri.
- „ 32. manē | te et (manent et).

(β) *Syllables.*

St. Mark.

- viii. 33. uade[de].  
 x. 23. [de]difficulter.  
 xiii. 14. uideritis[tis].  
 xiv. 26. dixisset[et].  
 xvi. 5. intro[intro]issent.

St. Matthew.

- vi. 16. sicut[ut].  
 „ 24. [sust]sustinebit.  
 vii. 23. ini[n]quitatem.  
 xi. 3. spe | [pe]ramus.

(γ) *Words.*

St. Mark.

- viii. 23. et et.  
 „ 25. manus manus.  
 ix. 48. ubi ubi.  
 „ 50. fatum. | fatum (fatuum).  
 x. 31. et primo et primi.  
 xi. 17. et dicebat. | et dicebat.  
 xii. 24. neque neque  
 xv. 27. unun unum.

St. Matthew.

- v. 39. nequam nequam.  
 vi. 8. uester uester.  
 „ 16. conse | cuti consecuti.  
 „ 32. uester | uester.  
 vii. 6. neque neque.  
 xii. 29. quis introire quis in | troire.  
 xiii. 2. ita | ut ita ut.

Transposition (Metathesis):—

(a) *Letters.*

St. Mark.

- ix. 45. et (te).  
 xv. 35. daerant (aderant).

St. Matthew.

- ii. 13. sure et gadiume (surge et  
 adsume).  
 vii. 25. uenit (uenti).  
 viii. 16. opluterunt (optulerunt).  
 xi. 21. uirtus et (uirtutes).

(β) *Words.*

- xiii. 2. in nauem ascenderet et [om-  
 nis turba] (*sic in cod.*) et  
 sederet et ð | nis turba ad  
 litus stabat.  
 „ 17. audierunt—uiderunt.

Many of these points are from a palaeographical point of view of secondary importance. Such phenomena are found alike in all MSS. in greater or less degree. And yet even here there are certain features

which appear to be specially characteristic of the MS.—the tendency to the omission and accretion of final *s*, the intrusion of *i* (notably exemplified in the uniform spelling of baptizio, baptiziator, scandalizio), and the confusion of imperfects and presents which seems to be most easily accounted for by the dropping out of letters through a kind of homoeoteleuton. These things have their interest, which would be increased by the production of analogous cases from other MSS. But a more immediate significance attaches to the study of the process of corruption as it affects particular letters. Palaeographically this should give us the best clue to the vicissitudes through which the text of the MS. has passed. We proceed then to enquire to what confusions each letter taken singly is most liable. It will not follow that the confusion is one of sight: sometimes it will be a confusion of sound caused by the habitual pronunciation, sometimes a mechanical assimilation, or the like; and yet on the whole errors of sight will preponderate, and when several examples are put together it will not be difficult to see where they may be assumed. The letters that appear to be most liable to interchange are the following. Less attention has been given to those phenomena that are common in other MSS.

A = E.

St. Mark.

xi. 14. maladixit.

St. Matthew.

iii. 3. parata (parate).

viii. 33. fugarunt (fugerunt).

A = O.

St. Mark.

x. 49. esta.

xii. 41. quomoda.

xiii. 4. signa (?).

St. Matthew.

xiii. 33. quaadusque.

A = S.

St. Mark.

ix. 49. omnia (omnis).

A = OS.

St. Matthew.

x. 5. ista (istos).

A = US.

St. Matthew.

xi. 19. uinaria (uinarius).

AE = A.

St. Matthew.

xii. 31. blasfemiae.

AE = E.

St. Mark.

xii. 17. redditae.

xiv. 15. sterranaecum (*prob. for super-*  
*terraneum*).

St. Matthew.

i. 23. interpraetatum.

ii. 8. renuntiatae.

iii. 10. saecuris.

v. 3, 6, 7, 9, 10, baeati.

„ 4, 8. baeti.

„ 15. nequae.

vi. 17. unguitae.

viii. 4. tae.

„ 26. haestis (estis).

x. 7. praedicatae.

xiii. 4, 8. caeciderunt.

xv. 30. saecum.

AE = IA.

St. Matthew.

xii. 42. quae (quia).

B = H.

St. Matthew.

i. 4. Nabassom.

B = I.

St. Matthew.

xiii. 49. bustorum.

B = P.

St. Mark.

xiv. 3. lebrosi.

St. Matthew.

viii. 2, x. 8, xi. 5. lebrosus.

viii. 3. lebra (*as neut. plur.*)



B = R.

St. Matthew.

xii. 14. exiebunt.

B = U.

St. Mark.

xiv. 70. negabit.

St. Matthew.

v. 26. nobissimum.

x. 22. salbabitur.

[There are probably other instances.]

BUS = HUIC.

St. Matthew.

xii. 45. nationibus (nationi huic).

C = E.

St. Mark.

x. 10. cum (eum).

xiv. 21. dico (de eo).

C = EI.

St. Matthew.

vi. 34. dic (diei).

C = G.

St. Mark.

ix. 2. sicura (figura).

xv. 22. culgotham.

St. Matthew.

xiii. 44. sacro ([in] agro).

C = I.

St. Matthew.

xii. 45. pecora (peiora).

C = S.

St. Mark.

xv. 38. acutu (a susū).

C = T.

St. Mark.

xi. 21. devocasti (devotasti).

xiv. 3. piscicae.

„ 6. illic · eadium (illi taedium).

St. Matthew.

v. 18. loca (iota).

vi. 4. sic (sit).

„ 26. discatis (distatis).

D = I.

St. Matthew.

i. 12. dechonias (Iechonias).

D = L.

St. Matthew.

vii. 13. data (lata).

x. 3. barthodomaeus.

D = P.

St. Matthew.

v. 29. abrode (abripe?).

D = S.

St. Mark.

ix. 22. det (set).

D = T.

St. Mark.

viii. 19. quod (quot).

St. Matthew.

iv. 6. mandavid (-uit).

vi. 10. veniad.

D = X.

St. Mark.

xvi. 6. didit (dixit *or* dicit).

E = A.

St. Mark.

ix. 1. quidem (quidam).

xi. 15. menses (mensas).

xv. 42. cene pure.

E = AE.

St. Mark.

xii. 17. } que.  
xv. 41 *bis* }

St. Matthew.

vi. 30. modice.

viii. 26. pusille.

x. 9. es (aes).

,, 15. sodome (k<sup>s</sup>) et gomore  
(Sodomae [cf. xi. 24] et  
Gomoraë).

xi. 21. facte (factae).

- E = C.**  
 St. Mark.  
 viii. 19. eos in (cofini).  
 xiv. 53. ferebas (scribas).  
 St. Matthew.  
 ii. 16. secundū (secundum).  
 ix. 1. } eum (cum).  
 xiii. 48. }
- EB = CH.**  
 St. Matthew.  
 x. 4. ebananaeus (Chananaeus).
- E = DI.**  
 St. Mark.  
 viii. 34. exit (dixit).
- E = F.**  
 St. Matthew.  
 x. 3. aleaei (Alfaei).  
 „ 21. eratrem (fratrem).
- E = I.**  
 St. Mark.  
 ix. 32. temebant (timebant).  
 xii. 16. ille (illi).  
 xiii. 1. proderet (prodiret).  
 xiv. 53. ferebas (scribas).  
 St. Matthew.  
 vii. 17. facet (facit).  
 „ 19. excedetur (excidetur).  
 viii. 28. seue (saeui).  
 x. 22. odebiles (odibiles).  
 xii. 10. se (si).  
 „ 34. potestes (potestis).
- E = IT.**  
 St. Matthew.  
 viii. 18. uisse (uissit).
- E = O.**  
 St. Mark.  
 viii. 28. uere (uero).  
 x. 48. mulge (multo).  
 xiv. 25. bibere (bibero).  
 St. Matthew.  
 vi. 28. quemodo.  
 ix. 2. bone.  
 xi. 8. mellib. (mollibus).  
 „ 11. ille (*prob. for* illo).  
 xii. 18. que (quo).  
 xv. 21. fidenis (Sidonis).
- E = S.**  
 St. Mark.  
 x. 22. multae diuitias.

E = T.

St. Mark.

ix. 26. uelu emortuus (uelut mortuus).

xii. 31. eam quam (tamquam).

xiii. 35. uerum (utrum? *Tisch.*).

xvi. 9. puero (Petro).

ET = EST.

St. Matthew.

v. 45. iuseos (iustos).

ET = SI.

St. Mark.

xii. 37.

St. Matthew.

ix. 21.

F = C.

St. Mark.

viii. 34. fructum (crucem suā).

F = PH.

The consistent usage to which no exceptions have been noted.

F = PL.

St. Matthew.

v. 45. fuit (pluit).

FR = P.

St. Matthew.

v. 12. fratres (patres).

F = S.

St. Mark.

xiv. 1. infidiis (insidiis).

„ 53. ferebas (scribas).

St. Matthew.

v. 13. fallietur (salietur).

xii. 25. deferitur (deseritur).

xiii. 23. feminatur (seminatur).

xv. 21. fidenis (Sidonis).

G = C.

St. Mark.

xv. 22. galuariae (Caluariae).

St. Matthew.

x. 21. negabunt (necabunt).

G = T.

St. Mark.

x. 48. mulge (multo).

xiv. 66. regnus (Petrus).

HI = LU.

H = D.

St. Mark viii. 36. hie fecerit (lucre fecerit). Matt. v. 33. hictum (dictum).

## I = E.

## St. Mark.

- xi. 29. respondite (-dete).  
 xii. 8. uiniam (uineam, *not* vv. 1, 9).  
 „ 38. cauite (-uete).  
 xiii. 27. colligit (-get).  
 xiv. 21. dico (de eo).  
 xv. 20. purpuria (-rea).  
 „ 30, 32. cruci (cruce).

## St. Matthew.

- i. 17. generationis (-nes).  
 v. 25. beniuolus (bene-).  
 „ 33. reddis (-des).  
 vii. 22. uirtutis (-tes).  
 „ 23. recidite (recedite).  
 viii. 32. illi (ille).  
 ix. 12. audissit (-set).  
 „ 13. uocari (-re).  
 xiii. 33. simili (-le).  
 xiv. 1. herodis tetrarchis (-des -ches).  
 xv. 28. fidis (fides).

## I = L.

## St. Matthew.

- x. 3. iebbaeus (Lebbaeus).

## I = O.

## St. Matthew.

## St. Mark.

- xi. 13. *bis* filia (folia).  
 xii. 1. fidis (fodit).  
 „ 14. dices (doces).  
 „ 33. hilocaustomatis (holo-).  
 xiii. 5. pseudiprofetae (pseudo-).  
 xiv. 71. deuitare (deuotare).

- ii. 8. adirem (adorem).  
 vi. 23. titum (totum).  
 vii. 2. quicumque (quo-).  
 „ 17. bonis (bonos).  
 „ 29. dicens (docens).  
 x. 25. quimodo (quomodo).  
 xiii. 49. malis (malos).  
 xiv. 7. iureiurandi (-do).

## I = S.

## St. Matthew.

## St. Mark.

- x. 4. mosei (Moses).  
 xiii. 21. ii (*corrected to* si).

- vi. 18. abicondito.  
 vii. 21. ii (is).  
 xiii. 19. ieminatu (seminatū).

## I = T.

## St. Matthew.

- viii. 6, xii. 48 ei (et).

## I = U.

## St. Matthew.

## St. Mark.

- x. 11. dixerit (duxerit).

- vii. 17. fructis (fructus).  
 „ 26. illi (illū).  
 xii. 38. uolimus.

II = I.

St. Matthew.

ii. 1. magii.

v. 30. abi | ice.

INP = HAER.

St. Mark.

x. 7. improbitas (haerebit ad).

L = I.

St. Matthew.

v. 18. loca (iota).

L = T.

St. Mark.

xiv. 3. belhaniam (Bethaniam).

M = N.

St. Matthew.

xiii. 47. im mare.

St. Mark.

ix. 36. im medio.

xiv. 9. im memoriā.

M = NT.

St. Matthew.

xiii. 54. superem.

xiv. 5. habebam.

M = RII.

St. Matthew.

ix. 37. operam (operarii).

M = U.

St. Mark.

xv. 24. dimiserunt (diuiserunt).

N = M.

St. Matthew.

v. 28. ean (eam).

N = R.

St. Mark.

x. 15. neceperit (receperit).

xiii. 18. adunate (adorate).

xiv. 66. regnus (Petrus).

N = S.

St. Mark.

xv. 7. seditionis (seditiosis).

- N = U.  
 St. Mark. St. Matthew  
 x. 40. nobis (uobis, cf. *f*, &c.). vi. 25. indnatis (induatis).  
 xv. 9. nuptis (uultis). xii. 10. nt (ut).
- O = A.  
 St. Mark. St. Matthew  
 xv. 35. helion (Helian). xiii. 6. solo (sole).
- O = E.  
 St. Matthew.  
 xiii. 6. solo (sole).
- O = I.  
 St. Mark. St. Matthew.  
 xiii. 9. illos (illis). vii. 21, xi. 14. quo (qui).  
 „ 13. hoc (hic). xiii. 27. zozania (zizania).  
 xiv. 18. quo (qui).  
 xv. 17. ponis (spinis).
- O = U.  
 St. Mark. St. Matthew.  
 viii. 38. filios (filius). v. 22. fatoe (fatue).  
 ix. 31. manos (manus, but see p. c, „ 29. oculos tuos (oculus tuus).  
 above).  
 „ 42. de pusillos uestros.  
 xiv. 6. bono (bonū).  
 „ 54. com (cum).
- P = A.  
 St. Matthew.  
 v. 32. putem (autem).
- P = C.  
 St. Matthew.  
 xiii. 35. absponsa (absconsa).
- P = L.  
 St. Mark.  
 xv. 9. nuptis (uultis).
- P = R.  
 St. Matthew.  
 i. 5. pacham (Racham).  
 xii. 39. quaepit (quaerit).

- P = S.  
 St. Mark. St. Matthew.  
 ix. 50. panem (saalem). vi. 22, 23. corruptum (corpus tuum).  
 xiii. 15. auricula peius (auriculas eius).
- P = T.  
 St. Mark.  
 viii. 36. depriment | et (detrimentet?).
- P = IR.  
 St. Matthew.  
 v. 22. pascitur (irascitur) [Cod. Claromont. has the same corruption in the quotation of this passage by Irenaeus, Adv. Haer. ii. 32. 1.]
- Q = C.  
 St. Mark.  
 xiv. 32. qui (cui).
- QU = C.  
 St. Matthew.  
 xiv. 4. liquet (licet).
- QU = CIU.  
 St. Matthew.  
 xiv. 13. quitatibus (ciuitatibus).
- QU = UI.  
 St. Matthew.  
 ii. 12. quam (uiam).
- R = L.  
 St. Matthew.  
 i. 5. sarmon (salmon).
- R = N.  
 St. Mark.  
 xiv. 31. dicere (dicens? cf. *cf*<sub>2</sub>).
- R = P.  
 St. Mark. St. Matthew.  
 viii. 15. fregerit (precepit). v. 29. exredist (expedit).  
 xiv. 58. rostriduum (postriduum). vi. 22, 23. corruptum (corpus tuum).  
 „ 66. regnus (Petrus). xiii. 15. pori (populi).
- R = S.  
 St. Mark.  
 xii. 17. runt (sunt).



S = D.

St. Mark.

x. 7. inprobitas (haerebit ad).

S = E.

St. Mark.

ix. 50. condistis (condietis).

xiii. 17. quas (quae).

xv. 40. ds (de).

St. Matthew.

vii. 12. profetas (-tae).

S = F.

St. Mark.

viii. 19. eos in (cofini).

ix. 2. sicra (figura).

„ 3. sullo (fullo).

xii. 15. sictam (fictam).

xiv. 4. sactum (factum).

xv. 46. ioses (Iosef).

St. Matthew.

i. 20. soli (fli).

xiii. 22. sit (fit).

S = I.

St. Matthew.

v. 28. sam (iam).

S = O.

St. Matthew.

vii. 23. quisperamini (qui operamini).

S = T.

St. Matthew.

ix. 18. suam (tuam).

St. Mark.

viii. 37. dabis (dabit).

ix. 1. adstans (adstant).

x. 14. saluum (talium).

xi. 33. respondens (respondent *for*  
responderunt?).

xii. 1. fidis (fodit).

„ 13. circumueniens (uenirent?).

„ 14. pertines (-net).

xiv. 25. uisis (uitis).

„ 33. es (et).

„ 55. sotum (totum).

S = X.

St. Matthew.

iv. 18. iusta (iuxta).

SEC = PSE.

St. Matthew.

vii. 15. seculo | profetis (pseudo  
profetis).

SIC = PE.

St. Matthew.

v. 29. sicreat (pereat).

T = C.

St. Matthew.

viii. 7. turabo (curabo).

T = D.

[T is regularly used for D in words like aliquit, set, quit, apud, illud, istud, &c. and in compounds like atclamo. Some exceptions have been noted, e. g. illud Mark xi. 2, quid Mark xii. 15, xv. 12? (where it is followed immediately by quot, illud), xiv. 63, 64, quod Mark xii. 28, 42, xiv. 36, Matt. ii. 17 (not 16), [num] quid Matt. viii. 29, adclamabant Mark xv. 14 (not 13): and there are probably not a few others.]

St. Matthew.

xiv. 3. heroditatem (Herodiadem).

T = E.

St. Mark.

viii. 34. fructum (crucem suam).

T = L.

St. Matthew.

i. 23. emmanuet (Emmanuel).

T = N.

St. Matthew.

x. 11. dignus (dignus).

T = S.

St. Matthew.

ii. 4. scribit (scribis).

iv. 6. offendat (-das).

v. 26. exhibit (-bis).

,, 28. tuo (suo).

vi. 5. erit (eris).

vii. 2. menti (mensi).

T = SE.

St. Mark.

x. 5. est (esse).

TA = ER.

St. Matthew.

xiv. 13. destatum (desertum).

TE = EC.

St. Matthew.

vi. 29. quante (quia nec).

TNE = ENS.

St. Matthew.

vii. 19. facitne (faciens).

TU = C.

St. Matthew.

v. 40. tuum (cum).

U = A.

St. Mark.

xiii. 14. desolutionis (desolationis).

St. Matthew.

xiii. 8. dabunt (dabant).

U = B.

St. Mark.

x. 15. introiuit (-bit).

xiii. 24. tenebricauit (-bit).

xiv. 1. uiduum (biduum).

,, 30. negauit (negabis).

St. Matthew.

i. 21. saluauit (-bit).

iv. 6. mandauit (-bit).

vii. 3. trauem (trabem).

,, 21. introiuit *bis* (introibit).

xii. 19. clamauit.

,, 20. collocauit (collucabit?).

,, 37. iustificaueris (-beris).

condemnaueris (-beris).

,, 42. damnauit (-bit).

[There are probably other examples.]

U = E.

St. Mark.

xii. 32. ut (et).

St. Matthew.

vi. 33. apponuntur (-nentur).

xv. 32. ut (et?).

U = H.

St. Matthew.

xiii. 26. uerba (herba).

U = I.

St. Mark.

ix. 18. colludit (collidit).

x. 14. saluum (talium).

xiii. 29. ut (ita).

xiv. 54. munistris (ministris).

St. Matthew.

iv. 25. populu (-li).

vii. 22. multu (-ti).

viii. 28. nimus (nimis).

U = N.

St. Mark.

- x. 8. dno (duo).  
 xii. 32. nnus (unus).

U = O.

St. Mark.

- ix. 22. putes (potes).  
 „ 41. putauerit (pot-).  
 xii. 5. alius (alios).  
 xiii. 18. adunate (adorate).  
 „ 24. fulgurem (fulgorem, or *pos-*  
*sibly* fulgur).  
 xiv. 32. aoru (adoro).

U = LI.

St. Mark.

- ix. 3. quaua (qualia).

St. Matthew.

- v. 29. tutum (totum).  
 x. 1. immundus (-dos).  
 xii. 45. alius (-os).  
 xiii. 6. mortu (orto).  
 xv. 20. inlutis.

U = TI.

St. Matthew.

- v. 43. ubi (tibi).

UI = IU.

St. Matthew.

- viii. 18. uisse (iussit).

X = R.

St. Mark.

- xiii. 13. exitis (eritis).

X = XS.

St. Mark.

- xv. 17. ex ponis (ex spinis).  
 „ 20. expoliaverunt.

XS = X.

St. Mark.

- xi. 2. seks.

Y = I.

St. Mark.

- x. 47. myserere.

St. Matthew.

- xi. 21. sy.

It is true that most of these confusions may be paralleled e.g. in Hagen's *Gradus ad Criticem*. There is, however, one defect in that otherwise admirable work. A fuller account should have been given of the MSS. on which it is based. Their date and the character of their handwriting are among the first conditions of the critical problem. But it is clear enough from internal evidence that the *Glossaries* of which Dr. Hagen has made use belong as a body to a considerably later date than the Codex Bobiensis. That being so, the problem becomes an entirely

different one. As soon as minuscules come in the possibilities of corruption are largely multiplied. But, the Codex Bobiensis belongs to what is still the age of uncials when the range of possible confusions is far more limited. It is important to keep this distinction well in mind.

There is, however, another authority more directly relevant to the enquiry before us than Hagen. In the famous Prolegomena to his edition of Vergil (Leipzig 1866), Ribbeck has collected and tabulated, much on the same plan as that which has been adopted above, the confusions of letters which occur in all the leading MSS. of Vergil<sup>1</sup>. These, as is well known, belong to the period of capital and uncial writing, and so would seem to supply exactly the parallel for which we are in search. There are, however, two important deductions which prevent the parallel from being quite so apt as it may seem. (1) As will be seen on examination the letters that are most freely interchanged in the Vergil MSS. are not the same as those which have been most liable to corruption in *k*. To a considerable extent no doubt the two sets of tables coincide, but the Vergilian parallels fail us just at the point where they are most needed and where the corruptions in *k* are most characteristic and important. The clearest way to exhibit the extent to which the changes of letters in the MSS. of Vergil may be used to illustrate those in the Bobbio Fragments will be to place side by side the cases in which a parallel is or is not supplied by the one to the other. Ribbeck distinguishes between changes which he regards as coming under the head of 'Grammar' (i.e. phonetic confusions as represented in writing) and those which are rather errors of sight, or which are otherwise more directly incidental to the process of transcription. The first are marked 'gr.'

<i>Parallel.</i>	<i>Not Parallel.</i>
A = E (gr.).	A = OS.
= O.	= US.
= S.	AE = IA.
AE = A } (gr.).	
= E }	
B = H.	B = I.
= P (gr.).	BUS = HUIC.
= R.	

<sup>1</sup> I owe this reference to Ribbeck, whom I ought not to have overlooked, to my friend Prof. Nettleship.

<i>Parallel.</i>	<i>Not Parallel.</i>
B = U (gr.).	
C = E.	C = EI (perhaps for E).
= G (gr.).	
= I.	
= S.	
= T.	
D = I.	D = L.
= P.	= X.
= T (gr.).	
E = A (gr.).	E = IT.
= AE (gr.).	
= C (above).	ET = EST.
= I.	= SI.
= O.	
= S.	
= T.	
F = PH (gr.).	F = C.
	= PL.
	= S.
	FR = P.
G = C (gr.).	
= T.	
	H = D.
	HI = LU.
I = E (above).	= O.
= L.	INP = HAER.
= S.	
= T.	
= U.	
II = I.	
L = I (above).	
= T.	
M = N.	M = RII.
= NT.	
= U.	
N = MR (above).	N = US.
= S.	
= U.	
O = A (above).	O = I.

<i>Parallel.</i>	<i>Not Parallel.</i>
O = E (above).	
= U (gr.).	
P = C (above).	P = A.
= L.	= IR.
= R.	
= S.	
= T.	
Q = C (gr.).	QU = CIU.
QU = C (gr.).	= UI.
R = L.	
= I.	
= P (above).	
= S.	
S = D.	S = F.
= E (above).	= O.
= I (above).	SEC = PSE.
= T.	SIC = PE.
= X (gr.).	
T = C (above).	T = SE.
= D (above).	TA = ER.
= E (above).	TE = EC.
= L (above).	TNE = ENS.
= N.	TU = C.
= S (above).	
U = B (gr.).	U = E.
= H.	= TI.
= N (above).	UI = IU.
= O (gr.).	
= LI.	
	X = R.
	= XS.
	XS = X.
Y = I (gr.).	

To many of the examples placed in the right hand column, as not finding parallels in the Vergil MSS., no importance can be attached. Such would be especially the instances of two or three letters combined. In some cases, though the whole combination is not found, a part of it is

found (e. g. there is no instance of BUS=HUIC, but B=H and S=C and if badly written might =IC, and though there is no instance of M=RII there *are* instances of M=RI, etc.). And the remaining cases which would not be sufficiently accounted for in this way are always isolated, and may have arisen through some other kind of confusion than that of sight. These then we put on one side along with a few others, like X=XS, where the omission of instances in Ribbeck would almost seem to be accidental, as the phenomenon is a common one. But, on the other hand, there are some examples where, when they come to be examined in detail, the evidence adduced is not a sufficient counterpoise to that producible from *k*. Thus only a single passage is quoted in which C=E against two from *k*, in which C=E and four in which E=C; again only three instances are given of E=O against ten in *k*, (E=O and O=E combined.) And yet no great stress can be laid upon this, because the change from E to C and from E to O in uncial writing lay near at hand. But the points of really the greatest importance are the failure of examples of I=O (and *vice versa*), and the equally striking failure of examples of F=S (and *vice versa*), both strongly marked characteristics of *k*. For the first of these changes even Schuchardt's elaborate work (*Der Vokalismus des Vulgärlateins*, Leipzig, 1866-1868) gives very inadequate parallels. And I have failed to find any trace of it in the valuable indices to the recent volumes of the *Monumenta Germaniae Historica*, or in the preface to the Vienna *Ennodius* in which similar changes are noted: in the whole of the *Corpus Inscriptionum Latinarum* there are, I believe, only two instances, 'Dolocheno,' *Brit.* No. 991, and 'Athenidorus,' *Hisp.* No. 2284—both, it will be observed, in unaccented syllables.

This is the first deduction from the value for our purpose of the evidence collected by Ribbeck, and the second is even more fundamental. (2) Ribbeck traces up the blunders in his MSS. to one or more archetype or archetypes (p. 258). He thinks that these archetypes were partly taken down from dictation—a point on which there is some doubt among palaeographers (see Wattenbach, *Schriftwesen*, p. 448 f, etc.).

This indeed need not be argued, because the errors in question, if not exactly errors of sound in catching the words dictated, represent modes of pronunciation, or of representing sounds in writing which come to much



the same thing. But the key to Ribbeck's position is that the archetypes were written in cursive characters similar to those scratched on the funeral urns or on the walls at Pompeii (p. 234). He even goes so far as to speak of *pugillares Vergilii* as if these early copies had been made on wax tablets. Now this is a supposition that I should have great hesitation in applying to *k*. I am most ready to believe that the Greek New Testament was propagated in the first instance through copies written on papyrus in a rather free running hand, and that this was the main cause of the variety of reading that was found in them; but it is a step some way beyond this to suppose that the Latin Bible was ever written on wax tablets or in the character which the use of wax and of the stilus necessitated. Besides, a great part of the blunders in *k* are not, like those in the Vergil MSS., traceable to distant archetypes; many of them must have originated in copies very near to *k* itself, and they may be assigned, with far greater probability, to the fifth century than to the first or second. If these blunders had gone back much further than the fifth century, surely some of the intervening scribes would have known Latin enough to correct them. But if they really belong to the later date, and if none of the predecessors of *k* were ever written in the scratchy cursive of the wax tablets, then much (though not all) of the argumentation by which Ribbeck accounts for the corruption in the MSS. of Vergil must needs fall to the ground.

And yet it would seem almost necessary to assume a cursive element of some sort among the immediate predecessors of *k*, if we are to explain the peculiarities that have just come out so prominently. We should naturally suspect that the frequent confusion of I and O was caused by the imperfect juncture of the circle of the O, making the left-hand stroke pass for an I, and the right-hand stroke look like part of the next letter. This would not perhaps in itself be quite sufficient to prove a cursive origin; but how else is it possible to account for the mutual confusion of S and F? Once assume the use of the long S and the change is easy; without it the change is all but impossible. But the use of the long S is a certain sign of a cursive ingredient in the writing.

The great question then is, how can this cursive element have come in? If we confine ourselves to direct attestation there is not, so far as I am aware, a single MS. extant in a formal book-hand of an earlier date

than the beginning of the sixth century, in which the long S appears. We have thus two alternatives. Either the MS. is really later than it is commonly supposed to be, or else we must assume by way of hypothesis a state of things which is not directly proved to have ever existed. If we could only suppose that the Bobbio Fragments, instead of being written a century before the birth of Columban, were really copied in Italy from a MS. brought over by him or by one of his followers from Ireland, then all the conditions of the problem would be satisfied. If a MS. like the Book of Kells had been placed in the hands of an Italian scribe unused to the Irish character, we could not be very much surprised at his writing mechanically *sullo* for *fullo*, *fidenis* for *sidonis*, or *illic aedium* for *illi taedium*. And yet the style of the MS. seems to be too well defined to admit of such a hypothesis. If the facsimile is examined it appears to resemble somewhat nearly the Palimpsest Cicero, in the Ambrosian Library (*Palaeog. Soc. Series*, pl. 112), which is unhesitatingly assigned to the fifth century—the date of our MS. according to Tischendorf and others (see p. ix. above). The palaeographical verdict seems clear. We are thus driven back on the other alternative, and this appears to me not by any means untenable. Though we have not (to my knowledge) any direct proof of the use for books of a minuscule character before the first decade of the sixth century, we have indirect proof that is little less than certain. The famous Vatican MS. of Hilary (*Palaeog. Soc. Series*, pl. 136) is definitely dated at about A.D. 509–510. But this MS. already presents a minuscule book-hand at an advanced stage of calligraphic development. Such a MS. is clearly not the result of a first tentative effort. If the character in which it is written contains an element hitherto wanting in the uncials that have come down to us, it is, nevertheless, a long way removed from the wax tablets and Pompeian *graffiti* as well as from the Ravenna papyrus (*Palaeog. Soc. Series*, pl. 2) which furnish the key to its origin. The character used for rough notes and private documents must have been adapted to literary works long before the date at which we find it in the Hilary-codex<sup>1</sup>. If this is the first authenticated example that

<sup>1</sup> Mr. E. M. Thompson tells me that he has 'little doubt that the Hilary hand was developed in the literary annotations, such as are seen in the Bembine Terence (Zangemeister and Wattenbach, *Exemp. Codd. Lat.*, tab. 8)—not exactly cursive, nor quite set, but a sort of medium—just as we often use a half-print kind of hand when writing in the narrow margins of books.'

time has spared us, it must have been far from being the first that really existed ; and to assume the existence of such a volume some half century earlier would involve no great straining of the evidence.

But if we may suppose that the Bobbio MS. was copied from an original, written somewhat after this manner, and copied by a scribe who was not very familiar with the style, and perhaps from a damaged MS., the more perplexing phenomena would then, perhaps, be sufficiently explained. The changes of C and T, and of R and N, are capable of explanation on other hypotheses, and their explanation would be especially easy and simple on this. The change of R and P<sup>1</sup> (though not the particular P of the Hilary-codex) would also not be very remote. But the crucial change of F and S seems almost to compel the assumption of a process similar in the main to that which has been described. I should not venture to press the suggestion but I leave it to the judgment of those who can speak with more authority than I can.

It is worthy of remark that Tischendorf speaks of the Cod. Palatinus (*e*) in terms, the general tenor of which is applicable also to *k*, though the particular errors to which the two MSS. are liable seem to be at once partly the same and partly different (*Evang. Palat. ined. Proleg.* § 9. pp. xix-xxi). A thorough inductive examination of the palaeography of *e* could hardly fail to reflect light on the kindred MS. It would at least enable us to discriminate between peculiarities that belong to the African version as a whole or that came in at the early stages of its transcription and those which belong to the later stages and to the more immediate ancestors of the two MSS. It is, indeed, highly to be desired that all the oldest MSS. of the Old Latin, European, as well as African, could be systematically treated from a palaeographical point of view.

Before we leave this branch of the subject a few more points should be noted. There are two standing signs of abbreviation, **b.** = -bus, and **q.** = -que, which are prominent in all the oldest Latin MSS. (see *Palaeog. Soc. Ser.*, Nos. 113, 115, 116, 86, 29, &c.; in 135, 208 **q.** is found,

<sup>1</sup> This change has been referred to in the previous part of this Introduction (p. xv) as pointing to a Greek hand. Ribbeck's tables will, however, have shown that P and R were liable to be confused in Latin MSS., and the hypothesis of a Greek origin fails to explain the other changes.

but not **b̄**; in 208 this is the only abbreviation); **q̄** occurs both before vowels and consonants, and in the middle as well as at the end of a word or line. It may perhaps be worth while to indicate this:—

in. = occurs at the beginning of a line.  
 med. = „ „ middle „ „  
 fin. = „ „ end „ „  
 v. = occurs before a vowel.  
 c. = „ „ consonant.  
 | = the end of a line.

**b̄** = -bus.

Mark x. 17, xi. 20, 30, xii. 33, xiv. 43, 47, 62.

Matt. iii. 1, v. 16, xi. 8, 25, 29, xii. 40, xiii. 30, xv. 22, 36.

**q̄** = -que.

neq. Mark xi. 33 (med. v.), xiii. 8, 28 (fin. v.).

Matt. v. 36 (fin. v.), vi. 26 (med. c.), xi. 18 (med. c.), xii. 4 (med. v.).

usq. Mark xiv. 25 (med. v.), 34 (in. v.), 54 (med. v.).

itaq. Matt. iii. 8 (in. c.), v. 48 (in. c.), vi. 9 (med. c.), 31 (fin. c.), 34 (in. c.).

quo | ad usq. Mark xii. 36 (c.).

reliq. | rit. Mark xii. 19.

quocumq. Mark xiv. 14 (fin. v.).

The horizontal, or slightly inclined stroke, representing final *m* or *n*, occurs not only where word and line end together, but also frequently where a word is broken at the end of a line, as in *tē | poris*, *respō | dit*. The following are the instances:—

*m*. Mark ix. 21, xi. 14, 15, xiv. 7.

Matt. v. 31, xiii. 2, 33, 56, xiv. 9, xv. 20.

*n*. Mark viii. 29, ix. 16, x. 20, 32, xii. 14, 40, xiv. 37, 60, 69, xv. 20, xvi. 8.

Matt. i. 18, iv. 8, v. 5, 30, vi. 16, 19, 21 (*thē | Sauros*), viii. 3, 5, ix. 10, xi. 4 (*iohā | nae . a corrected to -ni ea*), xii. 19, 29, 46, xiii. 30, 32, 40, xiv. 13, xv. 29, 31 *bis*, 32.

The horizontal line does duty for -um in Mark ix. 36, Matt. ii. 2, iv. 8. In Matt. xiii. 52 caelor stands without any further mark of contraction. A similar stroke, usually over the last uncontracted letter, but once (Mark xiv. 31 dixēr) over the last but one, represents the syllable -unt: so Mark xii. 20, xv. 13, Matt. xii. 2. Non, when contracted, is usually written nō, but once n̄ (Matt. v. 21).

A horizontal line is similarly placed over numbers, e. g. XII Mark x. 23, Matt. x. 1, 2, 5, xi. 1 (but not Mark viii. 19), XIII bis and XIII Matt. i. 17, C, LX, XXX Matt. xiii. 23.

There are one or two instances in which the mark of abbreviation is placed over syllables that are not abbreviated: such would be dicūnt Mark viii. 27, expellentēs ix. 38, temptās | tatis xii. 15.

The usage of the MS. in regard to the sacred names is very peculiar and striking. There is great variety of forms, though some will be found to predominate. Here even more than elsewhere all the rules of grammar appear to be set at defiance: any form is made to stand for any case:—

- D̄S = DEUS. Mark xii. 29.  
 D̄I = DEUS. Mark x. 6, xii. 26 *ter*, 27, xv. 34 *bis*.  
     Matt. i. 23, iii. 9, vi. 30.  
     = DEI. Mark viii. 33, ix. 1, 47, x. 23, 24, 25, xii. 17, 24, 34, xiv. 25,  
         xv. 39, 43, xvi. 4.  
         Matt. iv. 3, 6, v. 9, 34, vi. 33, viii. 29, xii. 4.  
     = IHS. Mark xi. 6, and probably Matt. xiv. 13.  
 DE = IHS. Matt. xiii. 34.  
 D̄EI OCCURS Matt. xii. 28 *bis*.  
 D̄M = DEUM. Mark xii. 30.  
     Matt. iv. 7, 10, ix. 8.  
 D̄OM = DEI. Mark x. 14, 15, xii. 14.  
     = DEUS (?) Mark x. 18.  
     = IHS (?) Mark ix. 23.  
     = DEO. Matt. vi. 24.  
     = DEUM. Matt. v. 8, xv. 31.  
     = DOMINUS. Mark x. 9, xii. 29.  
     = DOMINI. Matt. i. 20, 24, ii. 19, iii. 3.  
     = DOMINO. Mark xi. 3.  
     = DOMINUM. Mark xii. 37, Matt. iv. 7, 10.  
     = DOMINE. Matt. xv. 27.

DŌM <sup>a</sup>	occurs	Mark xii. 26, 36 <i>bis</i> , Matt. xii. 8.
DŌM <sup>o</sup>	„	Matt. i. 22, v. 33, x. 25.
DŌM <sup>n</sup>	„	Mark xii. 30.
DŌM <sup>e</sup>	„	Matt. vii. 21 <i>bis</i> , 22 <i>bis</i> , viii. 2, 8, 21, 25, ix. 28, xiii. 27, xv. 22, 25.
HĪ	= HIESUS.	Mark ix. 25, x. 5, Matt. xii. 1.
	= HIESU.	Mark ix. 4.
	= HIESUM.	Mark ix. 8.
HĪ <sup>u</sup>	occurs	Mark x. 47, xiv. 67.
IH <sup>u</sup>	„	Mark xv. 43.
HĪ <sup>m</sup>	„	Mark ix. 15, xi. 7, xv. 15, Matt. ix. 10 (cum hĪ <sup>m</sup> ).
HĪ <sup>n</sup>	„	Mark xv. 1, Matt. i. 16.
ĪH <sup>n</sup>	„	Mark xvi. 6.

Besides these strange varieties on the usual Latin abbreviations<sup>1</sup>, the Greek abbreviation ΙΣ occurs once in Mark viii. 27.

HĪ <sup>e</sup>	= HIESUS.	Mark x. 14, 21, 38, 39, 42, 47, 49, 51, xi. 12, 22, 29, 33, xii. 29, 35, 43, xiii. 2, xiv. 6, 18, 27, 48, 62, 72, xv. 5, 37, xvi. 9.
		Matt. ii. 1, iv. 7, 10, 17, vii. 28, viii. 10, 13, 14, 18, 20, ix. 2, 4, 9, 12, 15, 19, 23, 27, 28, 30, 35, x. 5, xi. 25, xiii. 1, 53, 57, xv. 28, 29, 32, 34.
	= HIESU.	Matt. i. 17, xiv. 1, 12 (?).
	= HIESUM.	Matt. i. 21.
HĪ <sup>s</sup>	= HIESUS.	Mark x. 24, 27, 29.
HĪ <sup>o</sup>	= HIESUS.	Matt. viii. 4.
HĪ <sup>i</sup>	= HIESUS.	Mark ix. 2, x. 23, xiv. 53.
HĪ <sup>s</sup>	= HIESUS.	Matt. xi. 7.
HĪ <sup>s</sup>	= HIESUS.	Mark ix. 27, xii. 34, Matt. xii. 15, xv. 21.
	= HIESUM.	Mark xiv. 55, 60.

<sup>1</sup> Dr. Wordsworth supplies me with the following note on this subject, based on his experience of Vulgate MSS.:—'In ordinary Latin MSS. of any antiquity the spelling IH̄S or iĪs is all but universal, HIESUS and IHESUS being of comparatively rare occurrence, and IESUS being perhaps unknown. In Vulgate MSS. I have noticed *Ihesus* in the Codex Amiatinus only once in Luke iii. 29, where it is also found in the Codex Toletanus. In the Codex Cavensis *Ihesus* occurs rather frequently, e.g. Matt. iii. 15, iv. 7, viii. 4, 14, 20, xi. 25, xii. 1, &c., and Apoc. xxii. 20, also *Hiesus*, &c. in Matt. xx. 30, 32, xxi. 16, and Luke iii. 26, in which last place it is found in several other ancient MSS. (my BM̄OX). In writing the name in full I believe *Ihesus* to be the proper form.'

✠ = CHRISTUS. Mark xii. 35, xiii. 21, xv. 32.

= CHRISTI. Matt. i. 18, xi. 2.

✠ = CHRISTUS. Mark viii. 29.

✠ = CHRISTUS. Matt. ii. 4.

= CHRISTI. Matt. i. 17.

✠ = CHRISTUM. Matt. i. 16.

We pass on to the spelling. And here we may put aside peculiarities that are mere blunders on the part of the scribe, though sometimes it will not be quite easy to say what are blunders and what are not. These ambiguous points will to some extent have been already treated under the 'Interchange of Letters,' and reference may be made to this head for detailed examples. First, then, we may notice certain general tendencies which seem to be characteristic of the MS. :—

*F* is used for *Ph* throughout: e. g. 'Farisaei,' 'Cafarnaum.'

*T* is regularly used for final *D* in words like 'set,' 'quit,' 'aliquit,' 'aput,' 'illut,' 'istut,' &c.

Also compounds of *AD* are frequently written *AT*, as 'atclamo,' 'athuc,' 'atpropinquo,' 'atsurgo.'

*AE* is frequently written for *E*, e. g. 'baeatus,' 'redditae,' 'saecuris:' see examples given above.

*B* is written for *P* in 'lebra,' which is treated as a neuter plural, 'lebrosus.'

*P* is written for *B* once only in 'aps,' 'apsconditus,' 'pleps.'

'Carcer' makes 'carcare' and 'carcarem,' three times out of five. 'Pas-sares' occurs twice. 'Pascha' has a threefold accusative, 'pascha,' 'pasca,' and 'pascham.'

*N* is inserted in 'thensaurus,' and in 'progeniens' twice out of three times.

*T* is doubled in 'posttulo' twice, 'posttea;' also once in 'apostolorum.'

*TH* is written for *T* in 'thus,' 'plathearum,' 'tethrarchis.'

*II* is usually written as *I*, e. g. 'fili,' 'ali.'

*ES* in second pers. plur., which is noted by Tischendorf as common in *e*, occurs to the best of my belief only once, Matt. xii. 34 'potestes.'

There is a special tendency to the insertion of I. Conspicuous examples of this are baptizio, baptiziator, scandalizio (see below). In these words the rule that *i* is inserted is almost unbroken ('baptidiator' occurs once): it is found besides in 'gravia,' 'diciens,' 'ziabolus' (for 'zavolus' = 'diabolus'). The only other MS. in which I have been able to discover any parallel to this usage is Dr. T. K. Abbott's Cod. Usserianus II, where neither 'baptizio' nor 'scandalizio' occur, as it would seem, at all, but 'diciens' five times in St. Matthew alone, and other forms such as 'accediens,' 'adpraehendiens,' 'respondiens,' frequently: so frequently indeed that Dr. Abbott writes in his preface (p. xv), 'participium praesens secundae et tertiae coniugationis in casu nominandi fere semper "-iens" sonat; ut *diciens, vidiens.*'

The more noticeable words, not being proper names, are as follows. It has been thought well to give the spelling of some words that are strictly correct and in accordance with the best MSS., if only to show at what point the peculiar element begins:—

<i>Word.</i>	<i>Reference.</i>	<i>Exceptions.</i>
absconsus . . . . .	Matt. xiii. 44, cf. 35 (absponsa <i>cod.</i> ), vi. 6 (absconsodito <i>cod.</i> ).	
absconditus . . . . .	Matt. vi. 4, 6, &c.	
acetum . . . . .	Mark xv. 36.	
adgnosctis . . . . .	Matt. vii. 20, cf. Mark xiii. 28 . . . . .	Note however Matt. xii. 33 (dinoscitur).
adpraehendo . . . . .	Mark viii. 23, &c.	
ali ( <i>dat.</i> ) . . . . .	Matt. viii. 9.	
aps . . . . .	Matt. v. 29 . . . . .	Not elsewhere.
apsoconditum . . . . .	Matt. x. 26 . . . . .	Not elsewhere.
atclamo . . . . .	Mark xv. 13, &c.	
athuc . . . . .	Mark xiv. 63, Matt. v. 41.	
atpropinquo . . . . .	Matt. iii. 2.	
atsurrexit . . . . .	Mark xiv. 60.	
autferetur . . . . .	Matt. xiii. 12 . . . . .	Matt. ix. 15.
asumorum . . . . .	Mark xiv. 1 . . . . .	Mark xiv. 12 (azimorum).
baeatus . . . . .	Matt. v. 3, 6, 7, 9, 10 . . . . .	Matt. v. 4, 8 (baeti), 5, 11 (beati), &c.
baptiziator . . . . .	Matt. iii. 1, xi. 11 (baptidiator <i>cod.</i> ), xi. 12, xiv. 2, 8, Mark viii. 28.	
baptiziatio . . . . .	Mark x. 38.	
baptisio . . . . .	Matt. iii. 6, Mark x. 38 <i>bis</i> , 39.	
blasfematio . . . . .	Mark xiv. 64.	
blasfemia . . . . .	Matt. xii. 31.	
blaafemo . . . . .	Mark xv. 29.	



<i>Word.</i>	<i>Reference.</i>	<i>Exceptions.</i>
caeciderunt . . . . .	Matt. xiii. 4, 8.	
calciamenta . . . . .	Matt. x. 10 (= <i>a b</i> , &c.).	
carcere . . . . .	Mark xv. 7, Matt. xiv. 3 . . . . .	Matt. xi. 2, xiv. 10.
carcere . . . . .	Matt. v. 25.	
castauer . . . . .	Matt. xiv. 12.	
clodus . . . . .	Matt. xi. 5, &c.	
cludo . . . . .	Matt. vi. 6.	
coniunxit . . . . .	Mark x. 9.	
consumasset . . . . .	Matt. vii. 28 . . . . .	Matt. x. 23.
contempno . . . . .	Matt. vi. 24.	
cottidianum . . . . .	Matt. vi. 11.	
deniq. (donec) . . . . .	Matt. ii. 9, x. 23, xii. 20 . . . . .	See below.
deuororia . . . . .	Matt. viii. 20.	
diciens . . . . .	Matt. x. 5 . . . . .	Not elsewhere.
dissupo . . . . .	Mark ix. 26.	
doniq. (donec) . . . . .	Matt. v. 26, Mark ix. 1.	
elemosina . . . . .	Matt. vi. 1, 2, 3, 4.	
es (aes) . . . . .	Matt. x. 9.	
exporrexit (exporgisco). . . . .	Matt. viii. 26.	
grauia (graua) . . . . .	Matt. xiii. 15.	
haestis (estis) . . . . .	Matt. viii. 26.	
harundo . . . . .	Mark xv. 19, &c.	
haue . . . . .	Mark xv. 18.	
heminum (hymnum) . . . . .	Mark xiv. 26.	
holera . . . . .	Matt. xiii. 32.	
hortum (ortum) . . . . .	Matt. iv. 16.	
hosanna: see ossana, ossanna.		
inlutus (inlotus) . . . . .	Matt. xv. 20.	
intellego . . . . .	Matt. vii. 3, &c.	
luoustae . . . . .	Matt. iii. 4 (= <i>b f</i> ).	
lebra (as <i>neus. plur.</i> ) . . . . .	Matt. viii. 3.	
lebrosus . . . . .	Matt. viii. 2, x. 8, xi. 5.	
monimentum . . . . .	Mark xv. 46 <i>bis</i> , xvi. 4.	
monumentum . . . . .	Mark xvi. 8.	
munistris . . . . .	Mark xiv. 54 . . . . .	Matt. v. 25.
nubis ( <i>nom.</i> , cf. Rösensch, <i>It. u. V.</i> , p. 263).	Mark ix. 7 (nubs <i>a b d</i> ).	

ORTHOGRAPHY OF k.

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<i>Word.</i>	<i>Reference.</i>	<i>Exceptions.</i>
obaudio . . . . .	Matt. viii. 27, &c.	
optume . . . . .	Mark x. 17 . . . . .	Mark x. 18 <i>bis</i> .
ora (hora) . . . . .	Mark xiv. 41 . . . . .	Matt. ix. 22.
ossana . . . . .	Mark xi. 9.	
ossanna . . . . .	Mark xi. 10.	
osteum . . . . .	Mark xv. 46, &c.	
paruolus . . . . .	Matt. xi. 25.	
pasca ( <i>acc.</i> ) . . . . .	Mark xiv. 14.	
pascha ( <i>acc.</i> ) . . . . .	Mark xiv. 12.	
pascham . . . . .	Mark xiv. 16.	
passares . . . . .	Matt. x. 29, 31.	
peniturunt . . . . .	Matt. xii. 41.	
periuro . . . . .	Matt. v. 33.	
plathea . . . . .	Matt. vi. 5.	
pleps . . . . .	Matt. iv. 16.	
posttea . . . . .	Mark xv. 5.	
posttulo . . . . .	Mark xv. 6, Matt. vii. 10.	
praetiosus . . . . .	Matt. xiii. 46.	
pregnas (cf. <i>Georges ad</i> <i>voc. praegnans</i> ). . . . .	Matt. i. 23.	
progeniens . . . . .	Matt. iii. 7, xii. 34 . . . . .	Matt. xii. 39.
pseudipofeta . . . . .	Mark xiii. 6 . . . . .	Cf. Matt. vii. 15.
quaesit . . . . .	Matt. ii. 4.	
saeouris ( <i>securis</i> ) . . . . .	Matt. iii. 10.	
sals . . . . .	Mark ix. 50, 2° . . . . .	Mark ix. 50, 1°, Matt. v. 13 <i>bis</i> .
scandalizio . . . . .	Mark ix. 42, 43, 45, 47, xiv. 29, Matt. v. 29, 30, xi. 6, xiii. 21, 57.	
scierunt . . . . .	Mark xii. 12.	
sepellierunt . . . . .	Matt. xiv. 12.	
simulo ( <i>similo</i> ) . . . . .	Matt. vi. 8, vii. 24, 26, xi. 16 . . . . .	Matt. xiii. 24.
sinagoga . . . . .	Mark xiii. 9, &c.	
taerra . . . . .	Matt. xii. 42 . . . . .	Matt. iv. 15, v. 13, &c.
tethrarchis . . . . .	Matt. xiv. 1.	
tinia . . . . .	Matt. vi. 19, 20.	
thensaurus . . . . .	Matt. vi. 19, &c.	
thus . . . . .	Matt. ii. 11.	
trauem ( <i>trabem</i> ) . . . . .	Matt. vii. 3.	
uolpes . . . . .	Matt. viii. 20.	
siabolus . . . . .	Matt. xiii. 39 . . . . .	Matt. iv. 5, 8, 11.
sozania . . . . .	Matt. xiii. 27 . . . . .	Matt. xiii. 25, 26, 29, 30, 36, 38, 40.

PROPER NAMES.

<b>Abin and Abius</b> . . . . .	Matt. i. 7, 13.	<b>Helion (Heliām)</b> . . . . .	Mark xv. 35.
<b>Achaos and Achas</b> . . . . .	" i. 9.	<b>Heroditas</b> . . . . .	Matt. xiv. 3.
<b>Aegyptum</b> . . . . .	" ii. 13.	<b>Hierosolima</b> . . . . .	" iii. 5, &c.
<b>Aegyptum</b> . . . . .	" ii. 14, 15.	<b>Hierosolyma</b> . . . . .	Mark xv. 41, &c.
<b>Aminnadab</b> . . . . .	" i. 4.	<b>Hierosoluma</b> . . . . .	" xi. 27.
<b>Arcelaus</b> . . . . .	" ii. 22.	<b>Ibossiam (Josiam)</b> . . . . .	Matt. i. 10.
<b>Asaf</b> . . . . .	" i. 7, 8.	<b>Iebbaeus</b> . . . . .	" x. 3.
<b>Asor</b> . . . . .	" i. 13.	<b>Ierocho</b> . . . . .	Mark x. 46.
<b>Babillonis</b> . . . . .	Matt. i. 11.	<b>Iohannes</b> . . . . .	Matt. iii. 1, &c.
<b>Barthodomaeus</b> . . . . .	" x. 3.	<b>Iohannens</b> . . . . .	" xiv. 4.
<b>Beelzebus</b> . . . . .	" xii. 27.	<b>Iosafat</b> . . . . .	" i. 8.
<b>Belsebul</b> . . . . .	" xii. 24.	<b>Iosef</b> . . . . .	Mark xv. 45, &c.
<b>Bessaida</b> . . . . .	" xi. 21.	<b>Ioses</b> . . . . .	" xv. 43, 46.
<b>Bests, Beths, or Bessaida.</b>	Mark viii. 22.	<b>Iosetis (gen. of Joscs)</b>	" xv. 40.
<b>Boes</b> . . . . .	Matt. i. 5.	<b>Iosias (Josias)</b> . . . . .	Matt. i. 11.
<b>Boethe (Obeth)</b> . . . . .	" i. 5.	<b>Isac</b> . . . . .	" i. 2.
<b>Bethlem</b> . . . . .	" ii. 1, 8, 16.	<b>Isdrahel</b> . . . . .	Mark xv. 32.
<b>Cafarnaum</b> . . . . .	Matt. xi. 23.	<b>Isdrahel</b> . . . . .	Matt. x. 6.
<b>Cariotes</b> . . . . .	Mark xiv. 43.	<b>Isdrael</b> . . . . .	" ii. 20.
<b>Chorasan</b> . . . . .	Matt. xi. 21.	<b>Istrael</b> . . . . .	" ii. 6.
<b>Culgotham</b> . . . . .	Mark xv. 22.	<b>Istrahel</b> . . . . .	" xv. 31.
<b>Cyrinaeum</b> . . . . .	" xv. 21.	<b>Matthas, Mattham</b> . . . . .	Matt. i. 15.
<b>Dauit (elsewhere Dauid)</b>	Matt. i. 17.	<b>Moseos (gen. of Moses)</b>	Mark xii. 26.
<b>Decapioli</b> . . . . .	" iv. 25.	<b>Nabassom</b> . . . . .	Matt. i. 4.
<b>Dechonias (Jech-)</b> . . . . .	" i. 12.	<b>Nasara</b> . . . . .	" iv. 13.
<b>Ebananeus (Chananeus)</b>	Matt. x. 4.	<b>Nasaraeus</b> . . . . .	" ii. 23.
<b>Efron (Esrom)</b> . . . . .	Matt. i. 3.	<b>Nasarein</b> . . . . .	" ii. 23.
<b>Elesarum and Elesar (Elezar)</b>	" i. 15.	<b>Nasorene</b> . . . . .	Mark xiv. 67.
<b>Elaeim</b> . . . . .	" i. 13.	<b>Nephtalim</b> . . . . .	Matt. iv. 15.
<b>Ellaotm (Eliachim)</b> . . . . .	" i. 13.	<b>Noneuitae</b> . . . . .	" xii. 41.
<b>Eliuth</b> . . . . .	" i. 14, 15.	<b>Obtha (Obeth)</b> . . . . .	Matt. i. 5.
<b>Eseias</b> . . . . .	" iv. 14, viii. 17, xii. 17, xiii. 14.	<b>Orsae (Uriac)</b> . . . . .	" i. 6.
<b>Esecias</b> . . . . .	Matt. i. 9, 10.	<b>Sadet (Sadoc)</b> . . . . .	Matt. i. 14.
<b>Fares</b> . . . . .	Matt. i. 3.	<b>Salamon</b> . . . . .	" i. 7, xii. 42 bis.
<b>Farisei or Farissaei</b> . . . . .	passim.	<b>Salomon</b> . . . . .	" i. 6.
<b>Fidenis (Sidonis)</b> . . . . .	Matt. xv. 21.	<b>Sarmon (Salmon)</b> . . . . .	" i. 4.
<b>Filippus</b> . . . . .	" x. 3.	<b>Schariotes</b> . . . . .	{ Matt. x. 4. Mark xiv. 10.
<b>Galuarise</b> . . . . .	Mark xv. 22.	<b>Selathiel and Selatiel</b>	" i. 12.
<b>Gerasinorum</b> . . . . .	Matt. viii. 28.	<b>Sim (Simon)</b> . . . . .	" x. 2.
<b>Gethamani</b> . . . . .	Mark xiv. 32.	<b>Zabulon</b> . . . . .	Matt. iv. 15.
<b>Gomore</b> . . . . .	Matt. x. 15.	<b>Zabylon</b> . . . . .	" " 13.
		<b>Zebdeus</b> . . . . .	" " 21, &c.
		<b>Zepdaei</b> . . . . .	Mark x. 35.

The accumulation of problems presented by the MS. determined me to seek an authoritative opinion upon it. I therefore applied to Mr. E. MAUNDE THOMPSON, Keeper of MSS. at the British Museum, who has favoured me with the following letter :—

‘ I should rather have dated the MS. as of the 6th century. I think that you are right in describing most of the blunders as errors of sight, but with a qualification. It is impossible to explain very many of them as the result of simply confusing one or more letters with others of similar form in the archetype. There are sometimes too many, sometimes too few, letters to *fit* the correct reading. And again, if you try to reconstruct on the lines of either uncial or half-uncial writing, you fail to get proper results: sometimes the one, sometimes the other, style seems more suitable, and in other cases either will serve equally well. Some confusions, indeed, are so *unpalaeographical* that they cannot be explained as simple miscopying. This is particularly the case with the *i* and *o* confusion. The two letters are so essentially different in their formation, in any style of Latin writing, that it is inconceivable how the one could be mistaken for the other. The existence of such unaccountable blunders leads me to think that the scribe had some unusual difficulties to contend with. I would venture to say that his archetype was damaged and difficult to decipher, although not, I think, an ancient MS. One can imagine the scribe, with his very scanty stock of Latin, finding enormous difficulty in deciphering a MS. which was even only partially defaced. He would not have the knowledge to give him the key to the indistinct letters and words, and he would copy down what he imagined he saw as well as what he actually did see. Any one who has had experience of such deciphering knows how easily the eye is deceived by marks, creases, stains, &c., which seem to form themselves into letters on an obliterated page. And I imagine that the scribe of *k*, who could write down such a line as “*abrode aps te exredist tibi ut sicreat,*” would be soon out of his depth with even a faded text. If such a theory be accepted, the confusion of letters, and the addition and omission of letters, might be almost unlimited; and it would be next to impossible to decide for certain the class of writing employed in the archetype. But something may be done, as your introduction shows, towards a solution. From some experiments that I have made with the corrupt readings, I should say that the scribe was copying from a MS. in which uncial writing was largely, but not exclusively, used. I hardly think he could have had before him one of so minuscule a type as the Vatican Hilary, although some of the blunders might be explained in this way. But, as you have observed, he particularly confounds *s* and *f*, which could scarcely have happened if his model was pure uncial. This fact has inclined you to adopt the early minuscule or half-uncial style of writing of the Hilary for the archetype.

I do not think you need go quite so far. If you will turn to Zangemeister and Wattenbach's *Exempla*, you will see how the long *s* (which could easily be read as *f* by a careless scribe) is used (partially) in the Gaius of Verona (pl. 24) and the Laurentian Digests (pl. 54), the first of which is otherwise uncial in character, and the second partially so. The scribe then may have had some such *mixed* MS. before him, and I think it may be fairly assumed that he had, although I should be sorry to press any theory too far with a man who must have made a very large percentage of mistakes on his own account. Of course you will bear in mind that we have no example of a copy of the Gospels written as the Gaius or Digests quoted above. I only suggest a possibility (or even probability) of there having been such a type, of, say the 4th century. We have not enough early MSS. surviving to enable us to lay down exact rules.

'E. MAUNDE THOMPSON.'

'BRITISH MUSEUM, Nov. 13, 1885.'

The value of these remarks will, I think, be felt at once. We are apt not to realise that ancient MSS. would very often come into the hands of a scribe in very much the same condition from damp or rough usage as that in which they now lie in the cases of our libraries. And it is as if they went in this state straight to the compositor, instead of being first deciphered and transcribed by practised scholars. Clearly this opens out very wide possibilities of confusion, and the incalculable element is largely increased. It would certainly seem as if it were necessary to fall back on some such hypothesis as this to account for all the phenomena of the MS. before us.

The only suggestion that I should be tempted to make would be whether some of the inconsistency noticed may not be due to the working of different influences at different times. If we suppose that the immediate ancestor of *k* was a half-uncial MS., that which preceded it would probably be in uncials. But if so, one set of changes may have come in at one stage, and another set of changes at the other. Most MSS. present several distinct strata of corruption, though it may be difficult in any given case, and especially in a case like this, to separate accurately between them.

THE LATIN TEXTS OF *n o p a<sub>2</sub> s t*.

In investigating the text of a number of fragmentary MSS. such as those before us, it is important to have a clear idea of the object that we propose to ourselves. Our duty is not to make them the text for general disquisitions on the character of the family or families to which they belong. To determine that character is a subject by itself, and the attempt to do so should be based upon a survey of the whole of the material. At present the task that falls to us is not to generalise, but to individualise. We are concerned less with those phenomena in the MSS. before us which they share with other MSS. than with those which are peculiar to them. A very slight inspection will show that all the MSS. *n o p a<sub>2</sub> s t* belong to the European family, at the head of which stand *a* and *b*. The question is, What place does each of these occupy in that family? What is the smaller group with which it is connected, and how is it related to other members of that group?

§ 16. *The text of n in St. Matthew.*

In the case of *n*, the first of the six MSS., we have no difficulty in ascertaining that its closest affinities are with *a*. We proceed then to inquire into the nature and extent of those affinities. For this purpose we may put aside all the common matter which *n* has together with the majority of European MSS., and we may concentrate our attention on those readings in which *n* differs from *a*, or which it shares with *a* against all or most other MSS. It has seemed best to give all the readings that come under these heads, at the cost of including a few that are of only trifling importance. We take first the portions extant in St. Matthew:—

*Readings in which a n differ from each other.*

Matt. xvii.

2. transfiguratus *b n*, &c.  
transfiguratum *a*.
3. illis *b n* and some others.  
eis *d*, illi *a*.

20. dicit *b d n*.  
dixit *a f*.
21. daemonium [hoc genus daem.] *b n*.  
daemonii *a*.  
— daem. *d*.
22. Galileam *b n*.  
Galilaea *a d*.  
in manibus *b n*.  
in manus *a d f*.

25. intranti *b n* (εἰσελθόντι *D*, ingresso *d*).  
intrantes *a*.  
+ ei (*after* intranti) *n*.  
— ei *a b*, &c.

*Readings in which a n are agreed against all or most other authorities.*

Matt. xvii.

14. provolutans *a n*.  
provolutus . . . rogans *b*.  
provolutus depraecans *ff*<sub>1</sub>.  
provolutus *f*.  
adgeniculans *d*.
17. adducite hoc *n* (adhuc . . . e hoc *a*).  
adferte huc *b d*, &c.

24. ad Petrum qui tributum exigebant  
(exegebant *n*) *a n*.  
qui didragma exigebant ad  
Petrum *b*, Hilary.  
qui tributum accipiunt et dixerunt Petro *d*.  
non solvit tributum *a n f*.  
non praestat tributum *d*.  
quare non solvit didragma vel  
censum *b*.

25. ait et ille utique *a n*.  
ait utique non *b*.  
et ait ita *e*.  
et dicit etiam *d*.

26. liberati *a n*.  
liberi *b d*, &c.

Readings in which *a n* differ from each other.

Matt. xviii.

3. regno *a b n\**, &c.  
regnum *n*<sup>corr.</sup>

7. veniet *f n*.  
venit *a b d*.

12. quaere *n* (*for* quaerere).  
13. contegerit *n* (*for* contigerit).

18. quaecunque alligaveritis super terram erunt soluta in caelo *n* (cf. *d*; *prob. omission from homoeoteleuton*).

19. quaecunque *d n*.  
quaecumque *a b*.

xix.

21. + tua (*after* bona) *a*.  
— tua *n*.

Readings in which *a n* are agreed against all or most other authorities.

Matt. xviii.

2. + ad se (*after* vocavit) *a n*.  
— ad se *b d f*, &c.

5. — in nomine meo *a n*.  
+ in nom. meo *b d*, &c.

6. — istis (*after* pusillis) *a n*.  
+ istis *b d*, &c.

7. a scandalis *a d n*.  
ab scand. *b f*, &c.

10. — qui credunt in me *a n*, &c.  
Lucifer.  
+ qui cred. in me *b d*, &c.  
Hilary.

12. quid autem *a d n*.  
— autem *b*, &c.  
+ si (2<sup>o</sup>) *a n*.  
— si *b d*, &c.

14. qui est in caelis *a d n*.  
qui in caelis est *b*, &c.

16. + et (*before* unum) *a n*.  
— et *b d*, &c.

19. — ex vobis *a n*.  
+ ex vobis (*in different position*)  
*b d*, &c.

xix.

21. bona *a n*.  
omnia *b*.  
substantiam *d*.  
omnia quae possides *ff*<sub>1</sub>.

24. regno *a n\**.  
regnum *b d f n*<sup>corr.</sup>

25. his autem auditis discipuli mirabantur *a (f) n*.



*Readings in which a n differ from each other.*

Matt. xix.

xx.

2. eam *n*\* corrected to eos.

6. undecima *a*.  
undecimam *b d f n*.

7. + et (*after dicit*) *n*.  
— et *a b*, &c.

19. [flag]ellabunt *n* (*a def.*).  
flagellandum *b f*.  
castigandum *d*.

[crucifig]ent *n* (*a def.*).  
crucifigendum *b d f*.

28. inferiore *n*<sup>corr.</sup>.  
inferiori *a b n\**, &c.

29. ad Hiericcho *a*, ab Hiericho *n*.  
ab Jericho *b d f*.

30. — et (*before clamaverunt*) *n* (*cf. f*;  
*a def.*).  
+ et *b d*.  
+ ihu (*before fili*) *n* (*a def.*).  
— ihu *b d*.

xxi.

1. Hierosolyma *d n*.  
Hierosolymis *a b*, &c.

*Readings in which a n are agreed against all or most other authorities.*

Matt. xix.

auditus autem discipulis haec  
mirabantur *b*.  
audientes autem discipuli stupe-  
bant *d*.

26. vero *a n*.  
autem *b d*, &c.

29. centuplo *a n*.  
centuplum *b d*, &c.

xx.

3. + iterum (*after egressus*) *a n*.  
— iterum, *b d*, &c.

5. — et (*before fecit*), *a d n*.  
+ et *b f* and others.

14. + itaque (*after tolle*) *a n*.  
— itaque *b d f*.

17. suos in via seorsum *a n*.  
seorsum in via (— suos), *d f*.  
— suos . . . seorsum, *b ff*.

21. + tuam (*after sinistram*) *a n*.  
— tuam *b (d) f*.

xxi.

1. adpropiassent *d n* (*a def.*).  
adpropinquassent *b f*, &c.

*Readings in which a n differ from each other.*

Matt. xxi.

1. Betage (*for* Bethphage) *n*.
2. + ejus (*after* pullum *ff*<sub>1</sub> *n* (a *def.*).  
— ejus *b d*, &c.  
+ eam (*after* adducite) *n* (a *def.*).  
— eam *b d f*.

xxvi.

58. de longinquo *n* (cf. Mark xi. 13, xiv. 54, *k*).  
a longe *a b (d) f*.  
— usque (*before* ad) *n*.  
+ usque *a b d*, &c.

60. inverunt (*for* invenerunt) *a*.  
multis falsis (*for* multi falsi) *a*.
69. anchilla *n* (*a is deficient here, but has anchilla where n has ancilla; d also def.*).  
+ ei (*after* dicens) *n*<sup>corr.</sup>.  
— ei *b f* (*a d def.*).

*Readings in which a n are agreed against all or most other authorities.*

Matt. xxi.

3. opera *a n*.  
operam *b ff*<sub>1</sub>.  
opus *d f*.

xxvi.

56. + ejus (*after* discipuli) *a n*.  
— ejus *b d f*.
58. ad atrium *a n*.  
in atrium *b ff*<sub>1</sub>.  
ad januam *d*.  
ad domum *f*.  
exitum *a n*.  
finem *b d f*.
59. princeps vero *a n*.  
principes autem sacerdotum *b d f*.  
interficerent *a n*.  
morti traderent *b f*.  
mortificarent *d*.
70. Petrus autem *a* (*apply*) *n*.  
ad ille *b f* (*d def.*).  
in conspectu omnium *a n*.  
coram omnibus *b* (*d def.*).  
dicas *a n*.  
dicis *b f*.  
nec novi *a n*.  
neque intellego *b* (*f omits and d is deficient*).

*Readings in which a n differ from each other.*

Matt. xxvi.

71. illi *a*, illis *n*.  
his *b f*, &c.

72. cum juramento negavit *n* (*a def.*).  
neg. cum jur. *b f*, &c.  
73. + ibi (*after qui*) *f n*.  
— ibi *b ff<sub>1</sub>* (*a d def.*).

xxvii.

62. parasceuem *n*, parasceue *a*, parasceuen *b*, cena purā *d*.  
pharisaei *a df*.  
farisaei *b n*.

xxviii.

1. primam *b n*.  
prima *a f*.  
Magdalena *b n*.  
Magdalene *df*.  
Magdalenae *a*.  
2. sedebat *b d n*.  
sedit *a f*.  
9. habete *a b df*.  
havete *n*.  
11. + et scribis (*after sacerdotum*) *a*.  
— et scribis *b df n*.  
12. + principes sacerdotum (*after congregati*) *a*.  
— princ. sac. *b df n*.  
consilium acceperunt et *a e*.  
consilio accepto *b df n*.  
13. vobis (*for nobis*) *a*.

*Readings in which a n are agreed against all or most other authorities.*

Matt. xxvi.

71. egressus autem ad januam *a n*.  
exeuntem autem illum januam *b*.  
exeunte autem illo janua *f* (*d def.*).

ibi erant *a n*.  
erant ibi *b f*, &c.

73. ex ipsis *a n*.  
ex illis *b f*.  
74. quia non novi *a n*.  
quod non novisset *b f*.

Readings in which  $a$  and  $\eta$  differ from each other.

Matt. xviii.

14. suadebimus  $bff, \eta$ .  
     suademus  $df$ .  
     persuademus  $a$ .  
 17. cum vidissent  $ae$ .  
     videntes  $bdf\eta$ .  
 19. eas  $\eta$ .  
     eos  $abdf$ .

It will be well to pause here and take a survey of the results thus obtained in St. Matthew, before going on to St. Mark. The method that we laid down for ourselves at the outset has caused us to neglect some interesting readings. The most conspicuous of these would be 'de pusillo crescere et de majore minores esse' in the famous interpolation in xx. 28. That, however, is shared by  $\eta$  not only with  $a$ , but also with  $bch$  and in part  $ff_1r$ ; so that it clearly belongs to the common European stocks, and as such does not come within our purview. On the other hand, there are a number of small variations, many of them merely clerical, which it has been necessary to notice in order that the collation of  $a$  and  $\eta$  might be complete, and yet which do not seriously affect the main issue. Variations of this kind may be due to the individual scribe and seldom justify an inference as to common descent. Even when the authorities on each side fall into groups, it is still possible that the coincidence may be accidental. Some changes, such as the omission or insertion of final 'm' are so common in MSS. of every class, that no stress can be laid upon them. These may be taken to show the degree of care with which a MS. has been written, and that is all.

The small number of erasures in his MS. shows that the scribe of  $\eta$  was a careful writer; and this is fully borne out by the character of his readings. Only the two in Matt. xviii. 12, and 'eam' in xx. 2, which he has himself corrected, seem to be manifest clerical errors, though no doubt there may be others a little more below the surface. It is possible, for instance, that the insertion of 'et' after 'dicit' in xx. 7, and of 'ei' after 'intransi' in xvii. 25, may have arisen from the eye catching twice over the 't' and 'i' of the word preceding.

Omissions are, especially, liable to arise from accidental causes; that, for instance, in xviii. 18 seems to be a clear case of 'homoeoteleuton.' In St. Mark there are several instances of the interchange of tenses which may not be intentional, but may be due simply to clerical confusion of the vowels 'a,' 'e,' 'i,' 'u' (see Mark viii. 33, xiii. 19); but we cannot confidently assign to this category the reading 'veniet' in Matt. xviii. 7. 'Betage' in xxi. 1 is probably nothing more recondite than a scribe's blunder. Compared with *a*, *n* exhibits a certain purism in matters of grammar, e.g. 'quamcunque' after 'omni re' in Matt. xviii. 19, where *a* *b* have 'quaecunque'—the correction lay so near at hand that we ought not to insist upon the fact that *n* is here joined by *d*—and 'eas' after 'gentes' in xxviii. 19, where all the other MSS. have the sense-construction 'eos.' 'Hoc genus daemonium' in xvii. 21, which *n* has with *b* against 'daemonii' in *a*, is not an instance to the contrary; the construction is sufficiently paralleled in classical writers (see Roby, *Lat. Gram.* §§ 1103, 1104), and the reading is probably original. The spelling 'anchilla' which *n* has in xxvi. 69 and *a* in xxvi. 71 is also interesting, and may, perhaps, throw light upon the locality in which the two MSS. were written<sup>1</sup>.

So far we have only had to do with readings which may very well have originated in *a* and *n* themselves, the actual copies to which we still have access. Turning to others of greater significance, we shall find that those which have been placed in the right hand column tell a plain story. Readings like 'provolutans' in Matt. xvii. 14, 'liberati' for 'liberi' in xvii. 26, 'bona' for 'omnia' in xix. 21, 'exitum' for 'finem' in xxvi. 58, 'princeps vero' for 'principes autem sacerdotum' in xxvi. 59, and 'interficerent' for 'morti traderent' or 'mortificarent' in the same verse, 'Petrus autem,' 'in conspectu,' 'nec novi' in xxvi. 70, not to speak of the longer readings in xvii. 24, 25, xix. 25, xxvi. 71, 74, can only be explained by a common origin and that at a point not many degrees removed from the MSS. as we have them.

Which of the two, it may be asked, is nearest to this common original? The most available criterion will be the extent to which they severally agree with other members of the European group. If we take *a* to re-

<sup>1</sup> *C*h for *c*, e.g. in words like 'sepulchrum,' is fairly common both in MSS. and inscriptions, but I have not been able to find an instance of 'anchilla.'

present the common archetype of  $\alpha$  and  $\alpha$ , then it is fair to presume that the MS. which has preserved the greatest number of readings known to have been present in the ancestors of  $\alpha$  will also reproduce most faithfully  $\alpha$  itself. We put aside clerical errors, differences of spelling, cases where  $\alpha$  is defective, and others which admit of no clear conclusion either way. Of those which remain, there is nothing very decisive until we come to the last chapter. In favour of  $\alpha$  the chief points would be 'intransi' in Matt. xvii. 25, and 'sedebat' in xxvi. 2, and in favour of  $\alpha$ , 'veniet' in xviii. 7, and 'de longinquo' in xxvi. 58. In regard to this last reading,  $\alpha$  has the characteristic European phrase and is supported by the great body of European MSS., while  $\alpha$  has adopted what the vocabulary of  $k$  gives fair reason for supposing to be a distinct Africanism. In the next verse 'interficerent,' found in both  $\alpha$  and  $\alpha$ , is perhaps of the same character. These are the only readings in the earlier chapters in which we have any ground for suspecting an African influence. In chapter xxviii. there are two constructions, 'acceperunt et' xxviii. 12, and 'cum vidissent' xxviii. 17, which are characteristically African, and are shared in each case by  $\alpha$  with a fragment of  $e$ . Throughout this chapter it will be seen that  $\alpha$  diverges more largely than elsewhere from  $\alpha$ . We might almost suppose that in the original from which  $\alpha$  was copied the last leaf was lost or worn, and that the text of this portion was taken from some other copy;  $\alpha$  keeps closely to the main European stock.

Before we attempt to sum up results in their bearing upon the individual character of the joint text of  $\alpha$   $\alpha$ , it will be well to extend our analysis to the fragments of St. Mark where that individual character comes out more distinctly. We desert, for reasons which will appear later, the order of the Gospels in the MS.<sup>1</sup>

<sup>1</sup> This part of the analysis of  $\alpha$ , the analysis of  $\beta$ , some of that of  $\alpha_2$ , and a great part of the analysis of  $\gamma$ , have been made by Mr. White.

§ 17. *The Text of n in St. Mark.*

*Readings in which a n differ from each other.*

Mark vii.

15. foris quod hominem intrans in eum *n*.  
 foris hominis quod intrans in eum *a*.  
 foris hominis quod intrat in eum *b*.  
 extra hominem introiens in eum *d f*.

18. *homine n*.  
 hominem *a b d f*.

19. introiit *b d n*.  
 introit *a f*.

24. *exsurgens n = f*.  
 exurgens *a b d*.

*Readings in which a n (or a kn) are agreed against all or most other authorities.*

Mark vii.

14. conuocans turbam iterum *a n*.  
 conuocans omnem turbam *f*.  
 aduocans iterum turbam *d*.  
 aduocatis iterum turbis *b*.  
 dixit *a n*.  
 dicebat *b d f*.
15. — quod *a n*.  
 + quod *b d f*.
17. prae multitudine *a n* (multitudinem *n*: *the m marked probably by first hand*).  
 a turba *b d f*.  
 similitudinem *a n*.  
 parabolam *b d f*.
18. a foris *a n*.  
 extrinsecus *b d f*.  
 introit *a n*.  
 introiens *b d f*.
- coinquinare *a n*.  
 communicare *b d f*.
19. + et exit in riuum *a n*.  
 — et . . . riuum *b d f*.
23. coinquant *a n*.  
 communicant *b d f*.
24. finibus *a n*.  
 fines *b d f*.  
 cum intrasset *a n*.  
 ingressus *b d f*.
25. cum audisset enim mulier *a n*.  
 sed continuo cum audisset mulier *f*.

*Readings in which a n differ from each other.*

Mark vii.

28. edent *n*.  
edunt *a*.  
comedunt *f*.  
manducant *b d*.

*Readings in which an (or akn) are agreed against all or most other authorities.*

Mark vii.

- mulier enim statim ut audiuit *b*.  
mulier autem statim ut audiit *d*.
27. primum *a n*.  
prius *b d f*.  
satiari *a n*.  
saturari *b d f*.  
proicere *a n*.  
mittere *b d f*.
28. ita *a n*.  
— ita *b d*.  
utique *f*.  
subtus mensam *a n*  
subtus mensa *d*.  
sub mensa *b f*.
29. et dixit ei *a n*.  
ad ille dixit ei *f*.  
et ait illi *b*.  
et ait ei *d*.  
verbum tuum *a n*.  
sermonem *b d f*.
30. isset *a n*.  
abisset *b d f*.  
domi *a n\**.  
domum *b n<sup>corr</sup>*.  
in domum *d f*.  
aput se *a n*.  
— aput se *b d*.  
suam *f*.  
daemonem exisse et filiam suam  
recumbentem in lecto *a n*.  
puellam jacentem supra lectum  
et daemonium exisse ab ea *b*.  
filiam suam jacentem supra lec-  
tum et daemonium exisse *f*.  
filiam jacentem supra lectum et  
daemonium exisse *d*.



*Readings in which a n differ from each other.*

Mark vii.

31. ingressus *n.*  
 egressus *a.*  
 exiens *b d f.*  
 galilaeae *a d.*  
 galileae *b f n.*

viii.

33. sapes *n.*  
 sapis *a b d k.*  
 intellegis *f.*

35. evangelium (*after causa*) *n.*  
 evangelii (*after causa*) *a.*  
 evangelium (*after propter*) *b d*  
*f k.*  
 salvavit *k n.*  
 salvabit *a.*  
 salvam faciet *b d f.*

*Readings in which an (or akn) are agreed against all or most other authorities.*

Mark vii.

31. deinceps *a n.*  
 iterum *b d f.*

viii.

33. qui conversus *a n.*  
 ad ille conversus *b d.*  
 conversus autem ille *k.*  
 Iesus conversus *f.*  
 ut vidit *a n.*  
 videns *b d f.*  
 objurgavit Petrum *a n.*  
 comminatus est Petro *b d f.*  
 corripuit Petrum *k.*  
 post *a k n.*  
 retro *b d f.*
34. sequi me *a n.*  
 sequi post me *b.*  
 post me sequi *d f.*  
 venire *k.*
35. quisque *a n.*  
 qui *b d f k.*  
 salvare *a k n.*  
 salvam facere *b d f.*  
 causa *a n.*  
 propter *b d f k.*
36. prodest *a n.*  
 proderit *b d f k.*  
 lucratus fuerit *a n.*  
 lucretur *b d f.*  
 lucrefecerit *k* (*hicrefecerit cod.*).  
 saeculum *a n.*  
 mundum *b f k.*  
 orbem *d.*

*Readings in which a n differ from each other.*

Mark viii.

38. confundetur *dkn*.  
 confundet *abf*.  
 gloriam *bdn*.  
 gloria *af*.  
 claritate *k*.

*Readings in which an (or akn) are agreed against all or most other authorities.*

Mark viii.

- jacturatus fuerit *an*.  
 detrimentum faciat *bf*.  
 detrimentum patiat *d*.  
 animam *akn* (+ suam *an*).  
 animae suae *bdf*.
37. quam *an*.  
 quid *bdfk* (quit *k*).  
 pro animam suam *an*.  
 pro anima sua *bdfk*.
38. quisque enim *an*.  
 qui autem *bdk*.  
 qui enim *f*.  
 confusus fuerit me *an*.  
 me confusus fuerit *bf*.  
 me confessus fuerit *k*.  
 confessus fuerit me *d*.  
 generatione *an*.  
 natione *k*.  
 generatione hac *bd*.  
 generatione ista *f*.

ix.

1. hic stantes *an*.  
 de circumstantibus *b*.  
 hic circumstantium *d*.  
 de hic stantibus *f*.  
 hic quidem ex eis qui adstans  
 (*for* adstant) *k*.
2. altum *ank* (atcum *cod*).  
 altissimum *b*.  
 excelsum *df*.  
 in conspectu eorum *an*.  
 coram ipsis *bdf*.  
 ante ipsos *k*.
3. fulgentia candida valde *an*.  
 splendida (— candida nimis *b*).

*Readings in which a n differ from each other.*

Mark ix.

6. timore repleti sunt *n*.  
 tim. perterriti sunt *a*.  
 tim. perterriti erant *b*.  
 tim. exterriti erant *d*.  
 erant . . . tim. exterriti *f*.  
 (in metu . . . fuerat *k*.)
7. omumbrans *n*.  
 obumbrans *a d f*.

*Readings in which a n (or a kn) are agreed against all or most other authorities.*

Mark ix.

- splendentia candida nimis *f*.  
 candida abanimis *k*.  
 tamquam *a n* (tanquam *n*).  
 velut *b f*.  
 — tamquam *k d* (*not D*).
3. qualia quis non potest facere super terram *b*.  
 qualia non potest quis candida facere super terram *d*.  
 qualia fullo super terram non potest candida facere *f*.  
 quava sullo super terram non potest sic alba producere *k*.  
 — qualia . . . terram *a n*.
4. visus est *a k n*.  
 apparuit *b d f*.  
 moysi *a n*.  
 moysen *b d*.  
 moyse *f*.  
 mose *k*.  
 conloquebantur *a n*.  
 erant conloquentes *f*.  
 fuerunt conloquentes *k*.  
 erant loquentes *b d*.
5. — respondens *a n*.  
 + respondens *b d f*.  
 optimum *a n*.  
 bonum *b d f*.
6. quod *a n*.  
 quid *b d f k*.  
 loqueretur *a n*.  
 loquebatur *d*.  
 diceret *b f*.  
 responderet *k*.

*Readings in which a n differ from each other.*

*Readings in which an (or akn) are agreed against all or most other authorities.*

Mark ix.

Mark ix.

adumbrans *k*  
subumbrans *b*.

— et (*before vox*) *n*.

+ et *a b d f k*.

carissimus *b n*.

karissimus *a d*.

dilectus *f*.

dilectissimus *k*.

8. solum secum *n*.

[*a defective having only -lum,*  
*i.e. either solum or secum*  
*solum.*]

tantum secum *b d*.

tantum *f*.

solum *k*.

8. statim respicientes *a n*.

statim circumspicientes *d*.

confestim circumspicientes *f*.

subito circumspexerunt et *k*.

circumspicientes *b*.

alium *a n*.

amplius *b d f*.

9. et cum descenderent *a n*.

et descendentibus illis *b d*.

et descendentibus *k*.

descendentibus autem illis *f*.

quae viderunt enarrarent *a k n*.

enarrarent quae viderant *f*.

quae vidissent narrarent *b d*.

surrexerit *n* (*a def.*).

resurrexit *b f*.

resurrexisset *d k*.

10. verbum retinuerunt *a n*.

verbum hoc retinuerunt *b*.

verbum continuerunt *d f*.

sermonem tenebant *k*.

quaerentes *a n*.

conquaerentes *d*.

conquirentes *b f*.

est *a n*.

esset *b d f k*.

*Readings in which a n differ from each other.*

Mark xiii.

8. erint *n*.  
erunt *a b d k*.

9. concilia *n*.  
conciliabula *k*.  
conciliis *a c d*.  
bapulabitis *n*.  
vapulabitis *a c d*.

*Readings in which an (or akn) are agreed against all or most other authorities.*

Mark xiii.

2. alius resurget *a n*.  
aliut resuscitetur *b d*.  
alium ut excitabitur *k*.
3. ad montem *a n*.  
in montem *b k*.  
in monte *d*.  
illum *a k n*.  
eum *b d*.  
secreto *a k n*.  
seorsum *b d*.
4. incipient . . . consummari *a n*.  
incipiunt perfici *k*.  
consummabuntur *b d*.
5. — Iesus *a k n*.  
+ Iesus *b d*.
6. quia ego sum *a n*.  
ego sum *d k*.  
ego Christus *b*.
7. proeliorum *a n*.  
bellorum *b d* (*k de bellorum cod.*).  
nolite turbari *a n*.  
nolite timere *k*.  
ne timueritis *b d*.
8. super(*bis*) *a k n*.  
contra(*bis*) *b d*.  
circa *a n*.  
per *b d k*.  
[*From this point, where b is not extant c is quoted.*]
9. ad praesides et ad reges *a n*.  
ante praesides et reges *d*.  
ante potestates et reges *k*.  
causa mei *a n* <sup>corr.</sup> (me *n\**).  
propter me *d k*.

*Readings in which a n differ from each other.*

Mark xiii.

11. nec praemeletare *n*.  
nec praemeditare *a*.  
*om* : *c d k*.

14. quod dictum est a daniel proph.  
*n* <sup>corr.</sup>  
quod dictum est per danielem  
proph. *c*.  
quod dictum est ante profeta *k*.  
— quod . . . proph. *a d n*\*.

*Readings in which an (or akn) are agreed against all or most other authorities.*

Mark xiii.

10. in omnibus gentibus *a n*.  
in omnes gentes *dk* (*d* has in  
omnibus gentibus again, at  
the end of the verse).  
in primis *a n*.  
primum *c d*.  
prius *k*.  
praedicare *a n*.  
praedicari *dk*.
11. adducent *a n*.  
perduxerint *c*.  
produxerint *d*.  
optulerunt *k*.  
solliciti esse *a n*.  
cogitare *d*.  
satagare *k*.

- quodcumque *a n*.  
quod *c d* (*k* quot *cod.*).  
fuerit vobis *a n*.  
vobis fuerit *c d k*.
12. ad mortem *a k n*.  
in mortem *c d*.  
causa nominis mei *a n*.  
propter nomen meum *c d k*.
13. perseveraverit *a n*.  
sustinerit *d k*.  
toleraverit *c*.
14. et cum *a n*.  
cum autem *c d k*.

*Readings in which a n differ from each other.*

Mark xiii.

qui legit intellegat quid dicit *n*.  
 qui legit intellegat quidquid legit *a*.  
 qui legit intellegat quod legit *d*.  
 qui legit intelligat *c*.  
 quod legit intellegat *k*.

18. † aut sabbato *k n* corr.  
 — aut sabbato *a c d n*\*.  
 19. erint *n*.  
 erunt *a b d k*.

*Readings in which a n (or a kn) are agreed against all or most other authorities.*

Mark xiii.

qui fuerint in iudaea *a n* (iudea *n*).  
 qui in iudaea sunt *c d k*.

15. fuerit *a n* and so in v. 16.  
 — fuerit *c d*.  
 est *k*.  
 non descendat in domo *a n*.  
 ne descendat in domum *d*.  
 non descendat *c k*.  
 sed nec intret *a n*.  
 nec introeat *d*.  
 — sed nec intret *c k*.  
 aliquid *a (k) n*.  
 quid *d*.  
 quicquam *c*.  
 17. lactantibus *a n*.  
 quae lactant *k*.  
 nutrientibus *c d*.  
 18. ne hieme *a (k) n*.  
 ut non hieme *c d*.  
 19. non fuerunt numquam tales ab initio creaturae usque adhuc *a n*.  
 non fuerunt tales (— tales *c*) ab initio creaturae usque modo (*c*) *d*.  
 non fuerunt ab initio creaturae usque nunc *k*.

*Readings in which a n (or a k n) are agreed  
against all or most other authorities.*

Mark xiii.

non fuerunt ab initio creaturae,  
ex quo omnia condidit Deus,  
usque nunc *b* (*with the Gk.*).  
sed neque fient *a n*.  
neque erunt post haec (*c*) *d*.  
neque erunt . . . *b* (*defective*).  
et non erit numquam *k*.

[*b* breaks off at Mark xiii. 24, *f* at xiv. 70, and *a* at xv. 15; the remaining  
portion of *n* is collated in full with *c d k*, and with *q* after xvi. 6.]

*Collation of n with c d k.*

Mark xv.

22. golgotha locum *n*.  
culgotham locum *k*.  
locum golgotha *d*.  
— locum *c*.  
23. dabant illi *k n*.  
dabant ei *d*.  
dederunt ei *c*.  
vinum mixtum cum murra *n*.  
vinum [bibere] murra et com-  
mixtum *k*.  
[bibere] murram cum vino *d*.  
myrrhatum vinum *c*.  
24. cum crucifixissent illum *n*.  
cruci adfixerunt eum *d*.  
cruci eum fixerunt et *k*.  
crucifixerunt eum et *c*.  
sortem mittentes *n*.  
mittentes sortem *c k*.  
mittentes sortem super ea *d*.  
25. custodibant *n*.  
custodiebant *d k*.  
crucifixerunt *c*.

*Collation of n with c d k.*

Mark xv.

26. et erat *c n*.  
erat autem *d k*.  
inscriptio causae inscripta *n*.  
causa criminis eius inscriptio *d*.  
inscriptio causae eius *c*.  
superscriptio causae eius *k*.  
+ hic est (*before rex*) *d*.  
— hic est *c k n*.  
28. + et inpleta est scriptura quae  
dixit et cum scelestis aestima-  
tus est *n*.  
et adimpleta est scriptura quae  
dicit et cum iniquis deputatus  
est *c*.  
— et inpleta . . . aestimatus est  
*d k*.  
29. qui transiebant *n*.  
praetereuntes *c d k*.  
+ eum (*after blasphem.*) *c d k*.  
— eum *n*.  
va qui destrues *c n*.  
qui destruit *d*.



*Collation of n with c d k.*

Mark xv.

- hic est qui solvit *k*.  
 aedificas *n*.  
 aedificat *d k*.  
 reaedificas *c*.  
 in triduo *n*.  
 triduo *k*.  
 illut in tribus diebus (*c*) *d*.  
 30. salva te *n*.  
 salva teipsum *k*.  
 salbum te fac *c d*.  
 descendens *k n*.  
 et descende *c d*.  
 31. et principes sacerdotum *n*.  
 et scribae cum principibus sacerdotum *c*.  
 et summi sacerdotes *d*.  
 et sacerdotes *k*.  
 deludentes ad alios alium cum  
 scribis dicebant *n*.  
 inridentes alterutrum cum scribis  
 dicebant *d*.  
 cum scribis inridebant eum di-  
 centes *k*.  
 inridentes eum dicebant *c*.  
 alios salvabit se non potest sal-  
 vare *n*.  
 alios salvos fecit seipsum non  
 potes salvum facere *d*.  
 alios salvum fecit, teipsum salvum  
 fac *c*.  
 qui alios salvasti salva teipsum *k*.  
 32. credamus illi *n*.  
 credimus illi *k*.  
 credamus ei *d*.  
 credimus ei *c*.  
 crucifixi erant cum illo *n*.  
 cum eo crucifixi erant *c*.  
 cum eo adfixi erant *d*.

*Collation of n with c d k.*

Mark xv.

- cum eo fixi erant latrones *k*.  
 increpabant eum *n*.  
 conviciabantur *c d*.  
 subsannabant eum *k*.  
 33. cum hora sexta facta esset *n*.  
 cum facta esset hora sexta *k*.  
 cum hora esset sexta *c*.  
 facta est hora sexta *d*.  
 super omnem terram *n*.  
 super totam terram *c*.  
 per totam terram *d*.  
 in totam terram *k*.  
 34. + Iesus (*after* exclamavit) *c n*.  
 exclamavit (— Iesus) *d k*.  
*quare n*.  
 ut quid *c d*.  
 ad quid *k*.  
 35. *quidam* circumstantibus *n*.  
 quidam de circumstantibus *c d*.  
 quidam eorum qui aderant *k*  
 (*daerant cod.*).  
 cum audissent *k n* (cum au . . . . nt  
*cod.*).  
 audiebant eum et *c*.  
 audientes *d*.  
 dicebant *c n*.  
 dixerunt *d*.  
 aiebat *k*.  
*helian* vocat *n*.  
 helion vocat *k*.  
 heliam vocat iste *c d*.  
 36. *adcurrens* unus *et implens* spon-  
 giam (*c*) *n*.  
 cucurrit unus et inplevit spoliā *k*.  
 adcurrit unus et plena spongia *d*.

Collation of *n* with *c d k*.

Mark xv.

. . . . inponens *calamo* potionavit  
eum *n*.

[The space before *inponens* must have  
been as long as the *adcu* of *adcurrrens*,  
and so may have contained super- or  
even *aceto*.]

acceto et superponens harundini  
potavit eum *k*.

aceto, imposuit arundini et po-  
tum dabat ei *c*.

aceto et potum dabat ei *d*.

heliás deponere eum *c k n*.

heliás et deponit eum *d*.

37. *emissa n*.

missa *d*.

emisit *k*.

emittens *c*.

emisit spiritum *c n*.

expiravit *d k*.

38. *ecce velum n*.

velum (—*ecce*) *c d*.

continuo velum *k*.

usque in inum *n*.

usque deorsum *c d k*.

39. *adsistebat ibi n*.

adstabat ibit *d*.

stabat contra eum *c*.

stabat contra *k*.

quod sic exclamans (*clamans c*)

emisisset spiritum (*c n*).

quia sic exclamavit *k*.

sic eum exclamasse et expi-  
rasse *d*.

+ et velum templi scissum est in  
duas partes *c n*.

— et velum . . . partes *d k*.

Collation of *n* with *c d k*.

Mark xv.

+ dixit (*before vere*) *c k n*.

— dixit *d*.

filius dei erat *n*.

dei filius erat *d*.

filius erat dei *c*.

dei filius fuit *k*.

40. *erant autem mulieres n*.

erant autem multae mulieres *c*.

erant autem et mulieres *d*.

fuerunt et mulieres *k*.

expectantes *n*.

spectantes *k*.

videntes *d*.

audientes *c*.

in quibus *k n*.

inter quas *c d*.

iosetis *k n*.

ioseph *c d*.

salomae *n*.

salome *c d k*.

41. *quae et cum esset n*.

quae cum esset *d*.

quae cum essent *c*.

sequebantur *c k n*.

sequebatur *d*.

conplures *n*.

multae *c d k*.

— simul (*before ascenderant*) *n*.

+ simul (*c d k*).

cum eo hierosolymis *n*.

cum illo in hierosolyima *d*.

cum eo . . . hierosolyima *k*.

42. *quia cena pura erat quod est*

ante sabbatum *n*.

cene pure sabbati *k*.

quae erat parasceue quod est

ante sabbatum *d*.

*Collation of n with c d k.*

## . Mark xv.

quod est parasceue sabbati *c.*

43. locuples *n.*

dives *c d k.*

hic audenter intravit *n.*

ausus est et introivit *k.*

constanter venit *d.*

constanter introiit *c.*

44. miratus est *n.*

mirabatur *c k.*

admirabatur *d.*

mortuus esset *k n.*

obisset *c d.*

et vocans centurionem interro-

gavit (-bat *c*) eum si iam

mortuus esset (*c*) *d.*

et advocato centurione interrogavit

si iam mortuus esset *k.*

— et vocans . . . mortuus esset *n.*

45. rescisset *n.*

cognovisset *c d k.*

— eius (*after corpus*) *c k n.*

+ eius *d.*

46. et ioseph *n.*

ioseph autem *c d k.*

empta sindone *n.*

empta palla *k.*

emens sindonem *c.*

mercatus sindonem *d.*

acceptum *n.*

accipiens *d.*

deposuit . . . et *c k.*

in sindone *n.*

in sindonem *d.*

in palla *k.*

in ea *c.*

inposuit illum *n.*

*Collation of n with c d k.*

## Mark xv.

posuit eum *c d k.*

de petra *n.*

in petra *c d k.*

advolvit lapidem *c n.*

advolapidem *d.*

volutavit lapidem *k.*

— et abiit (*after monumenti*) *c k n.*

+ et abiit *d.*

47. viderunt *k n.*

notaverunt locum *d.*

notaverunt sibi locum *c.*

## xvi.

1. euntes *n.*

abeuntes *c d.*

abierunt et *k.*

unguenta *n.*

aromata *c d k.*

unguerent *k n.*

ungerent *c d.*

## 2. mane postera die sabbatorum

veniunt *n.*

veniunt mane una sabbati *d.*

venerunt prima sabbati mane *k.*

venientes una sabbati *c.*

monimentum *n.*

monumentum *d.*

3. inter se *n.*

ad invicem *c d.*

revolvit *c k n.*

revolvit *d.*

4. amotum lapidem *n.*

revolutum lapidem *c d k.*

5. ingressae *c n.*

intranses *d.*

cum [intro] introissent *k.*

*Collation of n with c d k.*

Mark xvi.

in monumento *n*.  
 in monumentum *c d*.  
 iuvenem *c n*.  
 iubenem *d*.  
 sedentem et ad dextram cooper-  
 tam stolam albam *n*.  
 in dextra sedentem indutum  
 stolam albam *k*.  
 sedentem ad dexteram indutum  
 stolam candidam *d*.  
 sedentem in dextris coopertum  
 stola candida *c*.

6. ille dixit eis *n*, dixit eis *c*.  
 ille autem didit ad illas *k*.  
 dixit illis angelus *d*.

(*After v. 6 d is deficient for the rest of  
 S. Mark.*)

*Collation of n with c k q.*

7. ite dicite *c n q*.  
 ite et dicite *k*.  
 + eius (*after* discipulis) *c n q*.  
 — eius *k*.  
 quia ecce praecedit vos *n*.  
 praecedo vos *k*.  
 qui praecedit (-det *q*) vos *c (q)*.  
 illic eum videbitis sicut dixerat  
 vobis *n*.  
 ibi eum videbitis sicut dixit  
 (dixi *q*) vobis *c (q)*.  
 illic me videbitis sicut vobis dixi *k*.  
 8. et egressae fugerunt a monu-  
 mento *n*.  
 at illae exeuntes fugerunt de  
 monumento *c*.  
 et exeuntes ille de monumento  
 fugerunt *q*.

*Collation of n with c k q.*

Mark xvi.

illae autem [cum] cum exirent  
 a monumento fugerunt *k*.

*Collation of n with c k q.*

habebat *n*.  
 tenebat *k*.  
 invaserat *c q*.  
 eas *n*.  
 illas *c k q*.  
 timor *c n q*.  
 tremor *k*.  
 + et nemini nihil dixerunt (*after*  
 pavor) *n*.  
 — et . . . dixerunt *k*.  
 et nemini quicquam dicebant *c*.  
 et nemini quidquam audebant  
 dicere *q*.  
 timebant enim *c n*.  
 propter timorem *k*.  
 quoniam timebant *q*.

(*Here k too diverges and gives a different  
 ending.*)

9. + Jesus (*before* mane) *c*.  
 — Jesus *n q*.  
 — die *c q*, + die *n*.  
 visus est *n*.  
 apparuit *c q*.  
 a qua *n*.  
 de qua *c q*.  
 10. illa abiit et *n*.  
 illa autem praecurrens *c*.  
 at illa precedens *q*.  
 renuntiavit iis *n*.  
 nuntiavit eis (illis *q*) *c (q)*.  
 cum illo erant *n*.  
 cum ipso erant *c*.

*Collation of n with c q.*

Mark xvi.

- cum ipso fuerant *q*.  
 + eis (*after* flentibus) *c*.  
 — eis *n q*.  
 11. et illi cum audissent quia vivit *n*.  
 at illi audito quod viveret *c*.  
 at illi ut audierunt vivere eum *q*.  
 visus est *n*.  
 visus esset *c*.  
 visum esse *q*.  
 12. Post haec autem duobus ex his  
 ambulantibus visus est *n*.  
 Post haec apparuit duobus ex

*Collation of n with c q.*

Mark xvi.

- eis ambulantibus *c*.  
 Post hec autem duobus ex illis  
 ambulantibus apparuit *q*.  
 forma *n*.  
 effigie (-ae *q*) *c* (*q*).  
 + eis (*after* euntibus) *q*.  
 — eis *c n*.  
 villa *n q*.  
 villam *c*.  
 13. neque his *n*.  
 nec ipsis *c*.  
 sed nec illis *q*.

The collation of *n* with *c d k q* has been given with a view to possible utility in other enquiries; it has not a direct bearing on the main question before us. Turning back to the parts where *a* is extant, the aspect of the pages alone will show how very close is the relation of *a* and *n* in this Gospel—closer even than in St. Matthew. The left hand column is almost a blank, the greater number of the few variations that occur in it may be merely clerical. Among these must of course be included Mark viii. 35, where *k n* have 'salvavit,' *a* 'salvabit:' the tense is the same; it is only a very common instance of the interchange of *b* and *v*, such as we have again in xiii. 9: in both these cases *n* is in fault. The only points of real importance are five, those in Mark vii. 15, viii. 38, ix. 6, xiii. 11, 14. In the first of these *a* with 'foris hominis quod intrans in eum' is pretty certainly right: the reading in *n* looks like a grammatical correction in the Latin, when it was no longer accompanied by the Greek. A somewhat similar process has taken place in viii. 38, this time on the side of *a*. There is more room to doubt about the reading in ix. 6. The Greek is *ἐκφοβοὶ γὰρ ἐγένοντο*, with a variant *ἦσαν γὰρ ἐκφοβοὶ*, of the Latins *c i q* have 'timore enim exterriti erant,' *f l Vulg.* 'erant enim timore exterriti' (apparently from the Greek alternative), *b* 'timore enim perterriti erant,' *a* 'timore enim perterriti sunt,' *n* 'timore enim repleti sunt.' Here, if we simply follow the rule of going with the main body of the European MSS. we must obviously give

priority to *a*. But is not the reading of this main body open to some suspicion? 'Timore . . . exterriti' has much the look of a conflation or double rendering: 'exterriti sunt' (or 'erant') alone would have been a quite sufficient rendering of *ἐκφοβοὶ ἐγένοντο*, which is only overloaded by the addition of 'timore.' Is it not possible that there were originally two renderings 'timore repleti sunt' (as *n*) and 'exterriti sunt' and that 'timore exterriti sunt' is a combination of them? This is, however, only put forward as a speculation which there is no means of verifying satisfactorily. The only other place where *ἐκφοβος* occurs, Heb. xii. 21, might appear to be slightly in its favour, as *d Vulg.* the two Latin authorities, extant, both have 'exterritus sum' and the dropping of 'timore' would hardly be accounted for by the difference between *ἐκφοβός εἰμι* and *ἐκφοβοὶ ἐγένοντο*. In xiii. 11, *n* has a striking Graecism 'nec prae-meletare,' corresponding to a Greek addition *μηδὲ προμελετᾶτε* (found in Origen and apparently suggested by Luke xxi. 14) or *μηδὲ μελετᾶτε* (the reading of AX, &c.); *a* has 'nec praemeditare,' which we may take to be an improvement on the reading of *n*. This would seem to be a case in which the priority is on the side of *n*. The remaining reading, xiii. 14, is somewhat more ambiguous, 'intellegat quid dicit' *n*, 'intellegat quid-  
quid legit' *a*. The presence of 'quid legit' in *d* (*b f* are deficient) seems to make it probable that this was the original European reading, for which 'dicit' in *n* and the reduplication of 'quid' in *a* are scribe's errors.

We reserve the further examination of the common element in *a* and *n* until we have before us the analysis of the 18 verses extant in St. John. Small as this fragment is, the divergences of the text are much greater than those with which we have come in contact hitherto. `

§ 18. *The text of n in St. John.*

*Readings in which a n differ from each other.*

John xix.

28. *postea* Iesus sciens *b n*.  
 post haec Iesus sciens *f*.  
 tunc Iesus cum sciret *e*.  
 post hoc videns Iesus *a*.  
*quoniam* omnia consummata sunt *n*.  
 quia omnia consummata sunt *b*.  
 omnia iam consummata esse *f*.  
 quoniam omnia perfecta sunt *e*.  
 quod perfecta sunt omnia *a*.  
 ut *scriptura* impleretur *n*.  
 ut impleretur *scribtura* *f*.  
 ut *adimpleretur* *scriptura* *e*.  
 ut *compleatur* *scriptura* *b*.  
 et consummantur *scripturae* *a*.

29. et vas *positum* erat *n*.  
 vas positum erat *b*.  
 vas ergo positum erat *f*.  
 pelvis posita erat *a e*.  
*plenum* *b f n*.  
 plena *a e*.  
 hysopo *admiscentes* *spongiam* ergo  
 plenam *aceto* *perticae* *circum-*  
*ponentes* *n*.  
 hysopo *admiscentes* *spongiam*  
 ergo plenam *aceto* cum felle,  
*permixtum* *componentes* *e*.  
*spongiam* ergo plenam *aceto*  
 cum felle et hysopo *admi-*  
*scentes* *r*.  
*spongiam* ergo *aceto* plenam  
 hysopo *circumdederunt* et *e*.

*Readings in which a n (or a e n) agree against all or most other authorities.*

John xix.

28. ait *a e n*.  
 dixit *b f*.

29. *optulerunt* *a n*.  
 obtulerunt *b f*.  
*adplicuerunt* *e*.

*Readings in which a n differ from each other.*

John xix.

spongiam ergo plenam aceto  
perticae circumponentes *b*.  
illi autem implentes spongiam  
aceto ysopo circumponentes *f*.  
hysopo circumdantes *a*.

30. + ergo (*after cum*) *b e f n*.

— ergo *a*.

+ Iesus (*after accepisset*) *b e f n*.

— Iesus *a*.

omnia consummata sunt *n* (*copied  
from v. 28?*).

consummatum est *a b f*.

perfectum est *e*.

inclinato capite *b f n*.

inclinans caput *a q r*.

inclinavit caput et *e*.

credidit *n\**.

tradidit *a b f*.

reddidit *e n<sup>corr</sup>*.

31. remanent in crucem corpora in  
sabbato *n*.

remanent in crucem corpora  
sabbato *b*.

remanent corpora in cruce  
sabbato *f*.

manent in crucem corpora  
sabbato *e*.

sabbato manent corpora in  
cruce *a*.

erat enim *b f n*.

erat autem *a*.

fuit enim *e*.

eius sabbati *n*.

illius sabbati *a b e*.

ille sabbati *f*.

frangerentur eorum crura *n*.

*Readings in which a n (or a e n) agree  
against all or most other authorities.*

John xix.

31. quoniam cena pura erat *a e n*.

quia cena pura erat *b*.

quoniam parasceue erat *f*.

ne *a n*.

ut non *b e f*.



*Readings in which a n differ from each other.*

John xix.

frangerentur crura eorum *b f*.  
 crura eorum frangerentur *e*.  
 crura illis frangerentur *a*.

32. illius quidem primi *b f n*.

primi quidem *a e*.  
 fregerunt crura *b f n*.  
 crura fregerunt *a*.  
 fregerunt *e*.

qui crucifixi erant cum eo *n*.

qui simul crucifixus erat cum  
 eo *b*.

qui simul crucifixus erat *a*.

qui confixus erat illi in crucem *e*.

33. ut viderent *n*\* (-runt *b*).

et viderent *n*<sup>corr</sup> (-runt *a*).

quomodo viderunt *e*.

invenerunt . . . et *f*.

non fregerunt *b e f n*.

non fraegerunt *a*.

eius crura *e n*.

crura eius *a b f*.

34. exivit continuo *b n*.

continuo exiit *f*.

exiit confestim *a*.

exivit *e*.

35. testificatur et testimonium perhi-

buit *n* (*constation*).

testificatur *a*.

testimonium perhibuit *b f*.

et verum est testimonium eius

*b f n* (et verum est et verum  
 est *cod.*).

et testimonium eius verum est *a*.

ille *b f n*.

*Readings in which a n (or a e n) agree against all or most other authorities.*

John xix.

tollerentur de cruce *a n*.

tollerentur *b f*.

auferrentur *e*.

34. percussit *a n*.

pupugit *b*.

inseruit *e*.

aperuit *f*.

Readings in which *a n* differ from each other.

Readings in which *a n* (or *a e n*) agree against all or most other authorities.

John xix.

ipse *a*.  
quia *bfn*.  
quod *a*.

36. facta sunt enim haec *bfn*.  
haec enim facta sunt illi *a*.  
facta autem sunt ista.  
scripturae inplerentur *n*.  
scriptura impleatur *b*.  
scribtura impleretur *f*.  
scriptura adimpleretur *a*.  
scriptura adimpleatur *e*.  
ossum (— eius) *bn*.  
ossum eius *af*.  
os *e*.  
confringetis *bfn*.  
confringitis *a*.  
comminuatur *e*.

37. alia scriptura *en*.  
altera scriptura *a*.  
alia scriptura dicit *bf*.  
videbunt *bfn*.  
viderunt *ae*.  
ad quem in quem *n* (conflation?).  
in quem *abef*.  
compuncxerunt *n*.  
compunxerunt *ab*.  
transfixerunt *f*.  
pupugerunt *e*.
38. Pilatum *befn*.  
Philatum *a*.  
qui fuit discipulus *n*.  
qui erat discipulus *a*.  
qui et ipse discipulus erat *bf*.  
discipuli *e*.  
occulte *bfn*.  
absconditus *a*.

John xix.

36. ab eo *an*.  
ex eo *bf*.  
eius *e*.

*Readings in which a n differ from each other.*

John xix.

absconsus *e*.  
metum *b e f n*.  
timorem *a*.

39. eum *b e n*.

illum *a*.  
corpus Iesu *f*.  
venit autem et *b e f n*.  
venit ergo *a*.

qui primum venerat *ad* Iesum  
nocte *n*.

is qui pridem venerat *ad* Iesum  
nocte *a*.

qui prius venerat *ad* Iesum  
nocte *f*.

qui venerat *ad* Iesum nocte  
primum *b*.

qui venerat *ad* Iesum nocte  
primo tempore *e*.

aloen *e n* (*a defective*).

aloes *b f*.

quasi *b e f n*.

fere *a*.

40. Acceperunt ergo *b e f n*.

et acceperunt *a*.

eum (*after* adligaverunt) *b e f n*.

illum *a*.

linteis *b n*.

linteaminibus *a f*.

— linteis *e*.

41. in loco *b e f n*.

in locum *a*.

crucifixus est *b f n*.

crucifixus erat *a*.

fixus cruci fuit *e*.

*Readings in which a n (or a e n) agree against all or most other authorities.*

John xix.

39. venerunt ergo *a n*.

venerunt *b* (*e with et prefixed*).  
ad ille venit *f*.

40. corpus Iesum *a e n*.

corpus Iesu *b f*.

adligaverunt *a n* (*a . ligaverunt*  
*cod. The missing letter must*  
*be d or l*).

ligaverunt *b e f*.

est consuetudo *a n*.

consuetudo est *f*.

mos est *b*.

moyses . . . iussit *e*.

It is very evident that the two MSS. stand in different relations here. Not that the old relation is entirely abandoned. There are still instances where *a* and *n* agree against the other MSS. in characteristic readings: such would be especially 'ait' in v. 28, 'ne' and the addition of 'de cruce' in v. 31, 'percussit' in v. 34, 'ab eo' in v. 36, 'ergo' in v. 39, and the two readings in v. 40. But there is at the same time a much larger proportion of marked difference. How is this? It is to be accounted for chiefly in two ways—by an increased African or *e* element in *a*, and by an increased *b* element in *n*. Whereas hitherto when *a* differed from *b*, *n* usually went with *a*, now *n* more frequently goes with *b*, leaving *a* to stand alone. The more important instances of these relations may be briefly exhibited by a table.

African or *e* element in *a*:—xix. 28, perfecta; 29, pelvis, plena, circumdo;  
31, manerent; 32, — illius; 36, adimpleo; 37, viderunt; 38, absconditus.

African or *e* element in *n*:—xix. 30, reddidit *n*<sup>corr.</sup>; 39, aloen.

*b* element in *a*:—xix 30, tradidit; 31, illius; 32, + simul; 33, crur. ejus.

*b* element in *n*:—xix. 28, postea sciens; 29, vas, spongiam . . . circumponentes;  
30, inclinato capite; 31, remanerent, enim; 32, illius, cum eo; 33, ut;  
34, continuo; 35, testimonium perhibuit, ille, quia; 36, impleo; 38, occulte,  
metum; 39, primum; 40, linteis.

Peculiar element in *a*:—xix. 28, videns, consummatur; 30, — ergo, — Jesus;  
31, autem, illius; 34, confestim; 35, ipse, quod; 37, altera; 38, timorem;  
39, ergo, pridem, fere; 40, linteaminibus.

Peculiar element in *n*:—xix. 30, omnia consummata, credit; 31, ejus;  
36, scripturae.

The true character of *n* is neatly brought out by the conflation of v. 35 where the reading of *a* ('testificatur') is combined with that of *b* ('testimonium perhibuit'), showing how a double strain of text runs through the whole passage: here the more peculiar *a* readings become subordinate and are merged in the common European stock represented by *b*. It will have been observed how closely the relations implied in this fragmentary passage from the Gospel of St. John resemble those which we have already seen existing in the last chapter of St. Matthew. But the two Gospels follow each other in the MS. We may, therefore, infer that in one of the MSS. (more probably in *n*, because *a* appears to be the more consistent) a new exemplar was used in the last chapter of

St. Matthew and throughout St. John, while the old exemplar was resumed in St. Mark: what was done in St. Luke we have no means of judging.

It only remains to collect some of the more characteristic expressions which *a* and *n* have in common, or which are peculiar to *n* in the parts where *a* is not extant, as a contribution to the future study of a type of text that is clearly marked and of considerable importance.

### § 19. *Style and diction of n or a n.*

*Peculiarities in the common text of a and n, or in n alone, where a is not extant.*

<i>Word.</i>	<i>Reference.</i>	<i>Exceptions.</i>
a (de) . . . . .	Mark xvi. 9 ( <i>n</i> , <i>a</i> <i>def.</i> ).	
abnego (denego) . . . . .	Mark viii. 34 = <i>f.</i>	
ad . . . . .	Mark xiii. 3 ( <i>in</i> ), 9 ( <i>ante</i> ), 12 ( <i>in</i> ) = <i>k.</i>	
ad alis alium . . . . .	Mark xv. 31 ( <i>n</i> , <i>a</i> <i>def.</i> ) <i>cf.</i> Luke viii 25, <i>a.</i>	
adduco . . . . .	Matt. xvii. 17 ( <i>adfero</i> ), Mark xiii. 11 ( <i>perduco</i> , <i>produco</i> ).	
adligo (ligo) . . . . .	John xix. 40.	
adpropio (adpropinquo) . . . . .	Matt. xxi. 1 ( <i>d n</i> , <i>a</i> <i>def.</i> ).	
adsisto (adsto) . . . . .	Mark xv. 39 ( <i>n</i> , <i>a</i> <i>def.</i> ).	
aestimo (deputo) . . . . .	Mark xv. 28 ( <i>n</i> , <i>a</i> <i>def.</i> ).	
aio (dico) . . . . .	John xix. 28.	
albus (candidus) . . . . .	Mark xvi. 5 ( <i>k n</i> , <i>a</i> <i>def.</i> ) . . . . .	Mark ix. 3.
aliquis (quis) . . . . .	Mark xiii. 15.	
altus (amplius) . . . . .	Mark ix. 8.	
altus (altissimus, excelsus).	Mark ix. 2 = <i>k.</i>	
amotus (revolutus) . . . . .	Mark xvi 4 ( <i>n</i> , <i>a</i> <i>def.</i> ).	
apud . . . . .	Mark vii. 30 ( <i>apud se</i> <i>cod.</i> ).	
bona (omnia, substantia)	Matt. xix. 21.	
causa (propter) . . . . .	Mark viii. 35 ( <i>with acc. n</i> ), xiii. 9 ( <i>with acc. n*</i> ).	
caena pura (parasceue) . . . . .	Mark xv. 42 ( <i>n</i> , <i>a</i> <i>def.</i> ) <i>cf. k.</i>	
centuplo (centuplum) . . . . .	Matt. xix. 29.	
ciroa (per) . . . . .	Mark xiii. 8.	
coinquino (communico) . . . . .	Mark vii. 18, 23.	
conplures (multae) . . . . .	Mark xv. 41 ( <i>n</i> , <i>a</i> <i>def.</i> ).	
in conspectu (coram) . . . . .	Matt. xxvi. 70, Mark ix. 2.	
convoco (advoco) . . . . .	Mark vii. 14 = <i>f.</i>	
coopertus (indutus) . . . . .	Mark xvi. 5 ( <i>c n</i> , <i>a</i> <i>def.</i> ).	

Word.	Reference.	Exceptions.
daemon (daemonium) . . . . .	Mark vii. 30 . . . . .	Matt. xvii. 21.
de (in) . . . . .	Mark xv. 46 (n, a def.).	
deinceps (iterum) . . . . .	Mark vii. 31.	
deludo (inrideo) . . . . .	Mark xv. 31 (n, a def.).	
dies (insertion of, in phrase prima die, postera die)	Mark xvi. 2 (n, a def.), 9 (n, a def.).	
ecce (inserted) . . . . .	Mark xv. 38 (n, a def.).	
edo (comedo, manduco)	Mark vii. 28.	
egressus . . . . .	Matt. xxvii. 71, Mark vii. 31 (ingr. lapsu calami n), xvi. 8 (n, a def.).	
emo (mercor) . . . . .	Mark xv. 46 (n, a def.), cf. c.	
eo (abeo) . . . . .	Mark vii. 30, xvi. 1 (n, a def.).	
ergo . . . . .	John xix. 38, 39 (bis a, 1 <sup>o</sup> n), 40 (n = b f.).	John xix. 39 (2 <sup>o</sup> n), 40 (a).
exitus (finis) . . . . .	Matt. xxvi. 58.	
exspecto . . . . .	Mark xv. 40 (n, a def.).	
forma (effigies) . . . . .	Mark xvi. 12 (n, a def.).	
a foris (extrinsecus) . . . . .	Mark vii. 18.	
fulgens (splendidus, splendens)	Mark ix. 3.	
gradior (compounds of)	Matt. xxvi. 71, Mark xvi. 5 (c n, a def.), 8 (n, a def.).	Mark vii. 24 (intro).
habeo (invado, teneo) . . . . .	Mark xvi. 8 (n, a def.).	
iacturor (detrimentum facio, or patior).	Mark viii. 36.	
ihm (for gen.) . . . . .	John xix. 40 = e.	
imperf. (for resolved imperf.)	Mark ix. 4.	
impleo (adimpleo) . . . . .	Mark xv. 28 (n, a def.).	
incipio (with inf. for fut.)	Mark xiii. 4, cf. k.	
increpo (convicior) . . . . .	Mark xv. 32 (n, a def.).	
ingressus . . . . .	Mark vii. 31 (by mistake for egressus, n), xvi. 5 (c n, a def.).	Mark vii. 24.
in imum (deorsum) . . . . .	Mark xv. 38 (n, a def.).	
inpono (pono) . . . . .	Mark xv. 46 (n, a def.).	
in primis (primum) . . . . .	Mark xiii. 10.	
interficio (morti trado, mortifico).	Matt. xxvi. 59.	
inter se (ad invicem) . . . . .	Mark xvi. 3 (n, a def.).	
intro . . . . .	Matt. xvii. 25 = b, Mark vii. 24, xiii. 15.	Mark vii. 18, 19, xvi. 5 (n, a def.).
ipse . . . . .	Matt. xxvi. 73.	
ita . . . . .	Mark vii. 28.	
itaque . . . . .	Matt. xx. 14.	
lacto (nutrio) . . . . .	Mark xiii. 17, cf. k.	
liberatus (liber) . . . . .	Matt. xvii. 26.	
locuples (dives) . . . . .	Mark xv. 43, (n, a def.).	

<i>Word.</i>	<i>Reference.</i>	<i>Exceptions.</i>
<b>morior</b> (obeo) . . . . .	Mark xv. 44 ( <i>n</i> , a <i>def.</i> ).	
<b>multitudo</b> . . . . .	Mark vii. 17.	
<b>ne</b> (ut non) . . . . .	Mark xiii. 18, John xix. 31.	
<b>nihil</b> ( <i>in phrase</i> nemini nihil <i>for</i> nem. quid- quam).	Mark xvi. 8 ( <i>n</i> , a <i>def.</i> ).	
<b>novi</b> . . . . .	Matt. xxvi. 70 (intellego), 74, <i>cf. b f.</i>	
<b>objurgo</b> (comminor) . .	Mark viii. 33.	
<b>opera</b> ( <i>plur., for</i> opus, operam, <i>in phrase</i> opera eorum desiderat)	Matt. xxi. 3.	
<b>optimus</b> (bonus) . . . .	Mark ix. 5.	
<b>percutio</b> . . . . .	John xix. 34 (pungo, insero, aperio).	
<b>perf. subj.</b> . . . . .	Mark viii. 36 <i>bis</i> , xiii. 14, 15.	
<b>persevero</b> . . . . .	Mark xiii. 13.	
<b>post</b> (retro) . . . . .	Mark viii. 33 = <i>k.</i>	
<b>postera die</b> (τῆ μὲ τ. σαββ., una, prima).	Mark xvi. 2 ( <i>n</i> , a <i>def.</i> ) . . . . .	Mark xvi. 9 (prima die, πρώτη σαββ., <i>n</i> , a <i>def.</i> ).
<b>potiono</b> (potum do, potō)	Mark xv. 36 ( <i>n</i> , a <i>def.</i> ).	
<b>prae</b> (a) . . . . .	Mark vii. 17.	
<b>praelia</b> (bella) . . . . .	Mark xiii. 7.	
<b>praemeitare</b> . . . . .	Mark xiii. 11 (praemeditare).	
<b>primum</b> . . . . .	Mark vii. 27 (prius).	
<b>princeps</b> (principes sa- cerdotum).	Matt. xxvi. 59 . . . . .	Mark xv. 31 ( <i>n</i> , a <i>def.</i> )
<b>proicio</b> . . . . .	Mark vii. 27 (mitto).	
<b>provoluto</b> (provolvō) .	Matt. xvii. 14.	
<b>quaero</b> (conquiro) . . .	Mark ix. 10.	
<b>quare</b> (ut quid) . . . .	Mark xv. 34 ( <i>n</i> , a <i>def.</i> ).	
<b>qui</b> ( <i>for</i> at ille) . . . .	Mark viii. 33.	
<b>quicumque</b> . . . . .	Mark xiii. 11 (qui).	
<b>quisque</b> ( <i>for</i> qui, <i>in sense</i> <i>of</i> quicumque).	Mark viii. 35, 38.	
<b>recumbens</b> (jacens) . .	Mark vii. 30.	
<b>renuntio</b> (nuntio) . . .	Mark xvi. 10 ( <i>n</i> , a <i>def.</i> ).	
<b>rescisco</b> (cognosco) . .	Mark xv. 45 ( <i>n</i> , a <i>def.</i> ).	
<b>respicio</b> (circumspicio) .	Mark ix. 8.	
<b>resurgo</b> (resuscitor) . .	Mark xiii. 2.	
<b>rivus</b> . . . . .	Mark vii. 19 ( <i>double rendering of</i> ἀφειδρῶν).	
<b>sabbatorum</b> (sabbati) .	Mark xvi. 2 ( <i>n</i> , a <i>def.</i> ).	
<b>saeculum</b> (mundus) . . .	Mark viii. 36.	
<b>salvo</b> (salvum facio) . .	Mark viii. 35 = <i>k</i> , xv. 30 ( <i>n</i> , a <i>def.</i> ) = <i>k</i> , 31 ( <i>n</i> , a <i>def.</i> ) = <i>k</i> .	
<b>satior</b> (saturor) . . . .	Mark vii. 27.	
<b>scelestus</b> (iniquus) . . .	Mark xv. 28 ( <i>n</i> , a <i>def.</i> ).	
<b>secreto</b> (seorsum) . . . .	Mark xiii. 3 = <i>k</i> .	
<b>sequi</b> ( <i>for</i> sequi post) . .	Mark viii. 34.	
<b>sollicitus sum</b> . . . . .	Mark xiii. 11.	
<b>stantes</b> (circumstantes) .	Mark ix. 1.	
<b>statim</b> . . . . .	Mark ix. 8 = <i>d</i> .	

Word.	Reference.	Exceptions.
subtus (sub) . . . .	Mark vii. 28 = <i>d</i> .	
super . . . . .	Mark xiii. 8 (contra) <i>bis</i> .	
surgo (resurgo) . . . .	Mark ix. 9 (a <i>doubtful</i> ).	
tamquam (velut) . . . .	Mark ix. 3.	
transeo (praetereo) . . . .	Mark xv. 29 ( <i>n</i> , a <i>def.</i> ).	
in triduo (triduo, in tribus diebus).	Mark xv. 29 ( <i>n</i> , a <i>def.</i> ).	
turbor (timeo) . . . . .	Mark xiii. 7.	
valde (nimis) . . . . .	Mark ix. 3.	
verbum (sermo) . . . . .	Mark vii. 29.	
vero (autem) . . . . .	Matt. xix. 26, xxvi. 59.	
video (noto) . . . . .	Mark xv. 47 ( <i>k m</i> , a <i>def.</i> ).	
visus sum (apparui) . . . .	Mark ix. 4, xvi. 9 ( <i>n</i> , a <i>def.</i> ), II ( <i>n</i> , a <i>def.</i> ), 12 ( <i>n</i> , a <i>def.</i> ).	
unguenta (aromata) . . . .	Mark xvi. 1 ( <i>n</i> , a <i>def.</i> ).	
usque adhuc (usque modo, usque nunc)	Mark xiii. 19.	
ut ( <i>with perf. for pres. part.</i> ).	Mark. viii. 33.	

Many points of interest come out from these lists. In spite of the limited area which they cover several of them would seem to suggest at least provisional generalisations. And we may anticipate so far as to say that other evidence which we have collected tends unmistakably in the same direction. A single premature inference here and there may be corrected, but on the whole the *a* text is characterised by certain consistent and well-established usages. It belongs, indeed, to the European family, but forms a distinct branch of that family; and an instalment of the evidence in proof of this is supplied by those portions in which *a n* run parallel to each other.

It is especially tantalising that for the word 'rivum' in Mark vii. 19, no other authority has been discovered. There is here an obvious conflation: to the rendering 'in secessum,' which is that of the other European texts, *a n* add 'in rivum.' This only confirms the impression which would otherwise be made upon us that their text, early as it is, is already composite. With one of the elements present in this passage we are familiar, but the other we have no means of identifying. It may, for all we know, be African, for *a n* have certainly an African strain in their composition; but unfortunately none of the African authorities for this verse are extant. Or it may belong to the element which constitutes the special individuality of *a n*. Here again the hypothesis is one that we have no means of



verifying. If a clear instance could be found of the use of 'rivus' in this connexion, valuable light would in all probability be thrown upon the origin of the text into which we are enquiring. Of two other words which excite our curiosity hardly less—'iacturor' and 'potiono,' the first appears to be without parallel; of the second Rönsch gives a fair number of examples (*It. u. V.* p. 137, cf. *Georges ad voc.*). It is used by Suetonius (*Calig.* 50), by Vegetius in several places, and it occurs in Codd. Amiat. Fuld. of Apoc. xiv. 8, and in a quotation of Gen. xix. 32 by Irenaeus, and of Jerem. xxv. 15 by Ambrose. This diffusion is too wide to admit of any definite inference, though we shall find reason later for connecting the text of Eusebius of Vercellae with that used by St. Ambrose (see p. ccxxviii below). The use of 'potiono' in this passage appears to be a rather striking instance of apt translation: the word is properly applied to a *drugged* drink. Another striking form of phrase is 'ad alis alium' (*sic*), which, besides its occurrence in Mk. xv. 31 *n*, is also found in Lk. viii. 25 *a*. As more MSS. are examined we shall probably be able to localise these peculiarities of usage more definitely than we can at present.

THE LATIN TEXT OF *o*.

The text of the small fragment *o* may be analysed as follows:—

Mark xvi.

14. recumbentibus *c o*.  
 conquirentibus, *q*.  
 eorum (*after* incredul.) *o*.  
 ipsorum *c*, illorum *q*.  
 quoniam *c o*.  
 propter quod *q*.  
 + illis qui (*after* quoniam) *o*.  
 — illis qui *q*, eis qui *c*.  
 eum viderant *o*.  
 viderant eum *q*.  
 viderant illum *c*.  
 + et (*after* resurrex.) *q*.  
 — et *c o*.  
 + nuntiantibus *o q*.  
 — nuntiantibus *c*.
15. euntes *o*.  
 ite . . . et *c q*, Amb.  $\frac{2}{2}$ .  
 per Amb.  $\frac{1}{2}$ , in *c o q*, Amb.  $\frac{1}{2}$ .  
 orbem universum *o*, Amb.  $\frac{2}{2}$ .  
 univ. orbem *c q*.  
 qui *o*, Amb.  $\frac{2}{2}$ .  
 et qui *q*.  
 qui autem *c*.  
 + hic (*before* salvus), Amb.  $\frac{2}{2}$ .  
 — hic *c o q*.  
 autem *o*.  
 vero *c q*, Amb.  $\frac{2}{2}$ .
17. credentem haec *o*.  
 credentes haec *c*.  
 credentes ista, Amb.  
 haec credentibus *q*.

Mark xvi.

- sequuntur *o*.  
 sequentur *c*, Amb.  
 subsequentur *q*.  
 eiciunt *o*.  
 eicient *c q*, Amb.  $\frac{2}{2}$ .  
 + et (*before* linguis) *q*.  
 — et *c o*, Amb.  $\frac{2}{2}$ .  
 novis loquentur *o*.  
 loquentur novis *c q*, Amb.  $\frac{2}{2}$ .
18. non timebunt *o*.  
 tollent *c q*, Amb.  $\frac{2}{2}$ .  
 aliquid mortiferum *o*.  
 mortiferum quid *c q*, Amb.  $\frac{2}{2}$ .  
 + quis *o*.  
 — quis *c q*, Amb.  $\frac{2}{2}$ .  
 illos nocebit *o*.  
 nocebit illos *c*.  
 illis nocebit *q*.  
 eis nocebit, Amb.  $\frac{2}{2}$ .  
 supra *o q*, Amb.  $\frac{1}{2}$ .  
 super *c*, Amb.  $\frac{1}{2}$ .  
 languidos *o*.  
 languentes *c*.  
 egros *q*, Amb.  $\frac{2}{2}$ .  
 imponunt manus suas *o*.  
 manus imponent *c q*, Amb.  $\frac{2}{2}$ .  
 + se (*after* bene) *c*.  
 — se *o q*, *b*.  $\frac{2}{2}$ .  
 ihs xps *o*.  
 quidem ihs *c q*, Iren.  
 — dns, Iren. *cod.* Voss.

## Mark xvi.

+  $\overline{\text{dñs}}$  (*before* quidem) *c o q*,  
 + dominus (*after* quidem),  
 Iren. *codd.* Arund., Clarom.  
 postquam *c o q*.  
 posteaquam, Iren. *codd.* Arund.,  
 Clarom., Voss.  
 illis *c o q*.  
 eis, Iren.  
 ascendit *o*.  
 assumtus est *c*.  
 receptus est *q*, Iren.  
 caelis *c o q*.

## Mark xvi.

caelos, Iren.  
 sedit *o q*, Iren. *cod.* Clarom.  
 sedet *c*, Iren. *codd.* Arund.,  
 Voss.  
 + dei *c o q*, Iren. *codd.* Arund.,  
 Voss.  
 — dei Iren. *cod.* Clarom.  
 20. + et docuerunt *o*.  
 — et docuerunt *c q*.  
 sermone *o*, sermonem *c*.  
 verbum *q*.

[The quotations of Ambrose have been compared with the recent edition of Ballerini (Milan, 1875–1881); for that from Irenaeus I have been enabled to use the collations of the Rev. Willmore Hooper.]

The most interesting question connected with this fragment is that as to its relation to *n*. Is the conjecture probable, which supposes it to be a supplementary leaf added to make good a defect in that MS.? And if so, was it copied from some new MS., or was its text a reproduction of that of *n*? This is a point on which our analysis ought to teach us something. We will take the more marked expressions, and see how they correspond to the usage of *n*, or—what is the same thing—to that of *a*, in St. Matthew and St. Mark.

## Mark xvi.

15. euntes: *πορευθέντες, πορευόμενοι* are so rendered in Matt. ii. 8 *f*, ix. 13 *a b d f*, x. 7 *a b d f*, xi. 4 *a b d f*, xi. 7 (abeuntibus) *a b d f*, xxi. 6 *b f* (*a d e f*, *d* abeuntes), xxii. 15 *d* (*a d e f*, *b f* abierunt et), xxvii. 66 *a*(?) *b* (*d f* abeuntes), xxviii. 7 *b d f* (*a om.*), xxviii. 11 *d* (*a b f* cum abissent), xxviii. 19 *a b f*, Mark xvi. 13 *c n q*; on the other hand the alternative 'ite . . . et,' though, it is true, sometimes excluded by the context, only occurs in Matt. ii. 8 *b* (— et *a*), xxviii. 19 (— et) *d*. It is clear from this that 'euntes' was more probably than not the original European rendering, and might very well have stood in *n*.

## Mark xvi.

17. sequuntur . . . eiciunt: these presents might very well be errors of the scribe if, as we may suppose, the page from which he was copying had become somewhat illegible.
- sequuntur: παρακολουθῆω only occurs in the Gospels here and in Luke i. 3, where the common rendering is 'adsecuto;' *δ f* have 'subsecutae' for κατακολουθήσασαι in Luke xxiii. 55, *a* 'consecutae,' *d* 'secutae.' There is therefore perhaps a slight balance of probability for 'subsequor' or some compound form in this passage.
18. non timebunt: an extreme instance of the licence of Western paraphrase; 'timeo' is, however, a common word in *an*.
- aliquid mortiferum quis: this looks like a conflation followed by a correction of 'quid' into 'quis;' it is at any rate some way removed from the original reading.
- illos nocebit: it might be thought that the accus. after 'noceo' would be significant, but it is common to all the European texts in Luke iv. 35.
- languidos: so *a δ* render ἀρρώστους in Matt. xiv. 14 (*d f* infirmos) but the European MSS. vary between 'aegri' and 'infirmi' in Mark vi. 5, 13. Here again therefore it is only possible that 'languidos' might have been the reading of *n*.
19. ascendit: the best evidence for this word is supplied by the Latin creeds, from the end of the fourth century onwards; in the earlier formularies 'receptus' occurs once in Irenaeus, and once in Tertullian; 'ascendit' is not found. In Acts i. where ἀνελήμφθη, ἀναλημφθείς occurs three times, the Latin authorities are divided between 'assumptus' and 'receptus.'
20. et docuerunt: this interpolation was perhaps suggested by Matt. xxviii. 19; there does not seem to be any other trace of it.
- sermone: in *an* throughout St. Mark, 'sermo' is the rare exception, 'verbum' the rule.

The result of this examination is disappointing. It cannot be said to have yielded anything at all decisive. And yet it will, I think, on the whole leave an impression unfavourable to the hypothesis that *o* has preserved a text similar to that of *n*. The two texts are not radically dissimilar, but that of *o* seems to be inferior, and to belong to a more advanced stage of corruption.

THE LATIN TEXT OF *p*.

The portion of a Lectionary entitled *p* was written by an Irish monk in the 7th or 8th century, and belonged to the library of the Irish Monastery of St. Gall. These circumstances naturally make us ask if any light is thrown by it on the text or texts current in these islands at the time when it was written. It would not at all necessarily do so, because the copy from which it was made might have been picked up on the Continent, and might contain a purely Continental text. Thanks to Dr. T. K. Abbott we have now access to what is known to be an Irish text in the Dublin MS. *r*. We will collate *p* with this, in the hope of obtaining some kind of answer to our question. It will be well to assume a rather lower standard of comparison than was done in the case of *a* and *n*: slight differences of spelling and clerical errors will be disregarded where it is clear that the two MSS. have the same fundamental text. The peculiarities of the opening sentences in *p* are of no importance, as they are evidently a paraphrastic abridgment intended merely to introduce the lection. We adopt the same plan as before of not quoting readings which are common to *p* and *r*, with several other MSS. Our one object is to bring out the individuality of *p* and its relation to its fellow MS.

*Readings in which p r differ from each other.*

John xi.

14. In illis diebus *p*.  
 tunc ergo *abdefr* (- ergo *a*).  
 dixit Iesus ad discipulos suos *p*.  
 eis dixit Iesus manifeste *b*.  
 dixit Iesus manifeste *f*.  
 dixit illis Iesus palam *d*.  
 dicit eis manifeste *r*.

*Readings in which p r are agreed against all or most other authorities.*

John xi.

*Readings in which p r differ from each other.*

*Readings in which p r are agreed against all or most other authorities.*

John xi.

John xi.

manifeste ait *a e.*

lazarus amicus noster *p.*

lazar amicus noster *d.*

lazarus (lazar *a*) — amicus  
noster *abefr.*

infirmabatur et manifeste mortuus  
est *p.*

mortuus est *abdefr.*

quoniam non *bdfp.*

quod . . . non *e.*

quo . . . o non *r* (i.e. *for* quomodo non?).

16. dixit autem *fp* (*r def.*).

dixit ergo *bd.*

ait *a e.*

cum discipulis suis *p* (*r def.*).

condiscipulis suis *df.*

ad condiscipulos *abe.*

— ut (*before* moriamur) *p* (*r def.*).

+ ut *abdef.*

17. + et (*before* invenit) *abdep.*

— et *fr.*

17. venit Iesus *pr.*

venit ergo Iesus *abde.*

veniens ergo Iesus *f.*

quartum diem *pr* (*quar . . . cod.*).

quattuor dies *bdef.*

quadriduum *a.*

18. quassi stadiis quindecim *p.*

quasi a stadiis xv *b.*

quasi ab stadiis quindecim *f.*

a stadiis quindecim *d.*

fere stadiis quindecim *a.*

fere stadia quindecim *e.*

quasi ab stadiis xii *r.*

fere a stadiis duodecim *c.*

18. hirusolimam *p.*

hierosolyma *abe.*

hierosolymam *f.*

hierusolymam *r.*

[*The change of xv. into xii lay very near at hand.*]

*Readings in which p r differ from each other.*

John xi.

19. a iudaeis *p*.  
 ex iudaeis *a b e f r*.  
 de hierosolymis *d*.
21. si fuisses, non fuisset mortuus frater  
 meus *p*.  
 si hic fuisses, non esset mortuus  
 frater meus *a*.  
 si fuisses hic non fuisset frater  
 meus mortuus *d*.  
 si fuisses hic, frater meus non  
 fuisset mortuus *r*.  
 si hic fuisses frater meus non  
 esset mortuus *b e f*.
23. ei *b f p*.  
 illi *a d e r*.  
 resurget *a b d e f p*.  
 surget *r*.
25. dixit *a b f p*.  
 dicit *d r*.  
 ait *e*.
26. qui vit (*sic*) *p*.  
 omnis qui vivit *b d f r*.  
 omnis qui vibet *e*.  
 omnis qui videt *a*.  
 — in aeternum (*after* morietur) *p*.  
 + in aeternum *a b d e f r*.  
 num credis hoc *p* (num *is very*  
*probably a remnant of the lost*  
*aeternum*).  
 — num *a b d e f r*.
27. — martha (*before* utique) *d e f p*.  
 + martha *a b r*.  
 — Christus (*before* filius) *p*.  
 + Christus *a b d e f r*.

*Readings in which p r are agreed against all or most other authorities.*

John xi.

19. venerunt *p r*.  
 venerant *a b d e*.  
 convenerant *f*.
20. obviam venit *p r*.  
 obiabit *d*.  
 occurrit *a b e f*.
23. ait *p r*.  
 dicit *b d e*.  
 dixit *f*.

*Readings in which p r differ from each other.*

John xi.

nunc *p*.

in hunc *abefr* (— hunc *d*).

29. at illa *p* (*r def.*).

illa *ade* (*f* + vero).

et illa *b*.

31. ... li ... *p* (*may be for illic, or for in domicilio: probably the former*).

in domo *abdf r*.

— in domo *e*.

et exisset *p*\* (*exisset p corr.*).

— et exisset *r*.

et exiit *adef*.

et exivit *b*.

32. dicens (*before domine*) *adfr*.

et dixit *be*.

— dicens *p*.

hic fuisses *abep*.

fuisses hic *dfr*.

frater meus non fuiisset *mortuus p*.

non esset *mortuus frater meus abef*.

non fuiisset *frater meus mortuus d*.

non fuiisset *mortuus frater meus r*.

33. cum vidisset *p*.

ut vidit *abdf r*.

vidit *e*.

qui venerant cum ea *flentes fp*.

*flentes qui venerant cum illa ae*.

*flentes qui venerant cum ea br*.

*plorantes qui simul venerant cum ea d*.

*Readings in which p r are agreed against all or most other authorities.*

John xi.

31. ut (*before viderunt*) *pr*.

cum (*vidissent*) *b*.

videntes *adef*.

festinanter *pr*.

cito *bd f*.

velociter *ae*.

surrexisset *p*, surrexisset *r*.

surrexit *adef*.

subsecuti *pr*.

secuti *adef*.

32. vidisset *r* (*p has vid . . . , but as*

*venisset occurs before it, the*

*vid . . . probably stands for*

*vidisset, cf. v. 33*).

vidit *abef*.

videns *d* (*vides cod.*).

procedit *p*.

procidit *fr*.

cecidit *abde*.



*Readings in which p r differ from each other.*

John xi.

turbatus est spiritu *p*.  
 conturbatus est spiritu *d*.  
 fremuit in spiritu *a*.  
 infremuit spiritu *b*.  
 fremuit spiritu *ef*.  
 infremuit in spiritu *r*.  
 . . . commotus *p*.  
 sicut ira plenus *d*.  
 et turbavit se ipsum *afr*.  
 et turbavit semetipsum *b*.  
 et conturbabit seipsum *e*.

34. — et (*before* dixit) *p*.  
 + et *abdefr*.  
 — ei (*after* dicunt) *p*.  
 + ei *bdfr*.  
 + illi *ae*.

37. . . . dixerunt quidam *p*.  
 quidam autem dixerunt *abdefr*.

39. pudit *p* (*r def*).  
 putet *d*.  
 fetet *abef*.

40. credideris *abdefp*.  
 crederis *r*.

41. sustulerunt ergo *p*.  
 sustulerunt igitur *r*.  
 tulerunt ergo *bf*.

*Readings in which p r are agreed against all or most other authorities.*

John xi.

36. dixerunt autem *pr*.  
 dixerunt ergo *bf*.  
 et dixerunt *ae*.  
 dicebant ergo *d*.

39. dixit (Iesus) *pr*.  
 dicit *bd*.  
 ait *aeef*.  
 dixit (*before* Martha) *p* (*r has only*  
 . . . it).  
 dicit *abdef*.  
 soror lazari Martha *r* (*and ap-*  
*parently p*).  
 martha soror lazari *a*.  
 martha soror eius qui mortuus  
 fuerat *f*.  
 martha soror defuncti erat *d*.  
 martha *be*.

41. sussum *p*.  
 susum *dr*.  
 — susum *e*.

Readings in which p r differ from each other.

John xi.

cum ergo tulerunt *d*.  
et tulerunt *a*.  
et ut revolverunt *e*.  
ad caelum *b f* (in caelum).

42. *ego autem sciebam p*.  
et ego sciebam *a b e*.  
ego sciebam *d r*.  
ego vero sciebam *f*.

Readings in which p r are agreed against all or most other authorities.

John xi.

susum ad caelum *a*.

43. exclamavit voce magna *p r*.  
voce magna exclamavit *a*.  
voce magna clamavit *b d f*.  
vocavit voce magna *e*.
44. ligatis pedibus *p*.  
ligatus pedibus *r*.  
ligatus pedes *b d f*.  
alligatus pedes *a*.  
fasceis *p r*.  
institis *a b d e f*.

If our examination of *o* was disappointing, this of *p* is the reverse—and that fortunately in matter of far greater importance. The coincidences between *p* and *r* prove indisputably that, whatever the place where *p* was copied, its original was an Irish MS., and also that there are certain distinctive peculiarities marking the Irish text from the rest of the European family. No doubt there is a large amount of divergence along with the resemblance between the two MSS., but the points of resemblance are so striking, and they are separated by so clear a line from the other European readings, that they must have a definite local origin. Whatever they may be elsewhere, ‘quartum diem,’ ‘obviam venit,’ ‘festinanter,’ ‘subsecuti,’ ‘ligatis pedibus,’ ‘fasceis’ are in this passage distinctively Irish readings—an observation which will quicken the interest with which the distinctive element in *r* will be scrutinised in the many places where it is extant. The isolation of this element will furnish a key by which to test the interpolations in the Irish and Hiberno-Saxon MSS. of the Vulgate, and so may form the starting-point for a series of inductions of which we can at present but dimly forecast the limits.

Besides what it is hardly too much to call the flood of light that is thus thrown on the mutual relations of *p* and *r*, glimpses of much interest are also let in on another MS. which is of even more fundamental importance for tracing the history of the European text. More than one unmistakable points of contact are established between *p* and *d*: in v. 14 the interpolation 'amicus noster,' in v. 16 a slight approximation shared with *f* in 'condiscipulis suis,' in v. 33 'turbatus est spiritu' compared with 'conturbatus est spiritu' and in face of the wide divergence of the other readings, in v. 39 'pudit' for 'putet,' and in v. 41 'susum' compared with 'ad caelum' (note the conflation here in *a* which should be borne in mind in examining the text of *a* in St. John). It is possible, too, that the mutilated expression '... commotus' in v. 33 may point to a rendering more akin to the 'ira plenus' of *d* than that rendering is to any of the others in juxtaposition with it.

These instances are quite substantial enough to prove a literary connection, but it must be remembered that literary connection in those times meant something more. At some point or other it meant personal contact. So that again a chain of inferences begins to be forged which we must hold in suspense until more is known of the individual character of *d*.

Next in interest to that with *d* is the relation of *p* to *f*, the most striking example of which is 'procidit' in v. 32. As a rule *f* goes along with the main body of the European text, but a coincidence like this is more than accident, and its significance is increased by the fact that the Vulgate here has the common 'cecidit.'

These greater matters are apt to throw smaller details, like those of spelling, into the shade: we must not, however, part company with *p* without calling attention to the reduplicated *s* in 'quassi' v. 18, 'sussum' v. 41, and 'missisti' v. 42; it is evidently characteristic of the MS., and perhaps (by a linguistic phenomenon not confined to ancient times) we are to see its counterpart in the single *s* of 'fuiset' v. 21 and 'surrexisset,' 'exisset' v. 31.

THE LATIN TEXT OF *a*<sub>2</sub>.

The Coire fragments *a*<sub>2</sub> take their designation from the close resemblance which they present to *a* (Cod. Vercellensis). Our first duty will be to define the extent and nature of this resemblance, and our second duty to bring out the peculiarity of the combined text. For both purposes we possess facilities which are wanting in the case of the other fragments included in this volume, through the admirably careful and scholarly edition of the fragments by Prof. E. Ranke of Marburg. Prof. Ranke printed in parallel columns all, or nearly all, the MSS. of the Old Latin known to contain the portions of St. Luke preserved in the Coire fragments; for of the two MSS. which he did not notice, *g*<sub>2</sub> (Cod. Sangermanensis) is a very uncertain quantity, and *r* (Cod. Dublinensis) has been published since he wrote. The other MSS. were for the most part newly collated or examined specially for the edition, so that their readings are given with unusual accuracy; and there is only the one drawback for which it is difficult to assign a reason, that they are printed apparently in no order or system—not even the alphabetical order of their notation, which would have had its conveniences, much less in any grouping according to their affinities—so that the confusion which at first sight seems to prevail among them is enhanced rather than mitigated. The synopsis of texts was accompanied by elaborate notes, including a collation of the patristic quotations mainly from Sabatier. We may take advantage of the ample materials thus accumulated to extend our analysis to all the extant forms of the version, and we will not restrict it, as in previous cases, to a selection of the oldest texts. We will also add a collation of *r*. As this is the first occasion we have had for quoting the whole list of MSS. it will be well, for the sake of reference, to enumerate them with the usual notation. They are:—

- a* (Cod. Vercellensis), saec. iv.
- δ* (Cod. Veronensis), saec. iv. or v.

- c* (Cod. Colbertinus), saec. xi. (Scrivener), or rather xii. (Meyer and Delisle).  
*d* (Cod. Bezae), saec. vi.  
*e* (Cod. Palatinus), saec. iv. or v.  
*f* (Cod. Brixianus), saec. vi.  
*ff* or *ff*<sub>2</sub> (Cod. Corbeiensis), saec. vii. ('at least').  
*i* (Cod. Vindobonensis), saec. v. or vi.  
*l* (Cod. Rehdigeranus), saec. vii.  
*m* (Speculum Augustini), occasionally quoted from a MS. of saec. vi. or vii. published by Mai.  
*q* (Cod. Monacensis), saec. vii.  
*r* (Cod. Dublinensis, or Usserianus I), saec. vi.  
*δ* (Cod. Sangallensis), saec. x., the Latin column of Δ.  
 Am. (Cod. Amiatinus), c. 541 A.D. (saec. vii–ix, Lagarde and others), the leading MS. of the Vulgate.

Of these MSS. *δ* and perhaps *c*—hardly *ff* or *l* in these passages—appear to have a Vulgate base. Some, but only very partial, light will be thrown upon them by our analysis. The object before us being to determine the special character of *a*<sub>2</sub>, those readings only are noticed in which *a*<sub>2</sub> has more or less of singularity; the peculiar readings of other MSS. are necessarily passed over. It is well to put in this word of warning; otherwise inferences might be drawn which are not really warranted.

Abundant proof will soon be given of the intimate connection between *a* and *a*<sub>2</sub>. As a preliminary step we will collect the few instances of difference between them in the places where both are extant. They are only nine in number, and are, as will be seen, for the most part of very trivial character.

Luke xi.

11. *serrentem a*<sub>2</sub>, *serpentem a rel.*  
 26. *nouissima a*<sub>2</sub> *cdef(q)δ Am.*, *nobissima a (bffil vary the phrase altogether).*  
 27. *dum a*<sub>2</sub>, *cum a rel.*  
 28. *illis a*<sub>2</sub>, *illi a (the other MSS. vary or omit).*

Luke xiii.

16. + *iam a*<sub>2</sub>, — *iam a rel.*  
*annis (in different positions) a*<sub>2</sub> *bceflqrδ Am.*  
*anni (in different positions) a d.*

## Luke xiii.

17. qui adversabantur ei *a*.  
 qui adversantur ei  $a_2$ .  
 qui ei adversabantur *e*.  
 adversarii eius *b c d ff<sub>2</sub> i l q*  $\delta$  Am.  
 qui resistebant ei *f*.
19. quo accepto *a d*.  
 quod accepto  $a_2 q$ .  
 quod acceptum *b c f ff<sub>2</sub> i l r*  $\delta$  Am., Amb.  
 quod cum accepisset *e*.  
 quod accepit et Tert.
28. in regno dei *a b d e f i l\* r*  $\delta$  Am.  
 in regnum dei  $a_2 c ff_2 l^{corr.} q$  Tert., Lucif.  
 in regno caelorum Iren.

In addition to these we may just note in passing four instances in which an original agreement of *a* and  $a_2$  has been disturbed by the corrector of the latter, making good what was—or what he imagined to be—a defective reading.

## Luke xiii.

21. in farina *a a<sub>2</sub>\*  $\delta$*  Amb.  
 in farinam *c ff<sub>2</sub> i l q*.  
 in farinae mensuras *e*.  
 in farina mensuras tres  $a_2^{corr.}$ .  
 in farinae mensuras tris *d*.  
 in farinae mensuris tribus *f*.  
 in farinam mensuris tribus *r*.  
 in farinae sata tria  $\delta$  Am.  
 — totum  $a a_2^*$ , + totum  $a_2^{corr.}$  *rel.*
22. — et iter faciens in  $a a_2^*$ .  
 + et iter faciens in  $a_2^{corr.}$  *rel.*
28. fletus *a a<sub>2</sub>\* b c f ff<sub>2</sub> i q r*  $\delta$  Am., Tert. Lucif.  
 fletus oculorum  $a_2^{corr.}$  *e l*.

The first and last of these are significant readings, and both point to a connection between the corrector of  $a_2$  and *e* (see above, pp. lxxxiv f.).

Going back to the first hand of the MS. the differences which we observe between it and *a* are almost purely clerical. They are, however, more easily accounted for on the supposition that *a* and  $a_2$  are indepen-

dent copies of the same original than on the supposition that either of them is copied directly from the other. On the latter hypothesis, if we take  $a_2$  to be the original, then we must suppose that the scribe of  $a$  deliberately emended either by conjecture or by reference to some other MS., 'serrentem,' 'dum,' 'iam,' 'adversabantur,' 'quo (accepto),' 'regnum;' and if we take  $a$  to represent the original then we must imagine the like deliberate process in regard to 'nobissima,' 'cum,' 'illi,' 'quod (accepto),' 'regno,' in  $a_2$ . It is indeed quite possible that this is a true account of what took place, but it is somewhat more in accordance with what we know of the practice of scribes, to suppose that we have before us (except perhaps in 'quo' and 'quod accepto') a parallel series of lapses, in which first one and then the other MS. has preserved the reading of the common original.

We may now proceed to enquire into the characteristic features of this common original. And we shall do so best by collecting, as we have done previously, the peculiar or nearly peculiar readings which are identified as belonging to it. Readings of  $a_2$ , which are restored entirely or in the most significant part by conjecture, are not given.

*Readings peculiar to  $a_2$ , or a  $a_2$ .*

Luke xi.

11. serrentem  $a_2$ .  
serpentem  $a b c d f f_2 i l q \delta$  Am.
13. bona data (*and place*)  $a_2$ .  
bonum datum  $b c d f f_2 i l$ , codd.  
ap. Amb.  
spiritum sanctum  $f q$  Amb.  
spiritum bonum vel sanctum  $\delta$ .  
spiritum bonum Am.

- + offerebant illi  $a_2$  <sup>corr.</sup>.  
+ offertur illi  $d$ .

*Readings common to  $a_2$ , or a  $a_2$ , and not more than two other MSS.*

Luke xi.

11. porriget  $a_2 (a) b$  (-git).  
porrigis  $c$ .  
dabit  $d f f_2 i l q \delta$  Am.
13. scitis  $a_2 c d$ .  
nostis  $b f f_2 i l q \delta$  Am.  
data bona  $a_2 d \delta$ .  
bona data  $c f f_2 i q$  Am.  
bonos datos  $b$ .  
bona  $l$ .
- + haec cum dixisset  $a_2$  <sup>corr.</sup>  $c$ .  
+ cum autem haec dixisset  $f$ .  
+ haec autem dicente eo  $d$ .  
- haec . . . dixisset  $b f f_2 i l q$   
 $\delta$  Am.

Readings peculiar to  $a_2$ , or  $a_2$ .Readings common to  $a_2$ , or  $a_2$ , and not more than two other MSS.

Luke xi.

Luke xi.

- + offerunt illi *c*.
- + adduxerunt ad eum *f*.
- offerebant illi se *b ff<sub>2</sub> i l q d*  
Am.

- + unum daemonicum  $a_2$ <sup>corr.</sup> *cf*  
(+ surdum et mutum).
- + daemoniosus surdus *d*.
- unum daemonicum *b ff<sub>2</sub> i l*  
*q d* Am.

14. factum est cum eiceret  $a_2$ .  
erat dum eicit *ff<sub>2</sub> i (l)* (*c* eiciebat).  
erat eiciens *b q d* Am.  
eiciente autem illo (*and place*)  $a_2$ .  
et cum eiceret *b*.  
et cum eiecisset *c (f) ff<sub>2</sub> i l* Am.  
factum est ut exiret *q*.  
factum est autem daemonio  
exeunte *d*.  
eiecto eo *d*.

14. stupebant  $a_2$  *i l*.  
stupuerunt *ff<sub>2</sub>*.  
obstupebant *b*.  
mirabantur *c d*.  
miratae sunt *f (q) d* Am.

15. + ille autem respondit et dixit  
quomodo potest satanas sa-  
tanan expellere (*after* eicit  
daemonia)  $a_2$ <sup>corr.</sup>.  
— ille . . . expellere *b c d f ff<sub>2</sub> i l q d*  
Am.

15. ex illis (*after* quidam autem)  $a_2$  *q*.  
ex eis *d f d* Am.  
ex his *c*.  
ex phariseis *b ff<sub>2</sub> i l*.

16. quaerebant de caelo *ab* illo  $a_2$ .  
de caelo quaerebant ab eo *c d f*  
*ff<sub>2</sub> i l* Am.  
ab eo quaerebant de caelo *b d*.  
ab eo de celo quaerebant *q*.

17. illorum (*after* cogitationes)  $a_2$ .  
eorum *b c (d) f ff<sub>2</sub> i l q (d)* Am.

17. sciens  $a_2$  *d*.  
videns *c ff<sub>2</sub>*.  
ut vidit *b f i l q d* Am.

divisum *super se*  $a_2$  *d*.  
in se divisum *b c*.

e e



*Readings peculiar to a<sub>2</sub>, or a a<sub>2</sub>.*

Luke xi.

18. *super satanan divisus est a<sub>2</sub>.*  
*super se divisus est d.*  
*in seipsum divisus est b c δ Am.*  
*satanan eicit, in seipsum divisus*  
*est f(ff<sub>2</sub>) i l (q).*
- quoniam (before dicitis) a<sub>2</sub>.*  
*quia b c d f ff<sub>2</sub> i l q δ Am.*
20. *certe anticipavit a<sub>2</sub>.*  
*profecto praevenit (— profecto b)*  
*f (utique q) Am.*  
*profecto pervenit c l δ Amb.*  
*profecto provenit ff<sub>2</sub> i.*  
*forsitam adpropinquavit d, cf.*  
 Tert.
21. + *quis (before fortis) a<sub>2</sub>.*  
 — *quis b c d f ff<sub>2</sub> i l q δ Am.*
- + *et (before armatus) a<sub>2</sub>.*  
 — *et b c d f ff<sub>2</sub> i l q δ Am.*
- tueatur a<sub>2</sub>.*  
*custodit b (c) d f ff<sub>2</sub> i l q δ Am.*
22. *quod si a<sub>2</sub>.*  
*si autem b c d f ff<sub>2</sub> i l q δ Am.*
- illius (after armaturam) a<sub>2</sub>.*  
*eius b c d f ff<sub>2</sub> i l q δ Am.*
- + *illius (after spolia) a<sub>2</sub>.*  
 + *eius c d f ff<sub>2</sub> i l δ Am.*  
 — *eius δ q.*

*Readings common to a<sub>2</sub>, or a a<sub>2</sub>, and not more than two other MSS.*

Luke xi.

- in semetipsum divisum f.*  
*in se ipsum divisum ff<sub>2</sub> i l q (δ)*  
 (Am.).
- deseretur a<sub>2</sub> d.*  
*desolatur b f ff<sub>2</sub> i q Am.*  
*desolabitur c l δ Amb. 1/2.*  
*destruetur Amb. 1/2.*
19. *eicient a<sub>2</sub> d (l).*  
*eiciunt b c f ff<sub>2</sub> i (l) q δ Am.*
- vestri iudices a<sub>2</sub> d.*  
*iudices...vestri b f ff<sub>2</sub> c d q δ Am.*  
*vobis iudices c.*
21. *facultates eius a<sub>2</sub> c.*  
*omnia quae possidet f i.*  
*ea quae possidet b ff<sub>2</sub> l q Am.*  
*substantia eius d.*
22. *illum (after vicerit) a<sub>2</sub> c.*  
*eum b f ff<sub>2</sub> i l q δ Am.*  
 — *vicerit eum d.*
- armaturam . . . qua a<sub>2</sub> d.*  
*universa arma . . . quibus b f ff<sub>2</sub>*  
*i l q δ, Am.*  
*omnia arma . . . quibus c.*

*Readings peculiar to  $a_2$ , or a  $a_2$ .*

*Readings common to  $a_2$ , or a  $a_2$ , and not more than two other MSS.*

Luke xi.

dividit  $a_2$ .  
dividet *df*.  
distribuet *bcff<sub>2</sub>iqδ*.  
distribuit *l* Am.

Luke xi.

tollit  $a_2$  *d*.  
auferet *bcff<sub>2</sub>ilqδ* Am.

24. circuit  $a_2$ .  
perambulat *cff<sub>2</sub>(i)lqδ* Am.  
ambulat *bf* Amb.  
vadit *d*.  
per *arida* loca quae *aquam* non  
habent  $a_2$  (Amb.).  
per loca arida *c(d)fq*.  
per loca quae non habent *aquam*  
*δ(ff<sub>2</sub>)(i)l*.  
per loca inaquosa ( $δ$ ) Am.
25. commundatam  $a_2$ .  
emundatam *e*.  
mundatum *d*.  
scopis mundatam *bcff<sub>2</sub>iq* Am.  
vacantem scopis mundatam *flδ*.
26. + adhuc (*after* adsumit)  $a_2$ .  
— adhuc *bcdefff<sub>2</sub>ilqδ* Am.  
intranses  $a_2$ .  
intrans et *d*.  
introeuntes *c*.  
introiit et *e*.  
ingressi (*δ*)*ff<sub>2</sub>ilqδ* Am.  
priorum (*after* peiora)  $a_2$ .  
prioris *bff<sub>2</sub>i*.  
priori *lq*.  
prioribus *cdefδ* Am.
27. diceret haec ipse  $a_2$ .  
diceret haec *d*.  
haec diceret *bff<sub>2</sub>ilq* Am.  
ista diceret *ce*.  
diceret dicendo eum haec *δ*.

27. — de turba  $a_2$  *δl*.  
+ de turba *c(e)ff<sub>2</sub>iqδ* Am.  
+ de pleve *d*.

*Readings peculiar to a<sub>2</sub>, or a a<sub>2</sub>.*

*Readings common to a<sub>2</sub>, or a a<sub>2</sub>, and not more than two other MSS.*

Luke xi.

levata voce . . . dixit *a a<sub>2</sub>*.  
 elevans vocem . . . dixit *d*.  
 levavit vocem et dixit *c (e)*.  
 extollens vocem . . . dixit *b f f<sub>2</sub>*,  
*i l q d* Am.

28. qui ait *a a<sub>2</sub>*.  
 ad ille dixit *b d f f<sub>2</sub> i q* Am.  
 ipse vero dixit *c*.  
 ipse autem dixit *e d*.

+ illis (*after* ait) *a<sub>2</sub>*.  
 + illi *a*.  
 + ad eos *b f f<sub>2</sub> i q*.  
 + ei *c*.  
 — ei *d e f d* Am.

29. turba *a a<sub>2</sub>*.  
 turbis *b c d f f<sub>2</sub> i q d* Am.  
 cum turbae *e*.

Luke xiii.

16. + iam (*after* ecce) *a<sub>2</sub>*.  
 — iam *a b c d e f f<sub>2</sub> i l q d*, Am.

17. omnes qui adversantur ei *a<sub>2</sub>*.  
 omnes qui adversabantur ei *a*.  
 qui ei adversabantur *e*.  
 omnes qui resistebant ei *f*.  
 omnes adversarii eius *c d* Am.  
 (— omnes *b d f f<sub>2</sub> i l q*).

omnibus mirificis *a a<sub>2</sub>*.  
 omnibus . . . mirabilibus *d*.  
 universis praeclaris virtutibus  
*f (d)*.

Luke xiii.

16. oportebat *a a<sub>2</sub> d* Iren.  $\frac{1}{2}$ .  
 oportuit *b c e f f<sub>2</sub> i l q d* Am., Hil.  
 vinculo hoc *a a<sub>2</sub> d* (Iren.).  
 vinculo isto *c f f<sub>2</sub> i l q d* Am.  
 vinculis istis *f*.  
 vinculo *b e*.

17. haec dicente eo *a a<sub>2</sub> d*.  
 cum haec diceret *b c f f<sub>2</sub> i l q*  
 Am.  
 — haec . . . eo *d e*.  
 confundebantur *a a<sub>2</sub> d*.  
 confusi sunt *e*.  
 erubescabant *b c f f<sub>2</sub> i l q d* Am.

*Readings peculiar to  $a_2$ , or  $a_2$ .**Readings common to  $a_2$ , or  $a_2$ , and not more than two other MSS.*

Luke xiii.

praeclariis  $bcff_2ilq$ .  
 omnibus quae . . . praeclara  $e$ .  
 universis quae gloriose Am.

quae fiebant ab illo  $a_2$ .  
 quae . . . fiebant ab eo Am.  
 quae videbant . . . fieri ab illo  $e$   
 ( $ff_2$  ipso).  
 quae videbantur fieri ab eo  $f$ .  
 quae viderant fieri ab ipso  $bilq$   
 ( $c$  eo).  
 quibus videbant ab eo fieri  $d$ .

19. orto suo  $aa_2$ .  
 ortum suum  $bcdefff_2ilqd\delta$   
 Am., Amb.

21. fermentaretur  $aa_2$ .  
 fermentaretur totum  $a_2^{corr}$ . Am.,  
 Aug.  
 fermentaret totum  $\delta$ .  
 fermentetur totum  $e$ .  
 fermentatum est totum  $bcdfff_2$   
 $ilq$ , Amb.

Luke xiii.

18. adsimilabo  $aa_2e$ .  
 similabo  $d\delta$ .  
 simile esse existimabo  $bfqr$  Am.  
 simile existimabo ( $c$ ) $ff_2il$  Amb.

19. quod accepto  $a_2q$ .  
 quo accepto  $ad$ .  
 quod acceptum  $bcff_2ild$  Am.,  
 Amb.  
 quod cum accepisset  $e$ .

20. cui est simile regnum Dei et cui  
 adsimilabo illud  $aa_2(d)$ .  
 cui simile aestimabo regnum Dei  
 et cui simile est Am.  
 cui simile *exstimabo* regnum  
 . . .  $b$ .  
 cui simile aestimabo regnum  
 Dei ( $c$ ) $ff_2i(l)q$ .  
 cui adsimilabo regnum Dei  $e$ .  
 cui similabo regnum Dei  $\delta$ .

21. farina  $aa_2^*b$ .  
 farinam  $cff_2ilq$ .  
 farinae sata tria  $\delta$  Am.  
 farinae mensuras tris  $d$  ( $e$  – tris)  
 ( $a_2^{corr}$ ).  
 farinae mensuris tribus  $f$ .

*Readings peculiar to a<sub>2</sub>, or a a<sub>2</sub>.*

Luke xiii.

22. vicos a a<sub>2</sub>.

castella *b c d e f f<sub>2</sub> i l q d* Am.

— et iter faciens in (*before* hierosolymis) *a a<sub>2</sub>\**.

+ et iter faciens in *b c d e f f<sub>2</sub> i l q d* Am. (*a<sub>2</sub><sup>corr.</sup>*).

hierosolymis a a<sub>2</sub>.

hierusalem *b (c) d e f (f<sub>2</sub>) i l q (d)* Am.

23. salvi futuri sunt a a<sub>2</sub>.

salvi fiunt (*b?*) *c f (f<sub>2</sub>) i l q*.

salvantur *d d* Am.

salventur (— qui) *e*.

qui (*before* dixit) a a<sub>2</sub>.

ipse autem *b c f f<sub>2</sub> i l q r d* Am.

ille autem *e*.

24. intrate a a<sub>2</sub>.

contendite intrare *b c f f<sub>2</sub> i l q r*

Am., Lucif. Faust. Manich.

ap. Aug.

certamini introire *d*.

certate vel contendite intrare *d*.

elaborate introire *e*.

quaerent nec poterint (-runt a)

(a) a<sub>2</sub>.

quaerunt (-rent *e l*) intrare et

non poterunt (-rint *l*) (*e*) *f f<sub>2</sub> i (l) d* Am.

querunt intrare (introire *q*) et non potuerunt *c (q)*.

quaerent (-runt Lucif.) et non poterunt *b* (Lucif.).

quaerent introire et non invenient *d*.

*Readings common to a<sub>2</sub>, or a a<sub>2</sub>, and not more than two other MSS.*

Luke xiii.

22. circuibat a a<sub>2</sub> d.

ibat *b c f f<sub>2</sub> i l q* Am.

perambulabat *e*.

ibat vel perambulabat *d*.

Readings peculiar to  $a_2$ , or  $a_3$ .Readings common to  $a_2$ , or  $a_3$ , and not more than two other MSS.

Luke xiii.

Luke xiii.

25. *adcluserit*  $a a_2$ .cluserit (clausurit)  $b c d f f_2 i l$   
 $q r \delta$ , Am., Tert., Lucif.— et pulsare  $a a_2$ .+ et pulsare  $b d q$ , Lucif., Amb.,  
Faust. Manich. ap. Aug.+ et pulsare ostium (osteum,  
hostium)  $c e f_2 i l \delta$ , Am.+ et pulsaverit ostium  $f$ .28. *proici foris*  $a a_2^*$ .proici foras  $a_2^{corr.}$ , Iren.eici foras  $d$ .expelli foras  $b c f f_2 i l q$ , Am.,  
Lucif.expelli vel expulsandos foras  $\delta$ .excludi foras  $r$ .excludimini foras  $e$ .

detineri foris Tert.

28. *illic*  $a a_2 e$ , Tert.ibi  $b c d f f_2 i l q (r)$ , Am.ubi  $\delta$ .29. *discumbent*  $a a_2 f r$ .recumbent  $b c d e f f_2 i q \delta$ , Am.,  
Iren.— recumbent  $l$ .30. *fuertunt*  $a a_2$ .erunt  $b c d (f) f_2 i l q r \delta$ , Am.,Aug.  $\frac{1}{3}$ .erant  $e$ , Aug.  $\frac{1}{3}$ .31. *eadem die*  $a a_2$ .in ipsa autem die  $b e f r$ .in (— in  $l$ ) ipsa die  $c f f_2 i (l) q \delta$ , Am.in ipsa hora  $d$ .discede  $a a_2$ .exi  $b c d e f f_2 i l m q r \delta$ , Am.quoniam  $a a_2$ .quia  $b c d e f f_2 i l m q r \delta$ , Am.32. *ipse autem dixit eis*  $a a_2$ .ille autem dixit illis  $e$ .et ait illis  $\bar{i} h s$   $b c f m$ .32. *vulpi huic*  $a a_2 d e$ , Iren. (Amb.  $\frac{1}{4}$ ).vulpi illi  $b c f f_2 i l m n q r \delta$ , Am.,Amb.  $\frac{3}{4}$ .

*Readings peculiar to a<sub>2</sub>, or a a<sub>2</sub>.*

Luke xiii.

et ait illis *ff<sub>2</sub>ilqrδ*, Am.  
et dixit illis *d*.

euntes indicate *a a<sub>2</sub>*.  
abeuntes dicite *d*.  
euntes dicite *δ*.  
ite et dicite *efir*.  
ite dicite *bcff<sub>2</sub>lmq*, Am., Amb. <sup>3</sup>/<sub>4</sub>.

die tertia *a a<sub>2</sub>*.  
tertia die *bfmq r*.  
tertio die *e*.  
tertia *dδ*, Am.  
sequenti die *cl*, Amb.  
sequenti *ff<sub>2</sub>i*.

33. sed oportet me hodie et cras et in futurum *a a<sub>2</sub>*.  
verumtamen oportet me hodie et cras et sequenti ambulare (ire *q*) *fl<sup>corr.</sup> (q) δ*, Am.  
verumtamen . . . et crastino sequenti abire *e*.  
verumtamen . . . et cras et ventura abire *d*.  
— whole clause *bcff<sub>2</sub>il<sup>\*</sup>r*.

*Readings common to a<sub>2</sub>, or a a<sub>2</sub>, and not more than two other MSS.*

Luke xiii.

33. quoniam *a a<sub>2</sub>em*.  
quia *bcdf<sub>2</sub>ilqrδ*, Am.  
non oportet *a a<sub>2</sub>δd*.  
impossibile est *m*.  
non et possibile *e*.  
non est possibile *f*.  
non capit *cff<sub>2</sub>ilqrδ*, Am.

The relation of *a<sub>2</sub>* to *a* comes out here with great distinctness. It is very apparent in the diction (of which we shall collect the examples presently), in the cast of sentence (e. g. xi. 14, xiii. 17), in insertions (like the double expression of xiii. 20), and perhaps most of all in omissions (like 'et pulsare' in xiii. 28, and the incomplete sentence in xiii. 33).

Next to *a* the most important resemblances are with *d*: xi. 13 'scitis, data bona,' xi. 17 'sciens, divisum super se, deseretur,' xi. 22 'armaturam, tollit,' xiii. 16 'oportebat, vinculo hoc,' xiii. 17 'confundebantur,' xiii. 22 'circuibat,' xiii. 33 'non oportet.' Most of these expressions are so marked as to prove a definite influence on the one side or on the other; they will

have to be borne in mind when the time comes for an examination of *d*.

Other coincidences are of less moment. A conspicuous one with *c* ('*facultates*', xi. 21, cf. xi. 13), because the late date and mixed character of that MS. leaves no doubt that a fragment of the *a* text has got embedded in it; others (e. g. with the African texts *e* and *m*, except in the case of '*adsimilo*' xiii. 18, 20), are too slight to have much stress laid upon them.

Though of no great extent, the fragments still yield enough that is characteristic to be worth collecting in a form suitable for reference.

*Peculiarities of  $a_2$ , or  $a_2$ .*

<i>Word or Usage.</i>	<i>Reference.</i>	<i>Exceptions.</i>
<i>abl. abs.</i> . . . . .	Luke xi. 14, 27, xiii. 17=δ, 19 (quod ac- cepto, cf. <i>a d</i> ).	
<i>adludo</i> ( <i>claudio</i> ) . . .	Luke xiii. 25 ( <i>restored by conjecture</i> ).	
<i>adhuc</i> . . . . .	Luke xi. 20.	
<i>adsimilo</i> ( <i>simile aestimo</i> )	Luke xiii. 18= <i>e</i> , 20= <i>e</i> .	
<i>antitipo</i> ( <i>praevenio, &amp;c.</i> )	Luke xi. 20.	
<i>armatura</i> ( <i>arma</i> ) . . . .	Luke xi. 22.	
<i>certe</i> ( <i>profecto</i> ) . . . .	Luke xi. 20.	
<i>circueo</i> . . . . .	Luke xi. 24 ( <i>perambulo, &amp;c.</i> ), xiii. 22 ( <i>eo, &amp;c.</i> ).	
<i>oommundatus</i> . . . . .	Luke xi. 25 ( <i>scopis mundatus, &amp;c.</i> ).	
<i>oonfundor</i> . . . . .	Luke xiii. 17 ( <i>erubesco</i> )= <i>d</i> , cf. <i>e</i> .	
<i>daemonicus</i> . . . . .	Luke xi. 13 ( <i>a<sub>2</sub>corr.</i> ).	
<i>desero</i> . . . . .	Luke xi. 17 ( <i>desolo, destruo</i> ).	
<i>discedo</i> ( <i>exeo</i> ) . . . . .	Luke xiii. 31.	
<i>discumbo</i> ( <i>recumbo</i> ) . .	Luke xiii. 29= <i>fr</i> .	
<i>divido</i> ( <i>distribuo</i> ) . . .	Luke xi. 22, cf. <i>df</i> .	
<i>euntes</i> ( <i>ite, or ite et</i> ) . .	Luke xiii. 32=δ, cf. <i>d</i> .	
<i>factum est cum</i> . . . . .	Luke xi. 14.	
<i>facultas</i> . . . . .	Luke xi. 21.	
<i>fui</i> ( <i>ero</i> ) . . . . .	Luke xiii. 30.	
<i>futurus</i> . . . . .	Luke xiii. 23, 33 ( <i>in futurum</i> ).	
<i>Graecism of Construc- tion.</i>	Luke xi. 26 ( <i>peiora priorum</i> ).	
<i>hic</i> . . . . .	Luke xiii. 16 ( <i>iste</i> )= <i>d</i> , 32 ( <i>ille</i> )= <i>d e</i> , &c.	
<i>hierosolyma</i> ( <i>hierusa- lem</i> ).	Luke xiii. 22 . . . . .	Luke xiii. 33, 34 <i>bis</i> .
<i>iam</i> . . . . .	Luke xiii. 16 ( <i>a<sub>2</sub>, not a</i> ).	



<i>Word or Usage.</i>	<i>Reference.</i>	<i>Exceptions.</i>
<b>idem</b> (ipse) . . . . .	Luke xiii. 31.	
<b>ille</b> (is, &c.) . . . . .	Luke xi. 15, 16, 17, 22 <i>ter</i> , 28, xiii. 17 = <i>e</i> .	Luke xiii. 32 <i>bis</i> .
<b>illio</b> . . . . .	Luke xiii. 28 = <i>e</i> , Tert.	
<b>imperf.</b> . . . . .	Luke xi. 13, xiii. 16 = <i>d</i> .	
<b>indico</b> (dico) . . . . .	Luke xiii. 32.	
<b>intro</b> (introeo, ingredior)	Luke xi. 26, cf. <i>d</i> .	
<b>ipse</b> . . . . .	Luke xi. 27, xiii. 32 . . . . .	Luke xi. 28, xiii. 17, 24, 31.
<b>mirificus</b> (praeclarus) . .	Luke xiii. 17.	
<b>oportet</b> (capit, est possible).	Luke xiii. 33 = <i>b d</i> .	
<b>porrigo</b> . . . . .	Luke xi. 11 = <i>b c</i> .	
<b>poterint</b> (Rönsch <i>It. u.</i> <i>V. p. 521</i> ).	Luke xiii. 24 ( <i>a</i> , not <i>a</i> ).	
<b>proicio</b> . . . . .	Luke xiii. 28 (eicio, expello, excludo) = <i>Iren</i> .	
<b>qui</b> ( <i>for at ille</i> ) . . . . .	Luke xi. 28, xiii. 23 (ipse autem).	
<b>quod si</b> ( <i>si autem</i> ) . . . . .	Luke xi. 22.	
<b>quoniam</b> . . . . .	Luke xi. 18, xiii. 31, 33 = <i>e m</i> .	
<b>rel. and verb for subst.</b> . .	Luke xiii. 17 (qui adversabantur <i>for</i> adversarii).	
<b>solo</b> . . . . .	Luke xi. 13 = <i>c d</i> , xi. 17 = <i>d</i> .	
<b>stupeo</b> . . . . .	Luke xi. 14 = <i>ff i l</i> .	
<b>super</b> ( <i>in phrase divisus super</i> ).	Luke xi. 17 = <i>d</i> , 18 = <i>d</i> .	
<b>tollo</b> (aufero) . . . . .	Luke xi. 22 = <i>d</i> .	
<b>tueor</b> (custodio) . . . . .	Luke xi. 21.	
<b>vicius</b> (castellum) . . . . .	Luke xiii. 22.	

It will naturally be asked what is the bearing of this list on the conjecture that  $a_2$  was originally a part of the same MS. as  $n$ . We reply that, so far as the text is concerned, there are several points in favour of this conclusion and nothing clearly against it. One of the most striking characteristics of  $a$  and  $n$ , the use of 'qui' for 'at ille,' reappears twice in  $a_2$ : another well-defined usage, that of 'super' for 'contra' also reappears twice; there are one or two minor cases, and the vocabulary generally is in no way inconsistent with that of  $n$ , even where it cannot be proved to be identical with it. One word occurs in  $a_2$ , 'vicus' for  $\kappa\acute{o}\mu\eta$ , 'castellum,' 'municipium,' which is of so much interest that it may be well to exhibit its history in full and in a tabular form. The places where  $\kappa\acute{o}\mu\eta$  occurs in the Gospels, with its renderings in the leading old Latin texts, are as follows:—

	$a$ ( $n$ ) or $a_2$ .	$b$ .	$d$ .	$e$ or $k$ .
Matt. ix. 35	castella . . . .	castella . . . .	castella . . . .	castella.
" xiv. 15	castella . . . .	castella . . . .	castella . . . .	castella.
" xxi. 2	castellum, <i>neut.</i>	castellum, <i>neut.</i>	castellum, <i>neut.</i>	castellum, <i>neut.</i>
Mark vi. 6	municipia . . . .	castella . . . .	castella . . . .	castella.
" vi. 36	municipia . . . .	castella . . . .	vicos.	
" vi. 56	municipia . . . .	castellis . . . .	vicos.	
" viii. 23	municipium . . . .	vicum . . . .	vicum . . . .	castellum.
" viii. 26	municipio . . . .	vico . . . .	vico . . . .	castello.
" viii. 27	. . . . .	. . . . .	. . . . .	castella.
" xi. 2	municipium . . . .	castellum, <i>neut.</i>	castellum, <i>masc.</i>	castellum, <i>neut.</i>
Luke v. 17	municipio . . . .	castello . . . .	castello . . . .	castello.
" viii. 1	vicos . . . .	castella . . . .	castellum . . . .	castella.
" ix. 6	municipia . . . .	castella . . . .	(civitates = πόλεις)	castella.
" ix. 12	vicos . . . .	castella . . . .	castella . . . .	castella.
" ix. 52	(civitate = πόλις)	(civitate = πόλις)	castellum . . . .	
" ix. 56	castellum, <i>neut.</i>	civitatem . . . .	castellum, <i>masc.</i>	castellum, <i>masc.</i>
" x. 38	vicum . . . .	castello . . . .	castellum, <i>neut.</i>	castellum, <i>masc.</i>
" xiii. 22	vicos . . . .	castella . . . .	castella . . . .	castella.
" xvii. 12	vicum . . . .	castello . . . .	castellum, <i>masc.</i>	castellum, <i>masc.</i>
" xvii. 30	vicum . . . .	. . . . .	castellus . . . .	castellum.
" xxiv. 13	municipium, <i>masc.</i>	castellum, <i>neut.</i>	castellum . . . .	castellum, <i>neut.</i>
" xxiv. 28	vicum . . . .	castello . . . .	castellum . . . .	castellum.
John vii. 42	castello . . . .	municipio . . . .	castello . . . .	castello.
" xi. 1	castello . . . .	castello . . . .	castello . . . .	castello ( <i>sic</i> ).
" xi. 30	castellum . . . .	castellum . . . .	castellum . . . .	castellum.

When the time comes to consider the origin and character of the different Latin texts it is probable that this table may supply data of some importance. The problem is to determine in what parts of the Roman Empire 'castellum,' 'vicus,' and 'municipium' would be respectively the most natural rendering for  $\kappa\acute{o}\mu\eta$ . A provisional answer might perhaps be given to this question, but it will be better to wait and test it as part of the larger enquiry. As regards our present purpose, the occurrence of 'vicus' in  $a_2$  is just so far as it goes an argument against the identity of this portion of the text of St. Luke with the text of St. Mark of which 'municipium' is characteristic. That word, however, nowhere occurs in  $n$ , and the change from 'municipium' to 'vicus' is a marked feature of the text of St. Luke's Gospel as preserved in  $a$ : if there is a transition in  $a_2$  it is only the same transition which is already found in the leading number of its group.

One other indication of the locality in which the  $a$  text circulated must be noticed before we leave the fragment in which it appears. Of all the peculiar readings in  $a_2$  the most remarkable is probably the conflation in the parable of the unclean spirit, Luke xi. 24: one set of MSS. ( $c f g$ ,

and *a*, with a slight change of order), has 'per loca arida;' another set of MSS. (*b ff*, *l*, and *i* with 'ubi' for 'quae') has 'per loca quae non habent aquam;' *a*<sub>2</sub>, which is alone in this passage, *a* not being extant, combines both renderings in 'per arida loca quae aquam non habent.' This alone is proof of a double strain in the composition of the MS., each side of which is represented in a leading branch of the European text—a fact to be carefully borne in mind when a final analysis of the *a* text is attempted. But there is another point of not less interest: an almost identical conflation is found in the quotation of the passage by Ambrose; the only difference is in the order of the second and third and of the last two words. There is nothing to surprise us in this; it is rather just what we should expect. There is no reason to doubt the tradition recorded in a document of the 8th century, that the Cod. Vercellensis (*a*) was written by the hand of Eusebius, bishop of Vercellae, during his flight from the Arians, in a place called Castrum Credonensium or Creudonensium, on the further side of the Po<sup>1</sup>. But Vercellae was not far from Milan; and it is highly probable that the two neighbour Bishops would make use of the same type of text. The common original of *a* on the one hand, and *n* and *a*<sub>2</sub> on the other, may have been, though it need not have been, older than Eusebius himself, and it may have been brought from another district; but at any rate we shall not be wrong in supposing that from the latter part of the 4th century onwards Vercellae was a principal centre from which this form of text radiated.

The occurrence of one such crucial coincidence with Ambrose puts us upon the alert in the hope of discovering more, but the analysis given above will have shown that, in this respect, our expectations are hardly fulfilled. In other readings, 'bona data,' 'certe anticipavit,' 'deseretur,' 'circuit,' 'adsimilabo,' 'quod accepto,' 'fermentaretur,' 'euntes indicate,' 'die tertia,' *a*<sub>2</sub> and Ambrose take different sides. What we have is a point of contact—of important contact,—but not by any means of identity between the two texts. This is as far as the Coire fragments will carry us: any further investigation of the extent of ground over which their text was distributed must be left for the present.

<sup>1</sup> Ranke in *Stud. u. Krit.* 1872, p. 516 f.

THE LATIN TEXT OF *s*.

The first impression left by the Latin text of *s* is one of extreme confusion. Its affinities appear to be first on one side and then on another, and while it is clear that it belongs more or less closely to the main body of the European text, its place in relation to that text seems to be continually shifting. Indeed it might be taken as an example of what Jerome meant when he spoke of *tot exemplaria quot codices*. Let us, however, apply to it the method which we have applied hitherto, and see if any kind of order can be educed out of this confusion. As the affinities of the MS. are so varied, it may be well to give a wide collation: the MSS. included are all those quoted in the last section (see pp. ccxiii f. above), with the exception of  $\delta$ —a curious MS., with a Vulgate base and a number of alternative renderings, that is best reserved for separate treatment.

*Readings peculiar to s.*

Luke xvii.

4. — et (*before* si septies) *s*.  
 + et *abcde flqr*, Am.  
 + hic (*before* septies 2<sup>o</sup>) *s*.  
 + si *bdf*.  
 — si *acelqr*, Am.
6. arbori *s*.  
 huic arbori *cff<sub>2</sub>l*.  
 huic arbori moro (modo *e*) *b(e)*  
*fq(r)*, Am.  
 muro huic *a*.  
 monti huic *d*.

*Readings common to s, and not more than two other MSS.*

Luke xvii.

- 3, 4. remitte (*bis*) *aes*.  
 dimitte (*bis*) *bcd flqr*, Am.
4. paenitentiam ago (*a*) *es*.  
 paeniteor *bdf<sub>2</sub>*.  
 paenitet me, *cflqr*, Am.

*Readings peculiar to s.**Readings common to s, and not more  
than two other MSS.*

Luke xvii.

Luke xvii.

6. — et transplantare in mare *s*.  
 + et transplantare (transfretare  
*ff*<sub>2</sub>) in mare *b* (*d*) *f* (*ff*<sub>2</sub>) *qr*, Am.  
 + et plantare in mare *a e*.  
 + et transplantare *l*.

et obaudisset utique *s*.  
 et obaudisset vobis *a d*.  
 et oboediret vobis *f*, Am.  
 et obaudiet vos *r*.  
 et exaudiet vos *e*.  
 et utique oboediet vobis *l*.  
 et utique obaudisset vobis *ff*<sub>2</sub>.  
 utique obaudisset vobis *b c q*.

7. venienti *s* (= Cypr.).  
 et cum venerit *e*.  
 qui ut intravit *d*.  
 qui regresso (+ eo *a*) (*a*) *f* *ff*<sub>2</sub> *i*,  
 Am.  
 qui regressus *c l*.  
 cui regresso *r*.  
 cui regredienti *q*.  
 regredienti *b*.  
 ei (*after* dicet) *s*.  
 illi *a b c d e f ff*<sub>2</sub> *l r*, Am.  
 — illi *r*.

8. praecinctus *s*.  
 succinctus *a*.  
 praecinge te et *b c f ff*<sub>2</sub> *l q r*, Am.  
 cinge te et *d*.  
 accingere et *e*, Cypr.

7. + numquid (*before* dicet) *d r s*.  
 — numquid *b c f ff*<sub>2</sub>, Am.  
 + non *e l*.  
 + statim (*before* dicet) *a i*.  
 + et (*before* recumbe) *a s*.  
 — et *b c d e f ff*<sub>2</sub> *l q r*, Am.

postea *a e s*.  
 post haec *c d f ff*<sub>2</sub> *l q*, Am.  
 sic *b*.  
 manducabis tu *d s*.  
 tu manducabis *a b c f ff*<sub>2</sub> *l q r*,  
 Am.  
 manducabis *e*.

*Readings peculiar to s.*

Luke xvii.

9. gratias aget s.  
 aget gratias, *ar*.  
 gratiam habet *bc(d)(e)ff<sub>2</sub>lq*,  
 Am.

10. nequa (*after servi*) s.  
 inutiles *abcdff<sub>2</sub>lqr*, Am.  
 supervacui *e*, Cypr.

12. et intrans s.  
 et ingredienti ei *bq*.  
 ingrediens autem *a*.  
 et introeunte eo *d*.  
 et cum introierit *e*.  
 et cum ingrederetur *f*, Am.  
 et ingressus est . . . et *ff<sub>2</sub>l*.  
 et introivit . . . et *r*.

14. quos cum vidisset s.  
 quos ut videt *bflq*, Am.  
 quos videns *r*.  
 et videns eos *d*.  
 et cum vidisset illos *e*.  
 et cum audisset illos *a*.  
 ait illis s.  
 dixit illis *acdf(r)*.  
 dixit *bcff<sub>2</sub>lq*, Am.

15. ex his s.  
 ex eis *ad*.  
 ex illis *bcff<sub>2</sub>lqr*, Am.  
 — ex illis *c*.  
 vidit s.  
 ut vidit *bcff<sub>2</sub>lqr*, Am.  
 cum vidisset *a*.  
 cum videret *e*.  
 videns *d*.

*Readings common to s, and not more than two other MSS.*

Luke xvii.

9. quoniam (*after servo*) *as*.  
 quod *bc lqr*.  
 quia *deff<sub>2</sub>*, Am.

11. medium Samariae et Galileae *des*,  
 cf. *l\**.  
 mediam Samariam, &c, *abcfff<sub>2</sub>*  
*qr*, Am.

12. quodam castello *bqs*.  
 quoddam castellum, *cff<sub>2</sub>lr*,  
 Am.  
 quemdam castellum *de*.  
 quemdam vicum *a*.

15. curatus *es*.  
 mundatus *bdf l r*, Am.  
 sanatus *cf<sub>2</sub>*.  
 sanus *aq*.  
 honorificans *as*.  
 honorans *d*.  
 magnificans *bcff<sub>2</sub>lqr*, Am.  
 clarificans *e*.

*Readings peculiar to s.*

Luke xvii.

16. samarita s.

samarites a e.

samaritanus b c d f l q r, Am.

17. ait s.

dixit a b c d e f f<sub>2</sub> (l) q, Am.

+ ex his (after viiii) s.

— ex his a b c d e f f<sub>2</sub> l q, Am.

18. reverteretur . . . dare s.

reverteretur et daret f.

rediret et . . . ageret b c f f<sub>2</sub> l q,

Am.

reversus . . . daret a r.

revertens . . . davit d.

daret e.

19. illis (after ait) s.

illi a b c d e f f<sub>2</sub> l q r, Am.

ille f.

+ ihs (after illis) s.

— ihs a b c d e f f<sub>2</sub> l q r, Am.

exurgens s.

surgens d.

surge l q, Am.

surge et a b c e f f<sub>2</sub> r.

20. — dixit eis non venit regnum.

di (homoeoteleuton) s.

21. vel (after hic) s.

aut e f f<sub>2</sub> l.

aut ecce a b c d f q r, Am.

22. ait autem s.

et ait b c f f<sub>2</sub> l q, Am.

dixit autem a e r.

dixit ergo d.

*Readings common to s, and not more than two other MSS.*

Luke xvii.

honorem a r s.

gloriam d f, Am.

claritatem e.

gratias b c f f<sub>2</sub> l q.

20. veniret e s.

veni b c d f f<sub>2</sub> q r, Am.

veniat l.

venturum erat a (apparently).

21. dicunt l s.

dicent a b c d (e) f f<sub>2</sub> q r, Am.

22. — videre d q s.

+ videre a b c d e f f<sub>2</sub> l r, Am.

*Readings peculiar to s.**Readings common to s, and not more  
than two other MSS.*

Luke xvii.

Luke xvii.

cum desiderabitis *s.*  
 ut desideretis *b c ff<sub>2</sub> l q (r), Am.*  
 ut concupiscatis *a d e.*  
 quando desideretis *f.*

unam dierum *s.*  
 unum dierum *d.*  
 unum diem *a b c f ff<sub>2</sub> l q r, Am.*  
 unum ex diebus *e.*

24. sub caelo fulgurans *s.*  
 fulgurans de caelo lucet in his  
 sub caelo sunt *b q.*  
 coruscans in his quae sub caelo  
 sunt fulget *f.*  
 coruscans de sub caelo in ea  
 quae sub caelo sunt fulget,  
 Am.  
 quae coruscat de caelo in patre  
 (*sic*) quae sub caelum est *e.*  
 qui scoruscant de sub caelo  
 scoruscant *d.*  
 coruscans de sub caelo *c ff<sub>2</sub> l r.*  
 coruscans *a.*

25. gente *s.*  
 generatione *a b c d f ff<sub>2</sub> l q r, Am.*  
 saeculo *e.*

23. nolite ire neque sequi *a s.*  
 nolite ire neque sectemini *b c f*  
*l q, Am.*  
 nolite exire neque sectemini *r.*  
 ne ieritis neque persequemini *d.*  
 ne ieritis ne secuti fueritis *e.*

24. adventus filii hominis *c s.*  
 adventus filii hominis in die sua *f.*  
 filius hominis in adventu suo *l.*  
 filius hominis in die sua (suo) *r*  
*q (r), Am.*  
 filius hominis *a b d e.*

25. prius *a s.*  
 primum *b c d e f ff<sub>2</sub> q r, Am.*  
 eum (*after oportet*) *d r s.*  
 illum *a b c e f ff<sub>2</sub> l q, Am.*

26. fuit *d s.*  
 factum est *a b c e f ff<sub>2</sub> l q r, Am.*

27, 28. manducabant (*bis*) *e s.*  
 edebant (*bis*) *a b c d f ff<sub>2</sub> q r, Am.*



*Readings peculiar to s.*

## Luke xvii.

27. nubebant uxores ducebant *s.*  
 uxores ducebant nubebant *bl.*  
 uxores ducebant et nubebant  
*cff<sub>2</sub>g.*  
 uxores ducebant et nubtum  
 dabant *f.*  
 uxores ducebant et dabantur ad  
 nuptias, Am.  
 nubebant nubebantur *ade.*

28. factum est et *s.*  
 et factum est et *a.*  
 factum est *bcg.*  
 sic factum est *l.*  
 sicut factum est *fr,* Am.  
 sicut fuit *l.*  
 et (— factum est) *e.*

## Luke xviii.

40. qui cum adductus esset *s.*  
 et cum adpropinquasset (*a*) *b*  
 (*d*) *fr,* Am.  
 et cum adpropiasset *cff<sub>2</sub>lq.*  
 et cum accessisset *e.*
41. quis vis tibi faciam *s.*  
 quid vis tibi faciam *dr.*  
 quid tibi vis faciam *abceff<sub>2</sub>lq,*  
 Am.  
 quid tibi vis ut faciam *f.*  
 ait *s.*  
 dixit *abcdcff<sub>2</sub>lqr,* Am.
42. ait *s.*  
 dixit *abcdff<sub>2</sub>lqr,* Am.  
 — dixit *e.*  
 aspice *s.*  
 respice *abcdff<sub>2</sub>lqr,* Am.  
 vide *e.*

*Readings common to s, and not more than two other MSS.*

## Luke xvii.

27. die *cff<sub>2</sub>s.*  
 diem *abcdflqr,* Am.

## Luke xviii.

40. eum (*after* interrogavit) *ds.*  
 illum *abceff<sub>2</sub>lqr,* Am.

## Readings peculiar to s.

## Luke xix.

1. + ecce (*before ingressus*) s.  
— ecce *abcde flqr*, Am.
2. princeps publicanus s.  
princeps publicanorum *abcde f<sub>2</sub> lqr*, Am.
3. statura brevis s.  
statura brevi a.  
statura pusillus *bceff<sub>2</sub> lqr*,  
Am.  
statu pusillus d.
5. respiciens susum vidit eum s.  
respiciens vidit illum *qr*.  
vidit illum sursum aspiciens *cff<sub>2</sub>*.  
vidit illum : et respiciens a.  
vidit illum respicientem b.  
suspiciens vidit illum (*f*), Am.  
respexit et vidit illum e.  
vidit d.  
— ad eum (*after dixit*) s.  
+ ad eum *b c f l q*, Am.  
+ ei a d.  
+ illi e.  
+ ad illum r.

Readings common to s, and not more  
than two other MSS.

## Luke xviii.

43. respexit d s.  
vidit *bceff<sub>2</sub> lq*, Am.  
videre coepit a.

## Luke xix.

1. pertransiebat d e s.  
perambulabat *b f l q r*, Am.  
perambulavit c.  
circuibat a.
2. locuples a d (*locuplens*) s.  
dives *bceff<sub>2</sub> lqr*, Am.
4. eum (*after videret*) d s.  
illum *abceff<sub>2</sub> lqr*, Am.  
per illam partem s.  
per illa parte a.  
illa parte *b c f f<sub>2</sub> q*.  
inde d f, Am.  
illic e.  
illuc r.
6. eum d s.  
illum *abceff<sub>2</sub> l r*, Am.  
illum vel eum d.

*Readings peculiar to s.*

## Luke xix.

7. quo viso *s.*  
 et cum viderent *bff<sub>2</sub>lqr*, Am.  
 et cum viderant *c.*  
 et cum vidissent *a e.*  
 et videntes *d.*  
 musitabant *s.*  
 murmurabant *def.*  
 murmuraverunt *bcff<sub>2</sub>lqr*, Am.  
 murmurati sunt *a.*
8. ait *s.*  
 dixit *abcdefff<sub>2</sub>lqr*, Am.  
 egentibus *s.*  
 egenis *e.*  
 pauperibus *abcdff<sub>2</sub>lqr*, Am.  
 cui aliquid *s.*  
 quid alicui *bcff<sub>2</sub>lq.*  
 quid aliquem *f*, Am.  
 quid cui *e.*  
 cui quid *a.*  
 cuius aliquid *d.*  
 aliquo aliquid *ð.*
10. quod perit *s.*  
 quod perierat *bcdefff<sub>2</sub>lqr*,  
 Am.  
 perditum *a.*
11. — illis (*after* audientibus) *s.*  
 + illis *abceff<sub>2</sub>lqr*, Am.  
 + eorum *d.*  
 addidit dicere *s.*  
 addidit dicens *a.*

*Readings common to s, and not more than two other MSS.*

## Luke xix.

7. virum *a s.*  
 hominem *bcdefff<sub>2</sub>lqr*, Am.  
 introiit manere *d* ( *-ibit*) *s.*  
 introisset manere *a.*  
 introivit hospitari *e.*  
 intravit manere *f.*  
 devertit manere *ff<sub>2</sub>r.*  
 devertit *bc lq.*  
 divertisset, Am.
9. hic filius Abraham est *d s.*  
 hic filius est Abrahæ *a.*  
 ipse sit filius Abrahæ *ð r.*  
 ipse filius sit Abrahæ *cff<sub>2</sub>*, Am.  
 ipse filius Abrahæ est *e.*  
 iste filius sit Abraæ *l.*
10. salvum facere et quaerere *a s.*  
 salbare et quarere *e.*  
 quarere et salbare *d.*  
 quaerere et salvum facere *bff<sub>2</sub>*  
*lqr.*  
 quaerens salvum facere *c.*
11. putarent *e s.*  
 putabant *a.*  
 putare *d.*  
 existimarent *bcff<sub>2</sub>lqr*, Am.

*Readings peculiar to s.*

Luke xix.

adiciens dixit (*b*) *cdff<sub>2</sub>lqr*, Am.  
 aiecit et dixit *e*.

quoniam *s*.

eo quod *abeff<sub>2</sub>lqr*, Am.  
 propter quod *d*.  
 quod *c*.

— quia (*before* confestim) *s*.+ quia *ade*.+ quod *bcaff<sub>2</sub>lqr*, Am.declarari *s*.incipit . . . adparere *e*.incipiet . . . revelari *d*.manifestaretur *abcaff<sub>2</sub>lqr*, Am.12. ait *a*.dixit *abcdelflr*, Am.16. + alias (*after* decem) *s*.— alias *abcaff<sub>2</sub>lq*, Am.*Readings common to s, and not more than two other MSS.*

Luke xix.

12. nobilis *s*, Am.dives *bcaff<sub>2</sub>lqr*.paterfamilias *a*.generosus *e*.13. dixit *ades*.ait *bcaff<sub>2</sub>lqr*, Am.ad eos, *ads*.ad illos *bcaff<sub>2</sub>lx*, Am.illis *e*.14. nobis (*after* regnare) *es*.super nos *acdff<sub>2</sub>qr*, Am.supra nos *bl*.15. — et (*before* iussit) *as*.+ et *bdeff<sub>2</sub>lq*, Am.quis quid *as*.quantum quisque *bcaff<sub>2</sub>lq*, Am.quid *de*.quis quantum *f*.quemadmodum . . . *r* (*defective*).16. ergo (*after* venit) *ds*.autem *abcaff<sub>2</sub>lq*, Am.— autem *e*.

*Readings peculiar to s.*

## Luke xix.

17. — quia (*before modico*) *s.*  
 + quia *abc eflq*, Am.  
 + quoniam *d.*

20. intravit *s.*  
 venit *bc defff<sub>2</sub> lqr*, Am.

21. quoniam (*after timebam te*) *s.*  
 quod *bl* (eo quod) *qr.*  
 quia *acff<sub>2</sub>*, Am.  
 ... enim *de.*

22. homo (*after iudico*) *s.*  
 infidelis serve et male *a.*  
 serve nequa et piger *f.*  
 serve nequam, Am.  
 serve inique *d.*  
 serve infidelis *r.*  
 o infidelis serve *cff<sub>2</sub>l.*  
 o infidelis serve et piger *q.*  
 crudelis serve *b.*  
*omit: e.*

ubi (*after meto*) *s.*  
 quod *bc defff<sub>2</sub> lqr*, Am.

23. utique cum usura *s.*  
 cum usuris utique *bcff<sub>2</sub> lq*,  
 Am.

cum usuris *aer.*  
 cum usura *d.*

— eam (*after exigissem*) *s.*  
 + eum *afr.*  
 + illum *bq.*  
 + illud *de*, Am.  
 + illam *cl.*

24. ait (*after adstantibus*) *s.*  
 dixit *bc defff<sub>2</sub> lqr*, Am.

*Readings common to s, and not more than two other MSS.*

## Luke xix.

17. esto *des.*  
 eris *bcflqr*, Am.

22. ait *as.*  
 dixit *bc defff<sub>2</sub> lq.*  
 dicit *r*, Am.

— homo (*after or before austeris*)  
*els.*  
 + homo *abcdff<sub>2</sub> qr*, Am.

24. ab eo (*after auferte*) *dfs.*  
 ab illo *bc eff<sub>2</sub> lr*, Am.

27. occidite *ds.*  
 interficite *ceff<sub>2</sub> lqr*, Am.  
 iugulate *a.*

*Readings peculiar to s.*

## Luke xix.

28. abii in s, cf. q.  
 abiit ascendens c (ff<sub>2</sub>) lr.  
 ibat ascendens (a) d.  
 praecedebat ascendens f, Am.  
 ambulabat cum ascenderet e.
30. ubi (*before* introeuntes) s.  
 in quo a c e f ff<sub>2</sub> l q r.  
 in quod, Am.  
 et d.  
 hunc solvite s.  
 solvite illum (a) c f ff<sub>2</sub> l q r, Am.  
 solvite e.  
 solventes d.
34. domino opus est s.  
 dominus opus est e.  
 quoniam dominus eius opus  
 habet d.  
 dominus operam eius desiderat  
 ff<sub>2</sub> lr.  
 dominus eum necessarium habet,  
 Am.  
 domino necessarius est a f.

*Readings common to s, and not more  
than two other MSS.*

## Luke xix.

28. cum dixisset haec e s.  
 haec cum dixisset d.  
 his dictis a c ff<sub>2</sub> l q, Am.  
 haec dicens f.
29. adpropriaret ff<sub>2</sub> s.  
 adpropiasset d l q.  
 adpropinquasset a f r, Am.  
 appropinquaret c.  
 duo e s.  
 duos a c d f ff<sub>2</sub> l r, Am.  
 de discentibus e (*with* ex) s.  
 de discipulis d.  
 ex discipulis a f r.  
 discipulos c ff<sub>2</sub> l q, Am.
30. pullum d s.  
 pullum asinae c (e) f ff<sub>2</sub> l q r, Am.  
 asinam cum pullum a.  
 supra quem f s.  
 super quem a e r.  
 in quo c d ff<sub>2</sub> l q.  
 cui, Am.
31. opus est (*after* domino) r s.  
 eius opus habet d.  
 opera eius desiderat c (*and in*  
*v. 34*).  
 operam eius desiderat a ff<sub>2</sub> l q  
 (Am.).  
 desiderat illum e.  
 necessarius est f.

*Readings peculiar to s.*

Luke xix.

35. — sua (*after* vestimenta) *s.*  
+ sua *a c d f f<sub>2</sub> l q r δ*, Am.
36. ipso *s.*  
illo *a c d f f<sub>1</sub> l q r δ*, Am.
37. proximante *s.*  
adpropinquante *a.*  
cum adpropinquaret *ef*, Am.  
cum adpropiaret *c f f<sub>2</sub> l q r.*  
coeperunt universa multitudo *s.*  
coeperunt vel coepit omnis  
multitudo *δ.*  
coeperunt omnes turbæ *c f f<sub>2</sub> l q,*  
Am.  
coepit omnis turba *e.*  
coepit omnis multitudo *a d r.*
40. ad ille dixit *eis s.*  
qui dixit *eis a.*  
quibus ipse dixit *c r.*  
quibus ipse ait *q*, Am.  
respondens autem dixit illis *d.*  
et respondens dixit illis *e.*  
et ait illis *f.*  
et ait illis *l.*
41. cum adproximarent *s.*  
cum adpropiaisset *d.*  
cum adpropiauit *r.*  
cum adpropinquasset *a.*

*Readings common to s, and not more than two other MSS.*

Luke xix.

35. iactantes *s*, Am.  
iactaverunt *c f f<sub>2</sub> l q r.*  
superiecerunt *e.*  
supermiserunt *d.*  
substernentes *a.*
36. + ei (*after* substernebant) *a s.*  
— ei *c d f f<sub>2</sub> l q*, Am.  
+ illi *e.*
37. — de quibus videbant omnibus  
virtutibus *c f f<sub>2</sub> (l) s.*  
+ de . . . virtutibus *a (or equivalentis) d e f q r*, Am.
38. — in excelsis (*after* gloria) *a s.*  
+ in excelsis *c (e) f (l) q r*, Am.  
+ in altissimis *d.*
39. de farisæis *ds.*  
ex pharisæis *e.*  
pharisæorum *a c f l q r*, Am.
40. si isti tacuerint *a r s.*  
quia si isti tacuerint *d q.*  
quia si hi tacuerint *f*, Am.  
si hi tacuerint *c.*  
si isti tacebunt *e.*  
si tacuerint *l.*

*Readings peculiar to s.**Readings common to s, and not more  
than two other MSS.*

## Luke xix.

ut adpropinquavit *f*, Am.  
 ut adpropiauit *lq*.  
 quo modo adpropiauit *c*.  
 quo modo adpropinquavit *e*.

42. in die hac *s*.  
 in diem hoc *d*.  
 in die hac tua *r*.  
 in hac die tua *cl*, Am.  
 in hac tua die *a*.  
 in hac die *f*.  
 in ista die *e*.  
 in die isto *q*.  
 quae ad pacem tibi erant *s*.  
 quae ad pacem tibi essent *clr*.  
 quae sunt ad pacem tibi *f*.  
 quae ad pacem tibi *d(e)q*, Am.  
 quae ad pacem tuam *a*.
43. cingent . . . vallo *s*.  
 circumdabunt . . . vallo *cfllq*,  
 Am.  
 circumfodient . . . fossam *e*.  
 mittent . . . sepaem *d*.  
 inicient . . . saepem *a*.

44. ad terram te prosternent *s*.  
 ad terram prosternent te *cfllrq*,  
 Am.  
 ad solum te deponent *e*.  
 ad nihilum deducent te *d*.  
 pavimentabunt te *a*.

## Luke xix.

42. quoniam si scisses *ds*.  
 quoniam si scires *a*.  
 quoniam si cognovisses *e*.  
 quia si cognovisses *cfllqr*, Am.  
 absconsa sunt *es*.  
 absconsum est *d*.  
 absconsa essent *a*.  
 abscondita sunt *cfllqr*, Am.

43. quoniam venient dies super te *as*.  
 quia venient dies super te *e(r)*.  
 quia venient dies in te *cfllq*,  
 Am.  
 quoniam venient dies *d*.  
 obsidebunt *frs*.  
 continebunt *a*.  
 coangustabunt, Am.  
 comprahendent *d*.  
 circuibunt (*c*) *l*.  
 circumdabunt *e(?)q(?)*.

45. expellere *es*.  
 eicere *acdfff<sub>2</sub>lqr*, Am.  
 — in illo (*after* vendentes) *els*.  
 + in illo *acdfff<sub>2</sub>gr*, Am.  
 + in eo *d*.

h h



*Readings peculiar to s.**Readings common to s, and not more than two other MSS.*

Luke xix.

46. eis quia *s.*eis scriptum est quia *f.*eis scriptum est quoniam *d.*illis scriptum est quia *ff*<sub>2</sub>, *Am.*illis scriptum est *l.*eis scriptum est *aq.*scriptum est *cer.*— domus mea *s.*+ domus mea *acdefff*<sub>2</sub>*lqr,**Am.*

Luke xx.

47. occasione longa orantes (*as second clause*) *ds.*occ. long. adorantes *er.*simulantes longam orationem *f,**Am.*fingentes long. orat. (*as second clause*) *a.*fingentes long. orat. (*first clause*)  
*cff*<sub>2</sub>*i.*maiolem damnationem (*c*)*fs.*damnationem maiolem *lqr,* *Am.*abuntius (*sic*) iudicium *e.*amplius iudicium *d.*amplius poenae *a.*

Luke xxi.

1. — munera sua *s.*+ munera sua *cdff*<sub>2</sub>*l,* *Am.*+ munera *q.*+ dona *a.*+ dona sua *er.*2. quadrantes duo *s.*duos quadrantes *a.*duo minus quod est codrantes *d.*aera minuta duo *c(e)ff*<sub>2</sub>*lqr,**Am.*

Luke xxi.

1. + ipsorum (*after gazophil.*) *qs.*— ipsorum *acdefff*<sub>2</sub>*lqr,* *Am.*2. pauperem *efs.*pauperam *d.*pauperulam *acff*<sub>2</sub>*lqr,* *Am.*

*Readings peculiar to s.*

Luke xxi.

3. ait s.

dixit *a c d e f f<sub>2</sub> l<sup>corr.</sup> q r*, Am.

4. de exuperantia sua s.

de abundantia sua *d*.ex abundantia sibi *q*, Am.\*ex abundanti sibi *c (f<sub>2</sub>) l*, Am.<sup>corr.</sup>ex eo quod habundabat illis *r*.de eo quod superfuit illis *e*.de quo super illis fuit *a*.7. + ergo (*after* quando) s.— ergo *a c d e f f<sub>2</sub> l q r*, Am.

quid s.

quod *a c d e f f<sub>2</sub> l q*, Am.

haec erunt futura s.

futura erunt haec *q*.futura erunt *c i*.incipient fieri *a e*.fieri incipient *f*, Am.adventus tui *d*.

8. ad ille ait s.

ad ille dixit *a d f*.ille autem dixit *e q*.qui dixit *l<sup>corr.</sup>*, Am.qui autem dixit *f f<sub>2</sub>*.quibus ipse dixit *c*.

proximum est s.

adpropinquavit, *a e f*, Am.adpropiauit *c d f f<sub>2</sub> l q*.

11. circa loca s.

per loca *a c d e f f<sub>2</sub> l q r*, Am.*Readings common to s, and not more than two other MSS.*

Luke xxi.

3. paupera haec *a (d) s*.haec pauper *f*, Am.haec paupercula *c f f<sub>2</sub> l q*.ista *e*.6. + hic (*before* lapis) *e s*.+ hic (*in other positions*) *a c d f f<sub>2</sub>**i q r*.— hic *f l*, Am.8. post eos *f f<sub>2</sub> s*.post illos *a c d e f l q*, Am.9. nolite expavescere *e s*.nolite terreri *a c f f<sub>2</sub> l r*, Am.nolite timere *q*.ne timueritis *d*.11. magnus [terre motus] *q s*.magni *a c d e f f<sub>2</sub> l r*, Am.

*Readings peculiar to s.*

## Luke xxi.

11. et terrores *s.*  
 terroresque (quae *l\*qr*) *c f f<sub>2</sub> i*  
*l q r*, Am.  
 timores autem *d.*  
 timores quoque *e.*  
 formidinesque *a.*
12. in vos (*after* manus suas) *s.*  
 in vos (*before* man. suas) *c f f<sub>2</sub> i l*  
*q r*.  
 super vos *a d e.*  
 vobis, Am.
13. evenient autem vobis haec in testi-  
 monium *s.*  
 continget autem vobis in testi-  
 monium *e f*, Am.  
 continget enim in test. vobis *c f f<sub>2</sub>*.  
 contingent enim haec (— haec *i*)  
 in test. vobis (*i*) *r.*  
 obtinget vob. in test. *d.*  
 ut sit in testimonio vobis *a.*
14. ante meditare *s.*  
 prius meditare *a.*

*Readings common to s, and not more  
than two other MSS.*

## Luke xxi.

11. pestes *a s.*  
 pestilentiae *c f q*, Am.  
 pestilentia *f<sub>2</sub> l r*.  
 morbi (*after* fames et) *d.*  
 lues (*after* fames et) *e.*
12. ante haec autem *a d s.*  
 sed ante haec *c f f<sub>2</sub> l q*, Am.  
 ante haec (— sed) *e.*  
 in synagogis et in custodias *q s.*  
 in synagogis et custodias *e\* r.*  
 in synagogis et custodiis *f l.*  
 in synagogas et custodias *c<sup>corr.</sup>*  
*e f<sub>2</sub>*, Am.  
 in synagogis et carceribus *a.*  
 in synagogas et carceres *d.*
- trahentes ad reges et praesides *s.*  
 Vulg. codd.  
 tradentes ad reges et ad prae-  
 sides, Am.  
 ducentes ad reges et ad (— ad *f q*).  
 praesides *c (f) f<sub>2</sub> l q*.  
 abducentes ad reges et potes-  
 tates *e.*  
 ducentur ad reges et duces *d.*  
 ducemini ad reges *a.*
14. rationem reddatis *a s.*  
 respondeatis *c f f<sub>2</sub> l q*, Am., *cf. d.*

*Readings peculiar to s.*

*Readings common to s, and not more than two other MSS.*

Luke xxi.

praemeditari *c(e)flq*, Am.  
 promeletantes *d*.  
 cogitare *r*.

Luke xxi.

16. vos *fls*.  
 ex vobis *acdeqr*, Am.

17. gentibus *s*.

hominibus *cfiq r*, Am.  
 — hominibus *ade*.

17. odibiles *d(e)s*.

odio *acfilqr*, Am.

20. adpropinquasse desolationem *s*.

quoniam adpropinquavit desolatione *adei*.

quia adpropinquavit des. *f*, Am.  
 quia adpropinquavit des. *cff<sub>2</sub>lqr*.

20. scietis *des*.

scitote *acff<sub>2</sub>lqr*, Am.

21. in agris sunt *s*.

in regionibus sunt *e*.  
 in regionibus eius *r*.  
 in regionibus *acdf<sub>2</sub>lq*, Am.

21. + erunt (*after eius*) *cs*.

+ sunt *def*.  
 + fuerint (*after qui*) *r*.  
 — fuerint, etc., *aff<sub>2</sub>lq*, Am.

Before making any remarks on this analysis we will proceed to catalogue the peculiarities which it brings to light.

*Peculiarities of s.*

<i>Word or Usage.</i>	<i>Reference.</i>	<i>Exceptions.</i>
<i>abl. abs. (cum with sub.)</i>	Luke xix. 7, 37, cf. <i>a</i> .	
absconsus (absconditus)	Luke xix. 42 = <i>ade</i> .	
<i>acc. and inf.</i>	Luke xxi. 20.	
addo (dicere, for adiciens dico).	Luke xix. 11, cf. <i>a</i> .	
ad ille . . . . .	Luke xix. 40, xxi. 8 = <i>adf</i> .	
adpropinquo . . . . .	Luke xxi. 20. . . . .	see adpropio, adproximo, proximus sum.
adprop(x)io . . . . .	Luke xix. 29 = <i>ff<sub>2</sub></i> .	
adproximo . . . . .	Luke xix. 41.	
agri (regiones) . . . . .	Luke xxi. 21.	
alo (dico) . . . . .	Luke xvii. 14, 17, xviii. 42, xix. 8, 12, 17 = <i>bf</i> , &c., 19 <i>bf</i> , 22 <i>a</i> , 24, xxi. 3, 8.	Luke xix. 13.
alius . . . . .	Luke xix. 16.	
ante meditare . . . . .	Luke xxi. 14.	
aspicio (respicio) . . . . .	Luke xviii. 42. . . . .	Luke xix. 5.

<i>Word or Usage.</i>	<i>Reference.</i>	<i>Exceptions.</i>
<b>bella</b> (proelio, pugnae) . . .	Luke xxi. 9 = <i>a e r.</i>	
<b>brevis</b> (pusillus) . . . . .	Luke xix. 3 = <i>a.</i>	
<b>cingo</b> (circumdo, &c.) . . .	Luke xix. 43.	
<b>circa</b> (per) . . . . .	Luke xxi. 11.	
<b>cum</b> ( <i>with imp. or plusp. subj.</i> )	Luke xvii. 14, cf. <i>ea</i> , xix. 28 = <i>e.</i> . . . . .	Luke xvii. 15, xix. 7 ( <i>abl. abs.</i> ).
<b>cum</b> (ut, quando) . . . . .	Luke xvii. 22.	
<b>curatus</b> (mundatus, &c.) . . .	Luke xvii. 15.	
<b>de</b> ( <i>orex with abl. for gen.</i> )	Luke xix. 39. . . . .	Luke xvii. 22.
<b>deklaror</b> (manifestor, &c.) . . .	Luke xix. 11. . . . .	
<b>discentes</b> (discipuli) . . . . .	Luke xix. 29 = <i>e.</i>	
<b>duo</b> ( <i>indeclinable</i> ) . . . . .	Luke xix. 29 = <i>e</i> , xxi. 2, cf. <i>d.</i>	
<b>egens</b> (pauper). . . . .	Luke xix. 8, cf. <i>e.</i>	
<b>ergo</b> . . . . .	Luke xix. 16 ( <i>autem</i> ), xxi. 7.	
<b>evenio</b> . . . . .	Luke xxi. 13.	
<b>expavesco</b> (terreri) . . . . .	Luke xxi. 9 = <i>e.</i>	
<b>expello</b> (eicio). . . . .	Luke xix. 45 = <i>e.</i>	
<b>exuperantia</b> (abundantia, &c.)	Luke xxi. 4.	
<b>exurgo</b> (surgo) . . . . .	Luke xvii. 19.	
<b>fait</b> (factum est) . . . . .	Luke xvii. 26 = <i>d.</i>	
<b>fulguro</b> (corusco) . . . . .	Luke xvii. 24, cf. <i>b q.</i>	
<b>fut. for impr.</b> . . . . .	Luke xxi. 20 . . . . .	Luke xix. 17.
<b>gens</b> (generatio) . . . . .	Luke xvii. 25.	
„ (homines) . . . . .	Luke xxi. 17.	
<b>gratias ago</b> . . . . .	Luke xvii. 9 ( <i>gratiam habeo</i> ) = <i>a r.</i>	
<b>hic</b> ( <i>mostly resumptive</i> ) . . . . .	Luke xvii. 4, 15, 17, xix. 9 = <i>a</i> , 30, xxi. 7 = <i>q.</i>	Luke xix. 40 ( <i>isti</i> ).
<b>homo</b> ( <i>disparagingly</i> ) . . . . .	Luke xix. 22.	
<b>honor</b> (gloria, &c.) . . . . .	Luke xvii. 18.	
<b>honorifico</b> (magnifico, &c.)	Luke xvii. 15.	
<b>imper. for fut.</b> . . . . .	Luke xix. 17. . . . .	Luke xxi. 20.
<b>infin. of purpose</b> . . . . .	Luke xvii. 18.	
<b>intro</b> . . . . .	Luke xvii. 12 ( <i>introeo, ingredior, &amp;c.</i> ), xix. 20 ( <i>venio</i> ).	
<b>introeo, manere</b> (deverto, &c.)	Luke xix. 7 = <i>a d.</i>	
<b>ipse</b> . . . . .	Luke xix. 36, xxi. 1 = <i>q.</i>	
<b>is</b> . . . . .	Luke xvii. 25 = <i>d r</i> , xviii. 40 = <i>d</i> , xix. 4 = <i>d</i> , 6 = <i>d</i> , 13 = <i>a d</i> , 24 = <i>d f</i> , 36 = <i>a</i> , 40 = <i>a</i> , xxi. 8 = <i>f f</i> .	Luke xix. 23.
<b>manduco</b> (edo) . . . . .	Luke xvii. 27 = <i>e</i> , 28 = <i>e.</i>	
<b>medium</b> [Samaritae] . . . . .	Luke xvii. 11 = <i>d e.</i>	
<b>musito</b> (murmuro) . . . . .	Luke xix. 7.	
<b>nequa</b> (inutilis, super- vacuus)	Luke xvii. 10.	

<i>Word or Usage.</i>	<i>Reference.</i>	<i>Exceptions.</i>
nobilis (dives, &c.) . . .	Luke xix. 12.	
obsideo (contineo, coangusto, &c.)	Luke xix. 43 = <i>fr.</i>	
occido (interficio) . . .	Luke xix. 27 = <i>d.</i>	
odibilis (odio) . . . .	Luke xxi. 17.	
opus est (operam desidero, &c.)	Luke xix. 31 = <i>r</i> , 34.	
paenitentiam ago (paeniteor, paenitet me) .	Luke xvii. 4 = <i>a e.</i>	
<i>past part.</i> . . . . .	Luke xvii. 8, cf. <i>a.</i>	
paupera (pauper, paupercula)	Luke xxi. 3.	
pauperam (pauperam, pauperculam)	Luke xxi. 2 = <i>ef.</i>	
pestis (pestilentia) . . .	Luke xxi. 11 = <i>a.</i>	
postea (post haec) . . .	Luke xvii. 8 = <i>a e.</i>	
<i>pres. part.</i> . . . . .	Luke xix. 35	
prius (primum) . . . . .	Luke xvii. 25. . . . .	cf. Luke xxi. 14 <i>a.</i>
proximo (adpropinquo, adpropio)	Luke xix. 37.	
proximus sum . . . . .	Luke xxi. 8.	
quadrans (aera minuta)	Luke xxi. 2 = <i>a.</i>	
quid (quod) . . . . .	Luke xxi. 7.	
quis quid (quantum quisque, &c.)	Luke xix. 15.	
quoniam . . . . .	Luke xvii. 9 = <i>a</i> , xix. 11, 21, 42 = <i>a d e</i> , 43 = <i>a d.</i>	Luke xix. 17, cf. <i>d</i> , 46, cf. <i>d.</i>
rationem reddo (respondeo) . . . . .	Luke xxi. 14 = <i>a.</i>	
remitto (dimitto) . . . .	Luke xvii. 3, 4 = <i>a e.</i>	
revertor . . . . .	Luke xvii. 18, cf. <i>a fr.</i>	
Samarita (-tes, -tanus) .	Luke xvii. 16.	
sequor (sector) . . . . .	Luke xvii. 23 = <i>a</i> , cf. <i>d e.</i>	
supra (super) . . . . .	Luke xix. 30 = <i>f.</i>	
traho (duco, &c.) . . . .	Luke xxi. 12 = Vulg. codd.	
ubi . . . . .	Luke xix. 22 (quod), 30 (in quo).	
vel (aut) . . . . .	Luke xvii. 21.	
venio . . . . .	Luke xvii. 7 = Cypr.	
vir (homo) . . . . .	Luke xix. 7 = <i>a.</i>	
universus . . . . .	Luke xix. 37, cf. 44.	

There are many points in these lists the full significance of which cannot be appreciated until we know more about the other texts, and yet they cannot be studied without feeling that the character of *s* is beginning to reveal itself. There are traces of method even in variations

that seem to be most petty and wanton. It would hardly be thought that the use of 'hic' and 'is' could be characteristic, and yet the instances are numerous enough to allow us to regard them in this light. Clearly marked is the persistence with which 'aio' is substituted for 'dico.' The two instances of 'ubi' for 'quod' and 'in quo' are parallel to each other, and make us suspect that if more of the MS. had been preserved we should have had ground for a wider generalisation. The same holds good of the use of 'ago' in the phrases 'paenitentiam ago,' 'gratias ago,' where most other MSS. adopt a different idiom. Other uses that may be set down as characteristic are those of 'honor,' 'honorifico,' 'opus est,' 'gens;' and there are many single examples that rouse our curiosity, though we dare not pronounce upon them without further evidence. We can, however, hardly be wrong in seeing something distinctive in the triple use of 'adproximo,' 'proximo,' and 'proximus sum,' though they occur in the midst of the more ordinary renderings 'adpropio' and 'adpropinquo.'

This last inconsistency is only one proof amongst many that the text of *s* is not homogeneous. Besides its own distinctive element, and besides the element which it derives from the common European stock, there are also several strains of foreign importation. Such would be the rather large number of Africanisms—'discentes,' 'egens,' 'expavesco,' 'expello,' and the striking coincidence with Cyprian, 'venienti' in xvii. 7, besides many varieties of form and expression that are shared specially with *e*. Such again would be the points common to *a*, with which *s* shows a somewhat marked affinity. The combination *a e s* is open to a double interpretation. It may represent an African element that has found its way into *a* and *s*; or it may be a part of the mixture which *e* has undergone from European sources. It is quite possible that the instances of agreement between *a e s* may come under both these heads: it will be best not to pronounce upon them until *a* and *e* have been examined more completely. There is also a strong resemblance, sometimes in forms of considerable importance, with *d*; and there are occasional coincidences with later texts. We must content ourselves for the present with noting these phenomena: an attempt to theorize upon them would only be premature, though there is every reason to hope that they will fall into their proper place when we have fuller materials before us.

THE LATIN TEXT OF *t*.

The problem of *t* is really much simpler than might appear from the elaborate apparatus printed at the foot of the text as first published in Hilgenfeld's *Zeitschrift*, 1884, p. 474 ff. Dr. Hagen was at the trouble to extract from Sabatier all the variants in that valuable collection. But as a large part of the MSS. collated are copies of the Vulgate, as the MSS. of the Old Latin are all (except *d*) comparatively late, and as further the readings of this motley crew are thrown together without any method or leading principle, the result is a *rudis indigestaque moles*, which is for the most part too irrelevant to supply even the raw materials of systematic criticism. There is no blame to Dr. Hagen for this. He is well-known as a skilled philologist; but he is not a theologian, and though he went to a recognised authority on the subject, that authority happens to be one which it needs some little experience or special training to know how to use. If he had gone to Bianchini's *Evangeliarium Quadruplex* instead of to Sabatier, he would have found his course much plainer; though it is only fair to say that he has arrived at a substantially right result in pointing to the predominant resemblance of his text to that of Cod. Bezae.

Our experience with *s* will, I think, have shown that there is no real gain in heaping up MSS. which belong to later strata of the text. We will therefore return to our old plan of quoting only the few oldest MSS. *a b d e f*, with the one addition for the places where its readings are given by Bianchini of *i* (Cod. Vindobonensis: see Postscript, p. cclvi).

*Readings peculiar to t.*

Mark i.

5. — et (*before hieros.*) *t*.  
et *a b d f*.

*Readings common to t, and not more than two other MSS.*

Mark i.

4. remissione *a d t*.  
remissionem *b f*.  
5. Judeae *a f t*.  
Judaea *b d*.



*Readings peculiar to t.*

Mark i.

7. fortior me *t*.  
 post me fortior me *a d*.  
 fortior me post me *f*.  
 fortior post me *b*.

9. Nazareth *t*.  
 Nazaret *a b d f*.

11. in te complacui *t*.  
 in quem complacui *d*.  
 in quo bene placuit mihi *b*.  
 in te bene sensi *a*.  
 qui mihi bene complacuisti *f*.

*Readings common to t, and not more than two other MSS.*

Mark i.

5. illo *d f t*.  
 eo *a b*.  
 Iordanen *b d t*.  
 Iordane *a f*.  
 6. et erat Iohannes *b d t*.  
 erat autem Ioh. *a f*.

[*The order of the verses in a is 8, 7, 6, 9.*]

7. hic praedicabat dicens *b t*.  
 et praed. dicens *f*.  
 et dicebat illis *a d*.

8. — quidem (*after* ego) *b t*.  
 + quidem *a f*.

9. diebus illis *b f t*.  
 illis diebus (*a*) *d*.

10. ascendens autem *b t*.  
 et ascendens *a d*.  
 et statim asc. *f*.  
 + et manentem *b t*.  
 — et manentem *a d f*.  
 in ipsum *d t*.  
 in eum *a*.  
 in eo *b*.  
 super eum *f*.

11. — venit *d t*.  
 + venit *a f*.  
 + facta est *b*.

12. expulit illum *b t*.  
 duxit illum *a*.  
 eduxit eum *f*.  
 eiecit eum *d*.

*Readings peculiar to t.*

Mark i.

13. illi (*after ministrabant*) *t.*  
ei *a b d f.*

17. venite retro me *t.*  
venite post me *b d f.*  
sequimini (*sic*) me *a.*

*Readings common to t, and not more than two other MSS.*

Mark i.

13. a satanan *a b t* (*cf. v. 9*).  
a satana *d f.*  
eratque *b t.*  
et erat *a d f.*
14. sed postquam *b d t.*  
et postquam *a.*  
postquam autem *f.*  
— regni (*before dei*) *b t.*  
+ regni *a d f.*
15. dicens *d f t.*  
et dicens *a b.*  
adpropiauit *b d t.*  
adpropinquavit *a f.*  
paenitemini *d f t.*  
paenitentiam agite *a b.*  
in evangelio *a d t.*  
evangelio *b f.*
16. retiam *b t.*  
retias *a d.*  
retia *f.*
17. eis *a f t.*  
illis *b d.*  
fieri *d f t.*  
— fieri *b.*  
ut sitis *a.*
18. protinus *f t.*  
statim *a d.*  
confestim *b.*  
retibus (*f*) *t.*  
omnibus *a b d.*
19. navi *d f t.*  
navicula *a b.*  
retiam *d t.*

*Readings peculiar to t.*

Mark i.

20. convocavit *t.*  
vocavit *a b d f.*
21. et sabbato statim ingressus *t.*  
et statim sabbato ingressus *d.*  
et statim sabbatis intravit . . .  
et *a.*  
et continuo sabbatis ingressus *f.*  
sabbato et confestim ingressus *b.*  
continuo intravit sabbatis *e.*

*Readings common to t, and not more than two other MSS.*

Mark i.

19. retias *a b.*  
retia *f.*
20. — protinus *b t.*  
+ protinus *a.*  
+ statim *f.*  
+ continuo *d.*  
illos *d f t.*  
eos *a b.*
21. ingrediuntur *d t.*  
ingredientes *e.*  
ingressi sunt *a f.*  
introierunt *b.*
22. obtupescebant (*d*) *t.*  
stupebant *a b f.*  
admirabantur *e.*  
et non sicut *f t.*  
non sicut *b.*  
non quasi *d e.*

Mark ii.

23. sata *d f t.*  
segetem *a e.*  
segetes *b.*
24. licet *e f t.*  
licet illis *a.*  
licebat eis *b d.*
25. nec hoc *e i t.*  
non hoc *b, non f.*  
numquam *a d.*  
— ipse (*after* esuriit) *b i t.*  
+ ipse *a d e f.*
26. — quomodo *d t.*  
+ quomodo *b e f i, + et a.*

*Readings peculiar to t.*

*Readings common to t, and not more than two other MSS.*

Mark iii.

Mark iii.

12. + quoniā sciebant eum a b t.  
 — quoniam . . . eum d e f.

14. ut essent xii cum a d t.  
 xii ut essent cum (b) (e) f.

15. valetudines b d<sup>corr.</sup> t.  
 valetudinem d\* e i.  
 infirmitates f.  
 languores a.

17. iacobus t.  
 iacobum a b d.  
 iacobo f.

It is clear that *t* runs very much along the broad highway of the European text. It is rarely alone; rarely even allied to but one of the leading texts: far more often where it deserts the majority it has at least a strong minority on its side. This is just a case where a numerical estimate of the points of agreement and difference will not be misleading.

	<i>a.</i>	<i>b.</i>	<i>d.</i>	<i>e.</i>	<i>f.</i>	<i>i.</i>
Full agreement . . . . .	7	17	20	2	13	2
Approximate agreement . . . . .			3	1	1	1
Difference . . . . .	40	32	26	9	33	1

From this it appears that the strongest affinities of *t* are with *d*, the next strongest with *b*, and the next with *f*. But even where it has but one companion, or none at all, we feel that *t* is still not far from the main track. What it shares with *d* are not its eccentricities so much as readings that both alike have preserved from one considerable branch of their common family. The singular readings are only nine in number, and of these two are cases of approximate agreement with *a* and *d* respectively. Of the rest two alone are of any real importance—the use of ‘retro’ for ‘post’ in i. 17, which, however, has a parallel in Matt. iv. 10 *b d*, Mark viii. 33 *b d f* (not Matt. xvi. 23), and ‘convocavit’ in i. 20, which is contrary to the regular European usage, and ought to represent a Greek variant *συνεκάλεσεν*.

It may perhaps be worth while to notice the spelling of 'Nazareth' i. 9, 'cominabatur' iii. 12, *u* for *o* in 'lucustas' i. 6 (= *b*), and 'desertu' i. 12 (where *a b d f* all have 'deserto'), also the diphthong in 'aegrediebantur,' 'aedeabat,' and the simple vowel in 'Judeae,' 'Galileae,' 'Mattheum.'

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This brings us to the end of the texts collected in this volume, and invites a brief retrospect of the course by which we have travelled.

Fragmentary though the MSS. are to which they belong, they yet hold a place of high importance in the history of the Old Latin version. At their head stands *k*, the leading representative of the African text, at a stage that may be roughly described as contemporary with Cyprian. Of the European family one of the oldest and most important branches, that headed by *a*, is represented in this volume by *n* and *a*<sub>2</sub>: the resemblance of these MSS. to *a* itself is so close that they are practically equivalent to it and form valuable substitutes where *a* is wanting. In this respect indeed a happy chance seems to have presided over the portions that have been preserved to us. Just enough both of *n* and of *a*<sub>2</sub> overlaps with *a* to enable us to establish their substantial identity, and at the same time a considerable proportion of both MSS. remains to fill up gaps that would otherwise be left blank. If the day should ever come when we can attempt a reconstruction of the leading types of text, these fragments will be found to do excellent and indispensable service. The same good fortune attends the small fragment *o*, which, though presenting what is probably an inferior text, comes in at a place where any text is welcome. The fragment *p*, though comparatively late, gives an interesting glimpse of a genuinely Irish text, which, taken along with Dr. T. K. Abbott's timely publication of the two Usher MSS. with the variants of the two Vulgate texts, the books of Kells and of Durrow, ought to stimulate, and I believe will stimulate, an active prosecution of the study of the early texts of our own islands. The two remaining fragments, *s* and *z*, both of which are assigned by their editors, who are practised judges in such matters, to the 6th century, though belonging, as we have seen, to the main body of the European text, put forth feelers on several sides which connect it with its more out-lying branches. It is to be

hoped that a time may also come when these connecting links will find their full use in helping to determine the relations of the branch texts to the parent stock.

What has been aimed at in the preceding discussions has been in the first instance to fix the individuality of the different texts. The evidence bearing upon this has been collected and presented as fully as possible, with such checks as a critical method seemed to demand. The object has been much less to attain to definite conclusions than to lay a broad and sound foundation on which those conclusions might ultimately be built, and to secure that the work, so far as it has gone, shall not need to be done again. And yet, though we have abstained from drawing conclusions, there are some that will already have begun to suggest themselves. The lines of evidence that we have been following are lines that converge towards a point not too far distant. There is more than one working hypothesis that we feel may by degrees be elevated into an induction. There is at least method enough in the variations that we have been cataloguing to inspire us with confidence that sooner or later they may be reducible to law, and that we shall not have been simply pouring water into a sieve.

I would, however, deprecate premature theorizing. I am conscious myself of having gone a step too far in that direction. In the essay entitled *Some further Remarks on the Corbey St. James*, which I contributed to the volume *Studia Biblica* (Oxford, 1885), I spoke with some confidence of the fundamental separation between the two great families of text, the European and the African. I should be glad to take this opportunity to withdraw all that was said on that point. It is not that I have come to the conclusion that the texts are not fundamentally separate, but a further study of other books than the first two Gospels has somewhat disturbed the balance of the evidence, and at present I feel that it would be anticipating too much to make an affirmation either way. The point is one on which I should wish to be regarded as strictly neutral. I do not indeed by any means despair of being able to give a definite opinion when the time comes; but the time has not yet come: the evidence is incomplete and in some respects conflicting, and further hypotheses will have to be applied and tested before anything can be laid down categorically.

I fear that not only in the essay just mentioned, but also in what has been here written, the reader will be sensible of the disadvantage of following an enquiry that is begun and not finished. He will not find everything perfectly consistent. There will be ragged edges and unevennesses: methods crudely fashioned or crudely used, hypotheses put forward tentatively and then withdrawn, provisional conclusions that will afterwards need some qualification. The discovery, to which this Introduction owes most of its length, that there was a tendency in each of the texts to the recurrence of characteristic forms, dawned on me only by degrees. And yet on the whole the enquiry has perhaps taken as straight a course as could have been expected. It has certainly surpassed my own expectations. The degree of precision really attainable is greater than I should have ventured to hope for at starting; and I shall be much disappointed if the step that has been thus taken should not be found to lead to other steps beyond.

POSTSCRIPT.—Since the last section was in type there has appeared a complete and excellent edition of *z* (Cod. Vindobonensis) by the Norwegian scholar, J. Belsheim (Leipzig, Weigel, 1885). From this we are able to supplement the readings given by Bianchini. The MS. is defective as far as Mark ii. 17. Of the readings which enter into our analysis it has the following: Mark ii. 23 sata, 24 licet, 25 nec hoc, —ipse, 26 + quomodo, iii. 12 — quoniam sciebant eum, 14 ut essent duodeci (*sic*) cum, valetudinem.

It would be an advantage if our fellow-workers on the Continent would agree to adopt the same notation for the MSS. of the Old Latin as that which has been current in England since the 2nd edition of Scrivener's *Introduction* (Cambridge, 1874; compare 3rd edition, 1883). We took the beginnings of the notation from them, but of late we have been rather in advance. There are not many differences, but I see that Dr. H. J. Holtzmann, in the very good and concise account which he has given of the version in his *Einleitung*, p. 59, designates the Coire fragments *z*, and does not seem to be aware of Dr. T. K. Abbott's publication of the Dublin MS. (*Evangeliorum Versio Antehieronymiana*, Dublin and London, 1884), which Dr. Scrivener had called by anticipation *r*.

FRAGMENTA EUANGELIORUM  
SECUNDUM MARCUM ET MATTHAEUM.  
EX CODICE BOBIENSI (k).

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MARC. VIII. 8-11, 14-16; VIII. 19-XVI. 9.

MATT. I. 1-III. 10; IV. 2-XIV. 17; XV. 20-36.



## MONITUM.

Codicis numerus hodie est G. VII. 15 Bibliothecae Nationalis Taurinensis. Fuit olim Bobiensis, et, ut dicitur, peculium ipsius S. Columbani. Post Tischendorffium a criticis Noui Testamenti littera *k* insignitus est. De ratione nostrae editionis plura uideas in Prolegomenis. Codex saeculo quinto post Christum attribuitur.

Manus primae scripturam, quamuis uitiosam, fere semper secutus sum; et punctus et litterarum compendia fideliter reddidi. Cum uero manus primae scripturam assequi non possem, manus secundae, uel rarissime tertiae, lectionem rescriptam in textu edidi, sed litteris semper minoribus. Spatiola etiam et litteras maiores ad initia sectionum cum codice indicaui. Correctiones diuersarum manuum, et Fleckii Tischendorffique lectiones, adhibitis libris impressis et apographo ipsius Tischendorffii, in notulis recensui. Capitulorum uersuumque numeros in legentium commodum addidi ex editione Bibliorum Latinorum in 8<sup>o</sup> Roberti Stephani Parisiis A. D. 1555.

Desunt ad initium libri quaterniones XXXII, quibus continebantur, ut uidetur, Euangelia secundum Iohannem et Lucam et priora Marci capita. De hoc ordine (qui etiam in codice Graeco Monacensi x seruatur) uidesis Prolegomena nostra. Quaternionis unius cuiusque numerus ad calcem folii ultimi ad manum dextram signabatur. Is numerus cum hodie reperiri poterat, uel saltem ex imagine in aduersa pagina seruata, simpliciter refertur, ut XXXVIII fol. 48 B, XXXVIII fol. 55 B, X[L] fol. 63 B, XLII fol. 79 B. Uncis includitur qui hodie periit, ut [XXXIII] fol. 8 B.

**Fol. 1.** Satiati sunt et abstulerunt ea quae superfuerunt septem sportas <sup>9</sup>fuerunt autem qui manducauerunt quattuor milia et dimisit illos <sup>10</sup>et ipse ascendit in nauem et uenit ad finem mageda <sup>11</sup>et coeperunt fari . . . con . . . ire . . . . .

[*Summa margo habet CATA · MARC, sed ima pars folii truncata est ita ut septem lineae suppleri debeant. Hoc fragmentum Fleckius et post eum Tischendorfius Matthaeo subiungunt. Sed uerba reuera Marci sunt, ut in Prolegomenis nostris demonstratur.*]

**Fol. 1 b.** <sup>14</sup>et oblitum sunt inponere panes cumque unum solummodo panem haberent in nauis <sup>15</sup>fregerit illis dicens caute a fermento farisaeorum et a fermento herodianorum <sup>16</sup>et reputabant apud se quia panes non habent . . . . .

[*Summa margo habet EVANGEL; sed ima pars folii truncata est, ita ut septem lineae suppleri debeant.*]

<sup>19</sup>que panes · quos fregi in quinque **Fol. 2.** milia quod eos in fragmentorum superfuerunt dicunt · XII · <sup>20</sup>ex septem quattuor milia quod sportas plenas abstulistis · dicunt septem <sup>21</sup>dicit illis nondum intellegitis · <sup>22</sup>Set ueniunt in bethsaida et adferunt ad eum caecum et obsecrarunt ut eum tangeret <sup>23</sup>et adpraehensa manu · caeci produxit illum extra castellum · et spuens in oculos · eius superposuit manus et et interroga . . . eum si uideret aliquis <sup>24</sup>et susp . . . iens dixit uideo homines quasi arbores **Fol. 2 b.** ambulantes <sup>25</sup>et iterum inposuit manus manus super oculos eius et uidit et restitutus est ut uideret lucide <sup>26</sup>et dimisit illum in domum eius dicens · nemi ni dixeris in castello <sup>27</sup>et exiit <sup>28</sup>et discipuli eius in castella caesariae philippi in uia · et interrogabat discipulos suos dicens quem me dicunt homines esse <sup>28</sup>illi autem dixerunt illi omnes iohan . . . baptizatorem · quidam autem · etiam · alii uere

VIII. 10. *Corrector uoluit naue, in expuncta.* 11. *Ita Tisch. in apographo* = et coeperunt farisei conquirere. et accesserunt Fleck. 15. *fregerit* = precepit. 16. *Ultimam lineam omittit Tisch.* 19. *Debat esse quod (i.e. quot) cofini fragmentorum.* 22. *Set sic m. p. S perlineata uidetur (ut uerbo nouo sed commodo utar) sed casu credo potius quam de industria: Fleck. et. bethsaida manus tertia: bethsaida uel bethsaida (Tisch. G. T. ed. 8) uel bethsaida prius fuit; cf. Mt. xi. 21. Fleck. bethsaida et omittit in.* 23, 24 et 28. *Punctus indicant litteras quae perierunt.* 27. *Fleck. Caesariae.* 28. *Fleck. responderunt illi dicentes; quippe uerba difficile legi possunt. MS. alii uere; Fleck. alii autem.*

**Fol. 8.** unum ex profetis · <sup>29</sup>uos autem quem me dicitis esse · et respōdit petrus et dicit illi tu es ✠ <sup>30</sup>et admonuit illos · ne cui dicerent de te <sup>31</sup>et coepit eis dicere quia oportet filium hominis · multa pati et reprobari a maioribus nātū et a pontificibus · et a scribis et occidit post tertium diem resurgere <sup>32</sup>et cum fiducia sermonem loqui et adpraehensum eum petrus obsecrabat ne cui illa diceret · <sup>33</sup>conuersus autem ille corripuit petrum et dicit illi uadede

**Fol. 8 b.** post me satanas · quoniam nō sapiis quae sunt dī set quae sunt hominum · <sup>34</sup>et conuocat a turba cum discipulis suis · exit si qui uoluerit uenire neget se et tollat fructum et sequatur me · <sup>35</sup>qui enim uolet saluare animam suam perdet illā propter euangelium autem saluauit illam <sup>36</sup>quit enim proderit homini si b hicrefecerit totum mundum · depriment et autem animam · <sup>37</sup>aut quit dabis · homo commutationem pro

anima s · ua <sup>38</sup>qui autem me confessus fuerit et meos in natione adultera et peccatrice et filios hominis confundetur illum · cum uenerit in claritate patris sui cum angelis sanctis IX. <sup>1</sup>et dicebat illis amen dico uobis · quia sunt hic quidem · ex eis qui adstans · qui non prius gustabunt mortem doniq · uideant regnum dī uenisse in uirtute · <sup>2</sup>et post sexs dies · adsumpsit hī petrum et iacobum et iohannem et iniecit eos in mentem atqum solus cū solis et commutata est sicura eius ante ipsos <sup>3</sup>et uestimenta eius facta sunt candida abanimis quaua sullo super terram non potest sic alba producere ·

<sup>4</sup>Et uisus est illis helias cum mose et fuerunt conloquentes cum hī <sup>5</sup>rabbi bonum est nobis hic est set faciamus tria tabernacula unum tibi et mosi unum et unū heliae <sup>6</sup>non enim sciebat quid res ponderet in metu enim fuerat · <sup>7</sup>et facta est nubis caelis adum

**Fol. 4 b.**

28, 29. Post profetis m. 3 addit et ait ise (=ipse?). ✠ sic MS.; Tisch. in textu xps.  
 30. ad finem te m. p., se corrector. 31. Fleck. eos pro eis, quod certe scribebat m. p. sed in scribendo uidetur se correxisse. Deinde natu prius expunctum, postea perlineatum. occidit m. p. occidi et recte corr. m. 3: Fleck. occidi tantum. 32. Pro loqui correctionem uoluit m. 3, sed non effecit: debebat esse loquebatur. ne omina diceret Fleck. 33. Fleck. sed pro set. 34. conuocat a sic MS. inepte. exit debebat esse dixit. Ad uenire m. 3 add. poes me (sic); eadem pro fructum uoluit crucem sua, sed priora non deleuit: Fleck. crucem quasi primam lectionem. 36. b expuncta est ut uidetur a m. p.; uoluit si lucrefecerit. Deinde m. 3 et detrimentum; eadem et autem uncis includit, et addit suae post animam, quod tamen reliquit sine correctione. 37. dabis m. p.; dauid (non dabit) correxit m. 3. s. ua MS. inepte. 38. Confessus debebat esse confusus. Deinde et meos (sc. sermones) erasum est. Post natione m. 3 add. ista uel iesta, et confitebitur pro confundetur. IX. 1. m. 3 omitti uult hic, signo adposito. prius perlineatum est. Super q in doniq. additur ne a m. 2. Fleck. perperam donnec. 2. M. p. iniecit; deinde rasura facta, sed m. 3 signa non uideo, quam uult Tisch. legisse ducit. Post eos addit m. 3 secum; sed mentem non correxit. Correxit tamen altum. Fleck. recte sicura; Tisch. sigura. 3. aba erasum est: uoluit credo alba. Deinde quaua sullo = qualia fullo. 4. m. 3 addit et | ait petrus. 5. t in est improbatum est, ut uidetur a m. 1. Deinde set MS. Scribi debebat hic esse et. Ad initium lineae addit m. 3 sisis.

**Fol. 5.** brans eos et uox de nube hic est filius meus · dilectissimus auidite eum <sup>8</sup> et subito circumspexerunt et neminem uiderunt nisi si hī solum <sup>9</sup> et descendantibus de monte praecepit ne cui quae uiderunt enarrarent nisi cum filius hominis a morte resurrexisset <sup>10</sup> quem sermonem tenebant apud se quid esset a mortuis resurrexerit <sup>11</sup> et interrogabant eum dicentes quare dicunt scribae helian oportet primo uenire ·

<sup>12</sup> ille · autem respondit et dixit illis

**Fol. 5 b.** helias primo disponit omnia quia scriptum est super filio hominis · ut multa patiat · et in nullatur · <sup>13</sup> set dico uobis quia helias uenit et fecit quanta oportebat illum facere · sicut scriptum est super eum <sup>14</sup> et cum uenissent ad discipulos turbam · magnam uiderunt apud eos et scribas inquirentes ad eos <sup>15</sup> et continuos omnis turba cum uidisset · hī<sup>m</sup> expauit et gaudentes · salutabant eum <sup>16</sup> et interrogabat eos quid cōquiritis · <sup>17</sup> et respondit illi unus

de turba · magister pertuli filium meum ad te · habet enim spiritum mutum <sup>18</sup> et ubicumque eum adprehenderit colludit et spumare facit et stridet dentes · et arescit et dixi discentibus ut eum excluderent · et non potuerunt ·

<sup>19</sup> et respondens dixit o natio incredibilis · quousque uobiscum ero quousque uos sustineo adferre eum ad me <sup>20</sup> et attulerunt eum et cum uidisset eum spiritus continuo conturbauit per eum et concidit super terram et uolutabatur spumans <sup>21</sup> et inter **Fol. 6 b.** rogauit patrem eius · quantum temporis est ex quo hoc factum est ei set dicit a pueritia <sup>22</sup> et super eum in ignem mittit · et in aqua ad perdendum eum · det si quit potes · adiuua nos · et commouere pro nobis <sup>23</sup> dōm · autem dixit illi si potes omnia possibilis credenti <sup>24</sup> et continuo exclamauit · pater pueri et dixit · credo auxiliare in credulitati meae <sup>25</sup> et cum uideret hī quia concurrunt turbae · corripuit spiritum immundum dicens

9. Post descendantibus addit eis m. 3. 12. Post omnia add. et m. 3. Ad finem lineae m. 3 addit a ut sit quia. Pro innulletur Fleck. 'innullietur (sic).' M. 2 addidit de ad fin. lin. quasi uellet in nullo detur. Sic Tisch.; sed scriba forsā uoluit inludetur. 16. eos om. Tisch. 18. colliidit Fleck. colludit m. p. sed correctum forsā ab eadem. Post discentibus m. 3 addit tis pro tuis. 21. s in set erasum est. Fleck. et. 22. Ad init. et erasum est. det (pro set) non est correctum neque potes (i.e. potes). Quippe sic ferme in hoc codice commutantur o et u. 23. illi MS. illis Fleck. post potes add. credere m. 3.

**Fol. 7.** illi mute et surde spirite ego in pero tibi exi ab eo et numquam in troieris in illum .<sup>26</sup> et clamauit et dissipauit eum . et exiuit de eo et factus est uelu emortuus . ita ut multi dicerent quia mortuus est <sup>27</sup>h̄s autem tenuit manum eius et excitauit illum .

<sup>28</sup>Cum introisset autem in domum discipuli eius secreto eum inter rogabant dicentes quare nos non potuimus illud excludere .

<sup>29</sup>et dixit illis hoc genus in nullo potest exire nisi in orationibus .

**Fol. 7 b.** <sup>30</sup>Et inde proficiscentes transiebant per galileam et nolebant quem quam scire . <sup>31</sup>docebat discentes suos . dicens filius hominis traditur im manus hominum et occident eum et post tertium diem resurget . <sup>32</sup>illi autem ignorabant uerbum et temebant illum interrogare <sup>33</sup>et uenerunt capharnaū et cum uenissent domum interrogauit illos quid in uia retratabatis <sup>34</sup>illi autem tacebant disputabant enim ad inuicem in uia . quis eorum maior esset . <sup>35</sup>et conse-

dit et uocauit XII .<sup>36</sup> et accepit puer . **Fol. 8.**

et statuit eum im medio ipsorum et complexus illum dixit illis <sup>37</sup>qui cumque pueros tales receperit non me recipit set eum qui me misit . <sup>38</sup>respondit illi iohannes .

magister uidimus quendam in nomine tuo expellentēs daemonia qui non sequitur nobiscum et uetuimus illum <sup>39</sup>ille autem respondens dixit nolite uetēare ne mo enim est qui faciat uirtutem in nomine meo et poterit male loqui de me <sup>40</sup>qui enim non est aduersus nos hic pro nobis est <sup>41</sup>et qui uos pu-

**Fol. 8 b.** tauerit calicem . aquae in nomine meo quia ✠ amen dico uobis quia non perdet mercedem suā <sup>42</sup>et quicumque scandalizauerit unum de pusillos uestros qui credit bonum illi magis ut suspensa esset mola asinaria circum colum eius et in mare missus esset <sup>43</sup>et sic scandalizauerit manus tua amputa eam bonum est tibi debilem introire in uitam quam duas manni habentem mitti in gehennam <sup>44</sup>ubi ignis est in ex-

[XXXIII]

26. uelut mortuus *m. 3.* 31. im manus *MS.* 'in manus (sic)' *Fleck.* 33. *Scribebat illum m. p. deinde, m perlineata et u in o mutata, correxit eadem ut esset illos.* 36. *Eandem assimilationem habes im manus uersu 31. Cp. Gr. ἐμμέσφ.* 37. *m. 3 recipet me | et non me, etc.* 38. *Corrector uoluit expellentem sed correctionem non expleuit.* 39. *Corrector uoluit uetare, e expuncta.* 41. *Post ✠ m. 3 + estis.* 42. *scandalizaverit Tisch., Fleck. Post qui m. 3 + in me. Fleck. in mare emissus.* 43. *sic scandalizauerit MS. ambo perperam Fleck. d et s in duas in rasura. Correctio a m. 2 esse uidetur.* manni *MS.* (us a m. 2).

**Fol. 9.** tinguibilis <sup>46</sup> et si pes et scandalizi at te puta eum bonum est tibi clo dum uenire ad uitam quam du os pedes habentem mitti in gehennam · <sup>47</sup> et si oculus te scandalizauerit exime eum melius est tibi quacumque par te corporis · debilem introire in regnum dī quam integrum in gehenna incidere <sup>48</sup> ubi ubi ignis non extinguetur et ue rum in quo oritur <sup>49</sup> omnia au tem substantia consumitur · <sup>50</sup> bonum est sal set si sals fatum · fatum fuer · in quod illud condit is habetis in uobis panem · paca ti estote in illa uicem X. <sup>1</sup> et inde pro fectus uenit ad fines iudaeae · trans iordanen et conuenit tur ba iterum ad illum et secundum consuetudinem docebat illos <sup>2</sup> et interrogabant illum · si licet · uiro dōcūitmittere uxorem tenp tantes eum <sup>3</sup> ille autem respō dit et dixit quid uobis mandauit mo ses · <sup>4</sup> illi autem dixerunt · iussit mosei libellum repudi scri bere et sic dimittere · <sup>5</sup> respon

**Fol. 9 b.**

dit autem hī · et dixit illis ad duri **Fol. 10.** tiam cordis uestri scripsit mo ses · mandatum istut · <sup>6</sup> ab initio au tem credimūsturae masculū et feminam fecit dī <sup>7</sup> et propterea relinquet homo patrem suum et matrem · et inprobitas mu lierem · <sup>8</sup> et erunt in una carne · itaque non erunt duo set una caro <sup>9</sup> quot dōm coniuincxit · ho mo non separet · <sup>10</sup> et in domo in terrogauerunt cum iterum dis cipuli secreto de isto sermone <sup>11</sup> et dicit illis · quicumque remiserit · uxorem suam et dixerit aliam moe **Fol. 10 b.** chatur super eam <sup>12</sup> et quae relinquit mulier uirum · et alii nubet moe chatur super illo · <sup>13</sup> et offere bant illi infantes ut tangeret illos · discipuli autem corripi ebant eos · <sup>14</sup> cum uidisset autem hī indignatus est et dixit illi · s · inite pueros uenire ad me et nolite eos uetare saluum est enim regnum dōm · <sup>15</sup> amen di co uobis quicumque non ne ceperit regnum dōm quasi pu er non introiuit in illut <sup>16</sup> et

45. et post pes erasum est ut uidetur. Nihil annotat Fleck. m. 3 + a ante puta, uoluit scilicet amputa. 48. ubi ubi MS. sine correctione. ubi Fleck. Super quo oritur scr. m. 3 non m sc. non moritur, sed uerum non corrigit. Peruerse Fleck. 'et uermis -- (deletum) quo oritur.' 50. s in sals perlineata est forsā a m. p. fatum = fatuum. m. 3 uoluit fuerit in quod. Fleck. fuerint quod. m. 3 habete et salem pro panem. m. 3 uoluit pacem aetote, perlineatis ti es ad initium lineae. Illa etiam perlineatum est. Tisch. perperam inuicem, est enim uicem. X. 2. Expunctum est occit forsā a m. p., et superscriptum de ut sit demittere. tentantes MS. (alias ferme temptantes). 3. respondēs sc. respondens m. 3. 4. mosei sic MS. 6. Expunctis litteris dimis, et a super d posita, uoluit creaturae m. 2. Ad finem m. 3 uoluit eos dō. 7. In inprobitas nulla correctio est; et s non minutor est quam solet, quod uult Tisch. 9. dōm (i.e. dominus) m. p.: ergo dō m. 3. Perperam Fleck. 'deus (corr. ex deum).'<sup>3</sup> 11. doxerit (sic) corrigit m. 2 vel 3. 12. Post illo s erasa uidetur. 14. sinte (pro sinit) m. 3. saluum pro talium inepte MS.; s in t mutauit m. 3. Fleck talium. dōm (i.e. domini) MS., dei m. 3. Fleck. dei. 15. ne | ceperit MS.; n in r mutauit m. 3. dōm MS.; dei m. 3 et Fleck.

**Fol. 11.** complexus illos superponebat manus super illos et · benedice · bat eos · <sup>17</sup>et cum prodisset genib · obsecrans illum quidam · inter rogabat dicens · magister optu me quit faciam · ut uictam aeter nam consequar <sup>18</sup>hī<sup>a</sup> autem ait illi quid me uocas optimum nemo optimus nisi unus · dōm <sup>19</sup>Custodi mandatum · ne adu lterium ammiseris · ne fornicatus fueris · ne furatus fueris · ne fal sum testimonium dixeris · ‘il’ ‘le autem respondens dixit’

**Fol. 11 b.** ne abnegaueris · honora patrē tuum et matrem <sup>20</sup>ille autem respondens dixit magister omnia ista obseruauī a iuuē ta mea

<sup>21</sup>Hī<sup>a</sup> autem inuitus illum dilexit illum et dixit illi unum tibi de est uade quaecumque habes · uende et distribue pauperibus · et habebis thensaurum in cae lo et ueni sequere me <sup>22</sup>ille au tem constrictatus super illum sermonem abit tristis fuit enī habens multae diuitias et agros

<sup>23</sup>et circumspexit XII · hī<sup>a</sup> et dixit **Fol. 12.** discipulis suis · quomodo dedif ficulter · qui diuitias habent in regnum dī intrabunt <sup>24</sup>disci puli autem eius admirabantur super sermonem eius ·

Hīs autem iterum respondens di cit quam discolum est in regnū dī introire · <sup>25</sup>facilius est camel lum per cauernam acus intro ire quam diuitem in regnum dī · <sup>26</sup>illi autem uehementius admirabantur · ad inuicem di centes et quis poterit saluarii.

<sup>27</sup>contemplatus autem illos hīs di **Fol. 12 b.** xit apud homines impossibile est apud dominum possibile est · <sup>28</sup>et coepit petrus dicere illi ec ce nos reliquimus omnia et se cuti sumus te <sup>29</sup>respondit autē hīs dixit amen dico uobis · nemo est qui reliquerit domum aut fratres · aut sororem et matrē et filios causa mei et euangeli · <sup>30</sup>et non relinquet centumplicia cum persecutionibus in isto sae culo · in saeculi autem uen turo uitam aeternam conseque

17. optome m. 3. opteme Fleck. uitam m. 3 (et Fleck.) uel potius uietam. 18. dōm MS.; deus m. 3 (et Fleck.). 19. ne furatus fueris om. Fleck. ille autem respondens dixit unciis includuntur forsā a m. p. Fleck. nihil de hac re adnotat. 20. te sup. lin. m. 3 ut sis iuuentate. 21. inuitus sic MS. lapsu pro intuitus. 22. constrictatus sine correctione MS. abit MS., abiit Fleck. multae MS. 27. linea super dominum; forsā corrector uoluit deum legere. 30. recipiat pro relinquet m. 3, et qui ad initium lineae, pro et ut uidetur.

Fol. 13. tur · <sup>31</sup>multi autem erunt no  
uissimi primi et primo et primi  
nouissimi ·

<sup>32</sup>Fuerunt autem in uia ascendē  
tes hierosolima · et admiraban  
tur qui sequebantur illum et  
adsumpsit duodecim coepit  
illis iterum dicere quae uen  
tura essent · <sup>33</sup>dicens ecce as  
cendimus hierosolima et fili  
us hominis tradetur pontifici  
bus et scribis et damnabunt illū  
morte et tradent eum nationib ·

Fol. 13 b. <sup>34</sup>ad inridendum et crucifigent  
eum et postriduum resurget ·

<sup>35</sup>et accedunt ad eum iacobus  
et iohannes filii zepdae dicen  
tes magister quot petierimus ·  
dona nobis · <sup>37</sup>et dixerunt illi  
da nobis · ut unus a dextram  
et unus a sinistra · <sup>38</sup>hī autem  
respondens dixit illis · nescitis  
quit petatis potestis bibere ca  
licem quem ego bibio aut bap  
tiziationi baptizari quo ego  
baptizior <sup>39</sup>illi autem dixerunt  
possumus · hī autem dixit  
illis calicem quidem quem ego

bibiturus sum bibetis · et baptis Fol. 14.

ma baptiziamini · <sup>40</sup>sedere autē  
ad dextera mea · et a sinistra nō  
est meum dare nobis aliis para  
tum est · <sup>41</sup>et cum audissent de  
cem coeperunt indignare de  
iacobo et iohanne <sup>42</sup>et conuoca  
tis eis hī dicit illis scitis quia qui  
uidentur imperare nationib ·

dominantur earum et maiores  
potentatur eorum · <sup>43</sup>non est  
autem ita in uobis set qui uolet  
in uobis etse magnus · erit ues  
ter · diaconos <sup>44</sup>et qui uolet in uobis

primus esse · erit omnium ser Fol. 14 b.

uus · <sup>45</sup>nam et filius hominis  
non uenit ministrari · set mi  
nistrare et dare animam suā  
prolium pro multis · <sup>46</sup>et ueniunt  
ierocho cum turba magna cae  
cus mendicus sedebat ad uiam  
<sup>47</sup>et cum · audisset quia hī nazare  
nus est coepit clamare et dice  
re fili dauid myserere mei hī <sup>48</sup>et  
comperiebant illum · ut taceret  
ille autem mulge magis clama  
bat fili dauid miserere mei <sup>49</sup>et  
stetit hī et dixit clamate illum

31. et primo et primi MS. : Fleck. om. et primo et legit et primi erunt. 32. hierosolima et n. 33 MS. Fleck. hierosolyma. Post duodecim m. 3 addit et. Deinde euentura Fleck. 33. principibus Fleck. pro pontificibus. eum restituit m. 3. Pro nationib. Fleck. latronib. 34. ad perlineatum est a m. 2 ut uidetur. 35. filii zepdae MS., filii Zebedaei Fleck. Post quot addidit e m. 3, cum uellet quot te uel quod te. 37. a dextram MS., ad dextram Fleck. m. 3 add. tuam. 38. baptiziationi MS., baptistationi Fleck. 39. Post dixit add. ilis m. 3, et delet illis linea sequenti. 41. indignare uel illi dignare? m. 1. indignari m. 2. 42. Tisch. lapsus om. hī. 46. ierocho m. p.; sed eadem, uel m. 2, correxit: iericho Fleck. 48. multo m. 3.



**Fol. 15.** et clamauerunt dicentes bono animo esta clamat te .<sup>50</sup> ille autem abiecto uestimento suo exiuit et uenit ad illum<sup>51</sup> et respondens hī<sup>52</sup> dixit illi quid uis tibi faciam . caecus autem edixit illi rabbi ut uideam<sup>53</sup> hī<sup>54</sup> autē dixit uade fides tua te saluauit et continuo uidit et sequebatur illum in uia . XI.<sup>1</sup> et cum adpropinquaret hierosolima . in bethania ad montem eleon mittit duo ex discentibus suis<sup>2</sup> et dicit illis ite in castellum illud .

**Fol. 15 b.** contra et introeuntibus uobis in illud inuenietis pullum aligatum super quem nemo hominum sedit soluite eum et adducite<sup>3</sup> et si qui uobis dixerit quit facitis dicite dōm necessarius est et continuo eum dimittit<sup>4</sup> et . abierunt<sup>5</sup> et dixerunt . sic ut illis dixit dī et dimiserunt eos .<sup>7</sup> pullum ad hī<sup>55</sup> et miserunt super eum uestimentum et sedit super illum<sup>8</sup> et multi uestimenta sua . sternebant in uia . alii autem frondia con-

sidebant de arboribus . et sternebant<sup>9</sup> et qui praecedebant eū et quo sequebantur clamabant ossana eminentissimo<sup>10</sup> benedictus qui uenit in regnum patris nostri dauid ossanna in excelsis<sup>11</sup> et introiuerunt hierosolima in templum . et cum circumspexisset omnia . cum iam hora serotina esset exiuit bethaniam cum XII.<sup>12</sup> et in crastinum . cum exirent a bethania . esuriuit hī<sup>13</sup> et cum uidisset ficum arborem de longinquo . habent filia uenit uidere si quit esset in illa et nihil inuenit nisi filia nomen erat tempus ficū<sup>14</sup> et maladixit dicens ad eam nūquam in sempiternum quequā fructum ex te manducet et audierunt discipuli eius .<sup>15</sup> et ueniunt hierosolyma et cum introisset in templum coepit excludere eos qui uendebant qui emebant in templo . . menses . nūmulariorum et cathedra eorū qui uendebant columbas<sup>16</sup> et non sinebat ut qui circumfer-

**Fol. 16.****Fol. 16 b.**

[XXXIII]

49. '(a?) sta (paulo dubium) clamat' Fleck. 50. ad Ihesum Fleck. 51. autem m. 2, u super n posita. edicit Fleck. XI. 1. Hierosolyma Fleck. Post eleon m. 3 add. -ti; uoluit eleonti ut oliueti. misit m. 3. discentibus ejus Fleck. 2. expunctis litteris es uoluit introeuntibus m. p. 3. quit MS.; quid Fleck. 3 et 4. dimittet abierunt Fleck. 6. dixit illis Fleck. dominus Fleck. 9. quos Fleck. 11. Hierosolyma Fleck. bethaniam Tisch. 13. fici arbo- rescripsit m. 2. habentē folia corr. m. 3. estet=esset m. p.; est Fleck. folia m. 3. nomen (n a m. 3 quae uoluit non enim). 14. m. 3 superposuit s ut esset quesquam. 15. m. 3 uoluit corrigere et menses, superscripta a.

**Fol. 17.** ret uas per templum <sup>17</sup> et dicebat ·  
et dicebat illis scriptum est do  
mus mea domus adorationis uo  
cabitur · uos autem fecistis eam  
speluncam latronum <sup>18</sup> et audi  
erunt pontifices et scribae et  
quaerebant quomodo eum per  
derent timebant enim eum  
quoniam totus populus admira  
batur · super docentiam eius · <sup>19</sup> et  
cum serum factum esset ueni  
ebat de ciuitate <sup>20</sup> et praetereun  
tes illi qui cum eo erant uiderunt  
arborem fici arefactam a radicib ·

**Fol. 17 b.** <sup>21</sup> et commonefactus petrus · dixit  
illi rabbi ecce arbor fici quam ·  
deuocasti aruit <sup>22</sup> et respondit hī  
dixit illis habete fidem <sup>23</sup> amen  
dico uobis · qui dixerit monti hu  
ic tollere et mittere in mare ·  
et non dubitauerit in corde  
suo si crediderit quotcumq ·  
locutus fuerit · et fiet et erit quot  
dixerit · <sup>24</sup> propterea dico uobis  
omnia · quaecumque adoratis  
et petitis · credite quia accipie  
tis et erunt uobis · <sup>25</sup> et cum stete  
ritis adorare remittite si quis quit

**Fol. 18.** ·  
habet aduersus aliquem ut et  
pater uester qui in caelis est di  
mittat peccata uestra ·

<sup>27</sup> Et exiit iterum hierosoloma et  
cum in templo ambularet ueni  
unt at eum pontifices et scribae ·  
et seniores <sup>28</sup> et dicunt in qua po  
testate facis haec <sup>29</sup> hī autem di  
cit illis intorrogo uos unum ser  
monem respondite mihi et di  
cam uobis in qua potestate ista  
faciam <sup>30</sup> unde fuit baptizma io  
hannis de caelo aut de hominib ·  
dicite mihi <sup>31</sup> et cogitauerunt  
apud se dicentes quid illi dicemus **Fol. 18 b.**  
de caelo quare non credidimus  
illi <sup>32</sup> set dicemus ex hominibus ·  
metuebant populum omnes e  
nim sciebant iohannen quo  
niam profeta fuit <sup>33</sup> et respondens  
et dixerunt ad iohannen non  
scimus et hī dixit neq · ego dico  
uobis in qua potestate ista fac · ·  
XII. <sup>1</sup> coepit autem illi in similitudini  
bus dicere

Uineam nouellauit homo et cir  
cumdedit uallo et fidis torcular  
et · aedificauit turrem et loca

17. *Ad initium uersus correctum docebat, forsā a m. p.* 18. totus m. p. totus m. a.  
25. pater uester lapsu Fleck. 27. Hierosolyma Fleck. ad eum Fleck. 29. interrogo et  
ego m. 3. 31. uoluit cogitabant, ut uidetur m. p. ante de caelo m. 3 add. si diseritus (sic),  
et post caelo add. dicto nouis (= dicet nobis?). 32. set MS. et Fleck.; m. 3 add. si.  
33. respondentes m. 3. ad erasum est; Fleck. dixerunt. Iohannen non scimus. facio m. 3.  
XII. 1. illis m. 3. fidis m. p. fodit m. 2.

**Fol. 19.** uit rusticis et peregrinatus est  
 2 et misit in tempore seruum at  
 rusticos ut darent illi fructus  
 3 et adpraehenderunt eum et oc  
 ciderunt et dimiserunt inanē  
 4 et iterum · misit ad illos alium ser  
 uum et illum decollauerunt 5 et  
 alium misit et occiderunt et ali  
 um et alius multos 6 nouissimum  
 misit filium dicens reuertun  
 tur filium meum · 7 rustici au  
 tem dixerunt ad inuicem · hic  
 est heres uenite occidamus il  
 lum et nostra erit hereditas ·

**Fol. 19 b.** 8 et acceperunt 9 et occiderunt  
 illum · et abiecerunt extra  
 uiniam · 9 tunc dōm 8 indig  
 natus ueniet et perdet rusticos  
 et dabit uineam aliis · 10 aut num  
 quit nec scripturam ipsam le  
 gitis lapidem quem reprobaue  
 runt aedificantes in factums  
 est in caput anguli 11 a domino ·  
 factu est hic est admirabilis in  
 oculis nostris 12 et quaerebant  
 eum detinere timuerunt au  
 tem populum · scierunt enim ·  
 quia ad se similitudinem istam

dixit · et dimiserunt eum et abi **Fol. 20.**  
 erunt 13 et miserunt quosdam de  
 farisaeis et herodianis ut eum  
 circumueniens sermone 14 et in  
 interrogabant eum farisaei dicē  
 tes magister scimus quia uerax  
 es et non pertines ad te de ne  
 mine non enim uides in facie  
 hominum set in ueritatem uia  
 dōm dices dic nobis quit tibi ui  
 detur · licet dare capitularium  
 caesari dabimus aut non 16 ille au  
 tem sciens eorum sictam pronū  
 tiationem · dicit illis · quid me temptās  
 tatis adferre mihi denarium 16 il **Fol. 20 b.**  
 le autem attulerunt · illi et dicit  
 illis cuius imago est ista et intri  
 bus illi autem dixerunt caesa  
 ris 17 dicit illis · redditae quae runt  
 caesaris caesari e que sunt di  
 dō et admirati sunt super eum ·  
 18 Et ueniunt sadducaei ad illum qui  
 dicunt resurrectionem non  
 esse · et interrogabant illū  
 dicentes 19 moyses · scripsit nobis ut  
 si cuius frater decesserit et habu  
 erit uxorem et filium non reliq ·  
 rit accipiat frater eius · illam mu

5. alios m. 3. 6. reuertuntur *MS. perperam pro reuerebuntur.* 10. in factums *inepte* ;  
 m *perlineata est, ut uidetur, a m. p.* 'in factus (sic)' *Fleck.* 14. pertines adcedene|mine  
 m. 1? pertinet ad te de ne|mine m. 3. *Deinde dices m. p., doces m. 2.* 15. sictam  
 pro fictam m. p.; -ctam *perlineatum est a m. 3, quae uoluit forsan totum uerbum improbare.*  
 temptās sic *MS. inepte.* 16. ille m. p. sed eadem forsan *correxerit ut esset illi.* 17. sunt  
 m. 2. 18. interrogabant *Fleck.*

**Fol. 21.** Ierem et resuscitet semen fra-  
tri suo · <sup>20</sup> Septem fratres fueṛ ·  
et primus accepit · uxorem · et pri-  
usquam generaret filium deces-  
sit et non remisit semen <sup>21</sup> et ac-  
cepit eam secundus resuscitare  
semen fratri suo et ipse mortuus  
est · et tertius simili modo <sup>22</sup> et om-  
nes septem · si mulier mortua  
est et mulier sine filis cui rema-  
net mulier munda · <sup>23</sup> omnes e-  
nim septem illam habuerunt in  
anastasim cuius erit · <sup>24</sup> respondit  
illis propter hoc erratis non scientes

**Fol. 21 b.** Scripturas neque neque uirtu-  
tem dī <sup>25</sup> cum enim resurrexerint  
a mortuis neque nubunt ne  
quae nuptiantur · set sunt qua-  
si angelis caelorum · <sup>26</sup> de mor-  
tuis autem quoniam resurgunt  
non legistis in libro moseos  
super · rubum quomodo ait illi  
dōm<sup>a</sup> · dicens ego sum dī abrahā  
et dī isac · et dī iacob · <sup>27</sup> non est dī  
mortuorum set uiuorum · mul-  
tum erratis · <sup>28</sup> et accessit unus ex  
scribis · cum audisset quia · bene  
illis respondit et interrogauit

illum dicens · magister quod est **Fol. 22.**  
mandatum primum ·

<sup>29</sup> Hī<sup>r</sup> autem dixit illi audi israhel ·  
dōm dē noster unus est <sup>30</sup> et dili-  
git dōm<sup>a</sup> · dīm · etsum de toto cor-  
de tuo et de totis uiribus tuis ·

haec prima est <sup>31</sup> deinde secun-  
da similis huic diliges proximū  
tibi eam quam te · maius his a-  
lium mandatum non est · <sup>32</sup> ut dixit  
illis scriba · in ueritate magister  
dixisti quia unus est dōm · et nō  
est praescriptum tamquam te <sup>33</sup> me-  
liora sunt omnib<sup>us</sup> sacrificiis et hilo-  
caustomatis · <sup>34</sup> cum uidisset autem **Fol. 22 b.**  
hīs quoniam sensate respondit  
dixit illi non longe et a regno  
dī et iam nemo audiebat illum ·  
interrogare <sup>35</sup> et respondens  
hī<sup>r</sup> et dixit docens in templo quo-  
modo dicunt scribae quia · ✠  
filius dauid est <sup>36</sup> ipse dauid · dicit  
in spiritu sancto dicit dōm<sup>a</sup> dōm<sup>a</sup>  
meo sede a dextera mea · quo-  
adusq · ponam inimicos tuos ·  
suppedaneum pedum tuorum  
<sup>37</sup> ipse dauid dōm · illum esse dixit ·  
et unde et eius filius · et multa

22. Quid uoluit nescio: forsā similiter mortua est. Praeterea confer Colbertinum 'cui enim manebit uxor munda?' filiis Fleck. 24. Prius neque erasum est. 25. mortem forsā m. p., mortuis m. 2. nuptiantur m. 2, nubuantur ut uidetur m. p. Deinde s in angelis expuncta est. 26 et 27. dī quater MS. pro dā. 28. audisset Fleck. 30. etsum m. p., sed e et s erasae sunt; corrector uoluit tum = tuum. 31. uoluit scriba tam [sic eacite pro tacite in g, Mt. i. 19]. 32. ut m. p., et m. 3. dixisti corrector t expuncta. unus Fleck. 33. In omnib<sup>us</sup> m. 2 rescripsit b, et correxit sacrificiis. 34. sensate Fleck. recte; sensater Tisch. et m. p., es m. 3. audiebat m. p. sed i perlineata est. 36. dōm<sup>a</sup> dōm<sup>a</sup> MS., ut uidetur, et Tisch.; sed forsā est dōm<sup>a</sup> dōm<sup>a</sup>.

**Fol. 23.** turba auditebat illum libenter ·  
<sup>38</sup> et in docendo dicebat cauite  
 ab scribit qui uolunt in stolis  
 ambulare et salutari in foro  
<sup>39</sup> ei sessionem primam locum ·  
<sup>40</sup> qui comedunt · domo uiduarū  
 ista faciunt in excusatione lō  
 ga · hi accipient abinundantius  
 iudicium · <sup>41</sup> et cum sederet  
 contra gazosolacium uidebat ·  
 quomoda turba mittit aes · et ho  
 nesti mittebant multa · <sup>42</sup> cum  
 uenisset autem una uidua misit  
 minuta duo quod est quadrans ·  
**Fol. 23 b.** <sup>43</sup> et conuocauit hī discipulos su  
 os · et dixit illis · amen dico uobis ·  
 quia uidua haec plus · misit in ga  
 zophylachinos omnibus qui  
 miserunt · <sup>44</sup> unusquisque enī  
 de eo quod illi abundauit misit  
 haec autem de inopia · sua misit  
 totum quem habuit uictum suū  
 XIII. <sup>1</sup> et cum proderet de templo  
 dicit  
 illi unus ex discipulis illius  
 magister · uide quales lapides ·  
 et qualia aedificia templi <sup>2</sup> et  
 respondens hī dicit illis non ·  
 uidetis omnia · illa magna amē

dico uobis quia non reliquen **Fol. 24.**  
 tur · in templo qui non resolu  
 tur · et post triduum alium  
 ut excitabitur sine manibus ·  
<sup>3</sup> et cum sederet in montem eleō  
 contra templum interroga  
 bunt illum secreto petrus et ia  
 cobus et iohannes et andreas  
<sup>4</sup> dic nobis quando ista erunt et  
 quo signa haec incipiunt perfici ·  
<sup>5</sup> et spondens dixit illis uide  
 te ne quis uos decipiat <sup>6</sup> multi e  
 nim uenient in nomine meo  
 pseudiprofetae dicentes ego sū  
 et multos in errore promittent **Fol. 24 b.**  
<sup>7</sup> cum audieritis autem bella et  
 opiniones de bellorum · nolite  
 timere oportet enim fieri set ·  
 nondum finis <sup>8</sup> surget autem gens  
 super gentem et regnum super  
 regnum et erunt terrae motus ·  
 per loca · et fames initium partu  
 ritionis · haec <sup>9</sup> uidete · deinde uos  
 . . . . . ipsos tradent in concili  
 abula et in sinagogis · et ante po  
 testates · et reges stabitis propter  
 me at testimonium illos <sup>10</sup> et in om  
 nes gentes · set confortamini prius ·  
 [xxxv]

37. audiebat corrector t expuncta. 40. domos m. 3. Deinde in perlineatum uidetur  
 ut sit abundantius. XIII. 2. non erasum est ad finem lineae. 5. respondens. corr. m. 2.  
 6. pseudoprofetae Fleck. terrore Fleck. In promittent pro- erasum est. 7. bella a m. 2 est.  
 'Prius fuit praa? sc. uoluit m. p. praelia.' sic Tisch.; sed hodie legi non potest. 9. uas ut  
 uidetur m. p. Sequitur rasura usque ad ip- in ipsos. Ad finem illis m. 2, et uersu 10 forta in  
 confortamini. Prius fuit comp . . . . mini.

**Fol. 25.** enim oportet praedicari euan-  
gelium <sup>11</sup> et cum optulerunt ·  
uos tradentes · nolite satagare  
quid loquamini set quot datum  
uobis fuerit illa hora illut loqui  
mini non enim estis uos · qui lo-  
quimini set spiritus sanctus · <sup>12</sup> et  
tradet frater · fratrem · ad mortē  
et pater filium · et exsurgebit fi-  
li super parentes · et necabunt  
illos · <sup>18</sup> et exitis odibiles omnibus  
propter nomen meum · qui autē  
sustinuerit · usque ad finem hoc  
saluabitur · <sup>14</sup> cum autem uideritis ·

**Fol. 25 b.** tis · exsecrationem · desolutionis  
quod dictum est ante profeta  
stans ubi non oportet quod legit  
intellegat tunc · tunc qui in iu-  
daea sunt fugiant in montibus  
<sup>15</sup> et qui in tecto est non descendat  
aufere aliquid · de domo <sup>16</sup> et qui in  
agro est non reuertatur retro  
tollere uestimentum suum ·

<sup>17</sup> uae autem illis quas in uentrē  
uiuentē habent · et quae lactant  
in illis · diebus · <sup>18</sup> adunate autem  
ne fiat fuga uestra hieme aut ·  
sabbato <sup>19</sup> erunt enim in diebus

illis tribulationes quales non  
fuerunt ab initio creaturae  
usque nunc et non erit num-  
quam · <sup>20</sup> et si non breuiasset  
deus dī dies numquam saluata  
esset omnis caro et propter e-  
lectos breuiavit illos · <sup>21</sup> et tunc  
sui qui uobis dixerit · ecce hic · ✠  
ecce illic nolite credere · <sup>22</sup> sur-  
gent enim pseudoprofetae et  
dabunt signa et potentia ad er-  
rorem faciendum si fieri possit  
et electis · <sup>23</sup> uos autem uidete  
ecce praedici uobis omnia · <sup>24</sup> in

illis dieb ·

post tribulationem sol tenebrica  
uit et luna non dabit fulgu-  
rem suum <sup>25</sup> et stellae cadentis ·  
fortitudines in caelis · commo-  
uebuntur · <sup>26</sup> et tunc uidebunt fi-  
lium hominis · uenientem in  
nube cum uirtute magna · et cla-  
ritate <sup>27</sup> et tunc mittet angelos ·  
et colligit eletos a quattuor uē-  
tis · a summo terrae usque ad  
suum caelorum <sup>28</sup> ab arbore au-  
tem fici dicite similitudinem ·  
cum lat ramus eius fuerit neq ·  
et germinauerit folia dgnosci

**Fol. 26.**

**Fol. 26 b.**

11. optui erunt *Fleck.* optulerint *uoluit corrector ut uidetur.* 13. exitis *m. p., eritis m. 3.*  
*Pro hoc, hic m. 2, uel forsian m. p. ipsa correxit.* 14. *Pro ante m. 2 corr. a danielo. Deinde*  
*quod m. p., qui m. 2.* 17. *quas m. p., quae m. 2. uiuente non solum expunctum sed etiam*  
*erasum est.* 18. *adorate m. 2.* 20. *dī erasum est.* 21. *In sui a extra lineam est*  
*a m. p. uel 2 addita sed i secunda manet.* 22. *portenta m. 2, i perlīneata; portentia Fleck.*  
23. *praedixi m. 2.* 24. *iribationem Fleck. fulgorem m. 2.* 25. *Post cadentis m. 3 add. et.*  
27. *eletos MS., electos Tisch., angelos eletos Fleck., omissis et colligit. Idem uelis pro uentis.*  
28. *discite m. 2. iam correxit m. p., ut uidetur; jam e (?) Fleck. folia ex correctione est,*  
*quid fuerit prius nescio.*

**Fol. 27.** tis quia proximat messis .<sup>29</sup> ut et uos cum uideretis . ista fieri scitote quia in proximo et in foreibus est finis .<sup>30</sup> amen dico uobis . non transibit saeculum . istud quod adusque omnia fiant .<sup>31</sup> caelum et terra transiet uerba autem uerba mea non transibunt .<sup>32</sup> de die autem illo . et hora nemo scit . neque . angeli in caelis . neque filius nisi pater solus<sup>33</sup> uideat et peruigilate nescitis enim quando tempus ueniet<sup>34</sup> quo modo homo peregrinans reliquit .

**Fol. 27 b.** domum et dedit discipulis suis potestatem . unius . cuiusque opus suum et ostiario praecepit ut uigilet<sup>35</sup> sic uigilate quia nescitis quando dominus domui uenit uerum uespera an nocte media an gallorum gallo an mane<sup>36</sup> ne ueniens subito inueniat uos dormientes .<sup>37</sup> quod autem uni dixi omnibus . uobis dico . XIV.<sup>1</sup> fuit autem pascha . azorum post uiduum . et quaerebant pontifices . et scribae quo modo eum infidiis detinerent

et<sup>1</sup> eum occiderent .<sup>2</sup> dicebant enim ne cum uenerit turba ad diem festum fiat tumultus populi<sup>3</sup> et cum esset in belhania . m . in domo simonis . leprosi et reclaimer uenit mulier habens uas . unguenti na . rdi piscicae praetiosi et quassauit et perfudit eum a capite .<sup>4</sup> fuerunt autem quidam indignantes et dicentes quare . exterminium huius unguenti sactum est hoc .<sup>5</sup> potuit ueniri denaris tres . centis . et dari egenis . et fremebant in illā<sup>6</sup> h<sup>7</sup> autem dixit illis sine ista<sup>8</sup> quit . illic . aedium facitis . bono opus operata est in me<sup>7</sup> semper enim habetis egenos ubicum . et cum uobis eritis potestis illi benefacere me autem non semper habetis .<sup>8</sup> quod habuit haec praesumpsit et unguenta . uit meum corpus . ad condiendū sepulturae .<sup>9</sup> amen dico uobis quia . ubicumque praedicatum fuerit euangelium in totum orbem terrae . et quod fecit ista diffamabitur . in memoria

**Fol. 28.**

**Fol. 28 b.**

29. uideritis *Fleck.* 30. *Post omnia m. 2 add. ista.* 35. gallo *MS. correctum in gallor a m. 1 uel 2.* XIV. 1. insidiis *m. 2 et 3. cum m. p. ? eum m. 3.* 3. belhania .m. sic inepte interpunxit *MS. et infra na . rdi, etc. Hic forsitan conflatio est ex bethania et bethaniam.* leprosi *MS., leprosi Tisch.* 4. sactum *m. p., factum m. 3.* 5. trecentis uoluit *corrector, s expuncta.* 6. illic . aedium *m. p. cum uellet illi taedium: m. 2 correxisset taedium: illi . caedium Tisch.* 7. ubicum *m. p., uobiscum m. 2. cum uobis eritis m. p. = cum uolueritis. Corrector mutauit eritis in erit, is eraso. Deinde illis m. 3.*

**Fol. 29.** illius <sup>10</sup> et iudas · schariotes unus  
ex XII· abit · at pontifices ut eum  
proderet <sup>11</sup> pontifices autem ga  
uisi sunt · et polliciti sunt pecu  
niam dare ille autem quaere  
bat quomodo eum oportune ·  
traderet · <sup>12</sup> et prima die azimorū  
cum pascha · sacrificarent dicunt  
illi discipuli eius ubi uis paremus  
tibi pascha · ut manduces <sup>13</sup> et misit  
duos ex discentibus · et dicit illis  
ite in ciuitatem et occurret uo  
bis · homo amphoram quae por  
tans sequimini illum <sup>14</sup> et quocumq ·

**Fol. 29 b.** introierit dicite patrifamilias  
magister noster dicit · aput te  
est hospitium ubi pascha cum dis  
centibus meis manducem <sup>15</sup> et ip  
se o uobis ostendet sub'pedane  
um' sterranaeum grande stra  
tum paratum illic parate nobis  
<sup>16</sup> et exierunt discipuli eius et ue  
nerunt in ciuitatem sicut illis  
dixit et parauerunt · pascham  
<sup>17</sup> et cum serum factum esset ue  
nit cum duodecim <sup>18</sup> et cum re  
cumberent et manducant di  
xit hī illis · amen dico uobis quia

unus ex uobis tradet me quo me **Fol. 30.**  
cum manducat · <sup>19</sup> illi autem coe  
perunt · contristari et dicunt il  
li numquid ego alius · numquit  
ego singulis <sup>20</sup> ille autem 'coepe'  
'runt contristari' respondens  
dicit illis qui tinguet in parop  
side mecum <sup>21</sup> et filius quidem  
hominis uadit sicut scriptum ·  
est dico · uae autem illi per  
quem filius hominis traditur  
bonum fuit illi s·i non nascere  
tur ille homo <sup>22</sup> et dum manducant  
accepit panem et benedixit et ·  
fregit et dedit illis · et manduca **Fol. 30 b.**  
uerunt ex illi monet et dixit il  
lis · hoc est corpus meum <sup>23</sup> et acce  
pit calicem et benedixit et dedit  
eis et biberunt ex illo omnes ·  
<sup>24</sup> et dixit illi hic est sanguis meus ·  
testamenti qui pro multis effū  
ditur · <sup>25</sup> amen dico uobis quo  
niam non bibam de ista genera  
tione uisis usq · in illum · diem  
cui illam bibere nouam in reg<sup>no</sup> dī  
<sup>26</sup> Et cum heminum dixisset et exie  
runt in montem eleon <sup>27</sup> et dicit  
illis · hī quia uos omnes · scanda

13. Post discentibus add. suis m. 2, quod Fleck. in textum recipit. quae m. p.; aquae m. 2 et Fleck. 15. o superflua perlineata est: uoluit forsā scriba ostendet uobis. Deinde ped (in subpedaneum) in terr mutauit m. 2, ut esset subterraneum, pedaneum etiam unciis inclusum est a m. 2. uel forsā a m. p. Uerbum forsā debebat fuisse superterraneum. Fleck. 'subterraneum sterranaeum (sic)'. 19. s ad finem uersus perlineata est. 20. super e in ille scriptum est et a m. p. uel 2. Uoluit scilicet unciis indicare inuersionem uerborum et legebat sic et cooperunt contristari · ille autem respondens etc. Post illis add. ipsæst (ut uidetur) m. 3. 21. dico m. p., de eo m. 2. s·i sic MS. 22. ex illo omnes m. 2 uoluit corrigere, sed unam tantam o posuit. 24. illis m. 3. effundetur m. 2. 25. uitis m. 2 uel m. 1 corr. illo pro illam m. 3. bibero m. 2 et confirmauit m. 3. In regno -no est in rasura trium litterarum. 26. hymnum m. 2.



**Fol. 31.** lum patiemini in me scriptum est enim · percutiam pastorem et oues dispargentur · <sup>28</sup> set postea quam surrexero praecedamus in galileam <sup>29</sup> petrus autem res pondit · et dixit illi et si omnes scandalizati fuerint · set nō et ego · <sup>30</sup> et dicit illi hī<sup>r</sup> amen dico tibi tu hodie hac noct<sup>e</sup> prius quā gallus cantauerit ter me negauis <sup>31</sup> ille autem plura loquebatur magis dicere si oportuerit me commori tecum non te denegabo similiter etiam omnes dixēr ·

**Fol. 31 b.** <sup>32</sup> et uenerunt in locum qui nomen est gethamani et dicit discipulus eiusuis sedete hic dum aoru <sup>33</sup> et adsumpsit petrum et iacobum et iohannem secum et coepit pauere es taedium pati <sup>34</sup> et dicit illis tristis es anima mea usq · ad mortem manete hic et uigilate <sup>35</sup> et processit pusillum et cecidit in faciem super terram et adorabat dicens · si fieri potest ut transeat calix iste

<sup>36</sup> Set non quod ego uolo set quod tu · <sup>37</sup> et uenit et inuenit illos dormiē

tes et dixit petro simon dormis **Fol. 32.** non potuistis una hora uigilare <sup>38</sup> surgite adorare ut transeat · uos temptatio spiritus quidē libens caro autem infirmis <sup>39</sup> et iterum abijt adorare <sup>40</sup> et uenit et inuenit illos dormientes · fuerunt enim oculi eorum grauitati et non sciebant · illi responderunt <sup>41</sup> et uenit tertio · et ubi adorauit dicit illis · dormite iā nunc ecce adpropinquauit qui me tradit et post pusillum · excitauit illos · et dixit iam ora est ecce traditur filius hominis in manus peccatorum <sup>42</sup> surgite eamus · <sup>43</sup> et cum adhuc loqueretur · uenit iudas cariothes unus de duodecim et cum eo turba magna cum gladiis et fustibus · a pontificibus et scribis et senioribus · <sup>44</sup> dedit autem is qui eum tradebat signum · dicens quem osculatus fuero ipse est hunc alligate et adducite <sup>45</sup> et accessit et dixit illi rabbi et osculatus est illum · <sup>46</sup> illi autem · inicierunt illi manus et alligauerunt illum <sup>47</sup> et unus de adstantibus ·

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28. praecedam uos m. 3. 29. ante ego, et erasum est; Fleck. om. 30. e in nocte in rasura est ex m. 3: fuit forsitan noctu. me a m. 2 est; m. p. aliquid uitii secerat. t in negauis erasa est, ut esset negauis = negabis. 32. discipulis m. 2. eiu- perlineatum est forsitan a m. p. eius suis Fleck. aoru m. p., adoro m. 2 et Fleck. 33. es m. p.; et m. 2 et Fleck. 35. ad in adorabat deletum est. 37. potuisti Fleck. 38. quidē m. 2; fuit, ut uidetur, autem. infirma uoluit m. 3, sed i non deleuit. 40. responderent m. 2, sed priora non correxit. 41. ora MS., hora Tisch. manus corr. m. 2. 43. iudas cariothes MS.; Juda Scariotes Fleck. Confert Tisch. a Cariotha in Euang. Palatino Ioh. xiii. 2 et a Caryoto in Codice Cantabrigiensis.

**Fol. 33.** rapuit gladium et percussit seruum sacerdotis · et abstulit illi auriculam <sup>48</sup>respondit autem et dixit · illis hī quasi ad latronem uenistis · cum gladiis et fustibus occupare me <sup>49</sup>quotidie uobiscum fui in templo docens · et non detinuitis me set ut impleantur scripturae · <sup>50</sup>et reliquerunt illum omnes · et fugerunt · <sup>51</sup>iuuenculus autem · quidam sequebatur illum circumamictus pallam et detinuerunt illum <sup>52</sup>ille autem relicta palla fugit nudus <sup>53</sup>et ad **Fol. 33 b.** duxerunt · hī ad pontificem et ferebas · et seniores · <sup>54</sup>et petrus et de longinquo sequebatur illum usque in praetorium pontificis et fuit simul sedens · com munis tris calfactans se ad ignem · <sup>55</sup>pontifices autem et solum concilium quaerebant aduersus hō testimonia facta ut eum · necarent et non inueniebant <sup>56</sup>multi autem · falsum testimonium dicebant aduersus illum · et nō erant paria testimonia · <sup>57</sup>et alii · surgentes · commentiebantur ·

et dicebant <sup>58</sup>hic dictisxit ego de **Fol. 34.** struam templum siut manu factum et rostriduum aliud excubatio non manu factum <sup>59</sup>et nec sic fuit testimonium eorum par · <sup>60</sup>et assurrexit pontifex in medio et interrogabat hō nihil respondistis de his que aduersum te dicunt <sup>61</sup>ille autem tacebat iterum · ergo pontifex dicit illi tu es filius benedicti <sup>62</sup>hī autem respondit dixit ego sum et uidebitis filium hominis sedentem a dextra uirtutis et uenientem cum nubibus caeli · <sup>63</sup>pontifex autem consci **Fol. 34 b** dit uestimenta sua · et dixit quid ad huc opus est uobis testibus · <sup>64</sup>audistis blasphemationem quid uobis uideatur · omnes autem damnauerunt illum esse reum mortis · <sup>65</sup>et coeperunt quidam conspuere illum · et uelantes faciem eius clarificabant eum et dicebant illi ex famulis profetare nobis et alapis eum percutiebant <sup>66</sup>et cum esset regnus in praetorio deorsum uenit una ex ancillis pontificis ad illum <sup>67</sup>et cum uideret petrum calfa

\*Folia 32, 33 habent CATA · MATTH bis lapsu.

55. solum *m. p.*, totum *m. 2.* Deinde facta *m. p.*, falsa *m. 3.* 57. alii *MS.*, *avi Fleck.*  
58. *m. p.* uoluit dixit, litteris quattuor expunctis. siut *MS.*, quod debebat esse stut = istut.  
rostriduum *MS.*, post triduum *Fleck.* non *om. Fleck.* 60. Post hō *m. 3* add. et ait. In  
respondistis, -tis *eratum est.* 62. respondit *m. p.*, respondens *m. 2* et *Fleck.* 65. eius  
*MS.*, Jhesus *Fleck.* 66. regnus *m. p.*, petrus *m. 3* *erata prima lectione.*

**Fol. 35.** cientem se intuita eum dixit et tu cum hī illo nazorene fuisti <sup>68</sup> ille autem negavit dicens nescio quid editis et exiuit in exteriorum · atri locum et gallus cantauit <sup>69</sup> iterum cum uideret illum illa ancilla coepit dicere circumstantibus quia hic ex illis est <sup>70</sup> ille autē iterum negabit et post pusillum iterum · qui stabant dicunt petro uero ex illis · es nam et galilaeus es · <sup>71</sup> ille autem coepit deuitare se et iurare quia non noui hominem istum <sup>72</sup> et continuo secundo ·

**Fol. 35 b.** gallus cantauit remoratus est autem petrus uerbum quod dixit illi hī quia priusquam gallus bis cantasset ter me negabis · et coepit plorare XV · <sup>1</sup> et continuo ē mane consilium fecerunt · pontifices cum senioribus · et scribis et toto consilio et alligauerunt hī et adduxerunt in praetorium et tradiderunt pilato <sup>2</sup> et interrogauit illum · pilatus dicens · tu es rex iudaeorum ille autem respondens dixit · tu dicis · <sup>3</sup> et accusabant illum pontifices ·

multa · <sup>4</sup> pilatus autem interrogabat illum iterum dicens tu nō respondes nihil uide quanta te accusant · <sup>5</sup> hī autem postea nihil · respondit ita ut miraretur pilatus · <sup>6</sup> singulis autem diebus · festis consueuerat remittere illis unum reum · quem postulerent <sup>7</sup> fuit autem qui uocabatur barabbas in carcere · cum seditiois qui in seditione fecerant homicidium <sup>8</sup> et tota turba rogabat illum quot faciebat in singulis diebus festis ut dimitteret unum custodiam <sup>9</sup> pilatus autem respondit et dixit illis · nuptis remittam uobis regem iudaeorum <sup>10</sup> sciebat enim quia per iniuriam trahebant · eum · principes · <sup>11</sup> sacerdotes autem et scribae persuaserunt populo ut magis agerent barabban dimitte nobis · <sup>12</sup> pilatus autem respondit · et dixit illis · quid ergo uultis · faciam regi · iudaeorum <sup>13</sup> illi autem iterum · atclamaueꝛ · cruci eum fige <sup>14</sup> pilatus autem · dixit illis · quit enim mali fecit · illi autem magis adclamabant cruci

**Fol. 36.****Fol. 36 b.**

68. atri locum *MS.*, 'atriocum (= atriorum)' *Fleck.* 71. deotare *recte pro* deuitare *corr. m. p. ut uidetur.* XV. 1. & sic expunctum; et *Fleck.* 4. *se m. p., ut uidetur, te m. 2.*  
5. postea et u. 6 posttulerent *MS.*; postea et postularent *Fleck.* 13. atclamaueꝛ = atclamauerunt *MS.*; atclamabant *Fleck.* 14. Uersum omitti uult *Fleck.*

**Fol. 37.** eum fige <sup>16</sup> pilatus autem dimisit il  
lis barabban · h<sup>m</sup> flagellis caesū  
tradidit figendum cruci <sup>16</sup> milites  
autem abduxerunt eum · in prae  
torium et continuo gentes tam  
cohortes · <sup>17</sup> et uestierunt eum pur  
purea et superponunt ei ornan  
tes corām · onam · ex ponis <sup>18</sup> et salu  
tabant eum · haue rex iudaeorum  
<sup>19</sup> et percutiebant eum harundine  
in caput <sup>20</sup> et cum inrisus in eum ·  
expoliauerunt eum purpuria ·  
et uestierunt eum uestimenta  
eius · et abduxerunt eum · ad figēdū

**Fol. 37 b.** <sup>21</sup> et adpraehendunt transeuntē  
quendam cyrinaeum · cui fuit no  
men simon uenientem de uilla  
sua · fuit autem nomen alexan  
dri et rufi et faciunt eum ora  
oem balulare <sup>22</sup> et ferunt illam in  
culgotham locum qui est inter  
praetatus · galuariae locus · <sup>23</sup> et da  
bant illi uinum bibere · murra  
et commixtum · et non accipit  
<sup>24</sup> et cruci eum fixerunt · et dimi  
serunt uestimenta eius · mit  
tentes sortem <sup>25</sup> fuit autem hora  
tertia · et custodiebant illum ·

**Fol. 38.** <sup>26</sup> fuit autem superscriptio causae  
eius · rex iudaeorum <sup>27</sup> et cum eo cru  
cifixerunt duo latrones unum  
unum a dextra et unum a sinis  
tra <sup>29</sup> et praetereuntes blasfemant  
eum · et mouentes capta dicebant  
hic est qui soluet templum et ae  
dificat triduo <sup>30</sup> salua te ipsum des  
cendens de cruci · <sup>31</sup> et sacerdotes  
cum scribis inridebant eum di  
centes · qui alios saluasti salua te  
ipsum <sup>32</sup> ✱ rex isdrahel · descendat  
nunc de cruci et credimus illi et  
illi qui cum eo fixi erant latrones ·  
Subsannabant eum · <sup>33</sup> et cum fac **Fol. 38 b.**  
ta esset · hora · sexta factae sunt te  
nebrae in totam terram usque in horā  
nonam <sup>34</sup> et exclamauit uoce mag  
na heli helianm · et zaphani · dī me  
us dī meus · ad quid me dereliquisti  
· · <sup>35</sup> et quidam eorum · qui daerant  
cum audissent · aiebat helion uo  
cat · <sup>36</sup> et · · · · · cucurrit unus · et in  
pleuit spoliā · acceto et superpo  
nens · harundini potauit eum ·  
dicens · sine uidieamus · si uenit  
helias · deponere eum · <sup>37</sup> h<sup>m</sup> autem  
emisit uoce magna et expirauit

17. Litteris expunctis corrector uoluit uestiunt et coronam. Denique correxit sponis cum uellet spinis. 20. purpurea ut uidetur m. 2. 21. -ciunt in faciunt est in rasura: fuit, ut uidetur, factione. Correxerit m. 2 quae etiam restituit crucem baiu-, sed quod prius fuerit nescio. 22. Caluarie Fleck. 23. uinum bibere MS., bibere uinum Fleck. Post murra, et erasum est: omittit Fleck. 27. Ad finem lineae unum erasum est. 29. blasfemiant Fleck. capita correxit m. 2 uel etiam m. 1. 32. Christe Fleck. isdrael corrector, expunctis -eh-. 33. terram est in rasura trium litterarum. 34. In helianm, n expuncta est. Deinde, dē bis pro dī m. 3. me om. Fleck. dereliquisti est a m. 3; quid fuerit prius non liquet. 35. daerant m. p.; aderant m. 2 et Fleck. 36. spōgiam corrector. In sequentibus -to et a m. 2 est. uidieamus Fleck. 37. uocem magnam Fleck. Post magna, et erasum est; om. Fleck.

**Fol. 39.** <sup>38</sup>et continuo uelum templi · cons  
scissum et in duas partes acutu  
usque deorsu · <sup>39</sup>cum uidisset  
autem centurio qui stabat con  
tra quia sic exclamauit dixit  
uere hic homo dī filius fuit <sup>40</sup>fu  
erunt et mulieres ds longinquo  
spectantes in quibus fuit maria  
magdalene et maria iacobi mi  
noris et iosetis mater et salome  
<sup>41</sup>que sequebantur cum esse in  
galilaea et ministrabant ei  
et aliae multae que simul cum  
eo ascenderunt hierosolyma

**Fol. 39 b.** <sup>42</sup>serum autem cum factum esset  
cene pure sabbati <sup>43</sup>uenit ioses  
ab arimathia diues decurio qui  
fuit et ipse sperans regnum dī  
ausus est et introiuit ad pila  
tum et petit cadauer ih<sup>u</sup> <sup>44</sup>pilatus  
autem mirabatur si iam mor  
tus esset et aduocato centu  
rione interrogauit si iam mor  
tuus esset <sup>45</sup>et cum cognouis  
set donauit corpus iosef <sup>46</sup>ioses  
autem empta palla deposuit  
eum et inuoluit in palla et po  
suit eum in monumento quot

fuit fossum in petra et uoluta  
uit lapidem ad osteum moni  
menti <sup>47</sup>maria autem mag  
dalene et maria iosetis uide  
runt ubi positus est XVI. <sup>1</sup>et sabba  
to exacto abierunt et adtule  
runt aromata ut eum ungue  
rent <sup>2</sup>et uenerunt prima sab  
bati mane <sup>3</sup>dicentes quis nobis  
reuoluet lapidem ab osteo <sup>4</sup>su  
bito · autem ad horam tertiam  
tenebrae diei factae sunt per  
totum orbem terrae et des  
cenderunt de caelis angeli  
et surgent in claritate uiui dī  
simul ascenderunt cum eo  
et continuo lux facta est  
Tunc illae accesserunt ad mo  
nimentum et uident reuo  
lutum lapidem fuit enim  
magnus nimis <sup>5</sup>et cum intro  
introissent uiderunt iue  
nem in dextra sedentem in  
dutum stolam albam et hebe  
tes factae sunt <sup>6</sup>ille autem dī  
dit ad illas quit stupetis ih<sup>a</sup> illū  
crucifixum . . . . nazorae  
um quaeritis surrexit . . . . .

**Fol. 40.****Fol. 40 b.**

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38. acutu *m. p.*, a susu *correx*it *m. 2.*  
43. ipse sperans *MS.*, ipse esperans *Fleck.*  
*singularem lectionem ostendit cui nihil simile alias inuenitur. Debat esse sic 'Subito autem, ad horam tertiam diei, tenebrae factae sunt per totum orbem terrae, et descenderunt de caelis angeli, et surgentes in claritate uiui dei simul ascenderunt cum eo, et continuo lux facta est.' uiui dī MS., uiuida Fleck. et credit duas uel tres litteras erasas esse.* 6. didit *MS.*, dixit *Fleck.* illum *erasum est.* Post surrexit *Tisch. conicit* et ecce, *Fleck.* et eius: *quid fuerit nescio.*

41. esse *m. p.*, esset *corr. m. 2 uel m. p.*

XVI. 4. ab subito ad facta est *codex*

*subito autem, ad horam tertiam diei, tenebrae factae sunt per totum orbem terrae, et descenderunt de caelis angeli, et surgentes in claritate uiui dei simul ascenderunt cum eo, et continuo lux facta est.' uiui dī MS., uiuida Fleck. et credit duas uel tres litteras erasas esse.* 6. didit *MS.*, dixit *Fleck.* illum *erasum est.* Post surrexit *Tisch. conicit* et ecce, *Fleck.* et eius: *quid fuerit nescio.*

**Fol. 41.** ecce locus illius ubi fuit positus ·  
 7Sed ite et dicite discipulis-et petro  
 praecedo uos in galileam illic me  
 uidebitis-sicut uobis dixi 8illae au  
 tem cūm cum exirent a monumē  
 to fugerunt-tenebat enim illas-  
 tremor-et pauor-propter timorē  
 9Omnia autem quaecumque prae  
 cepta erant et qui cum puero erant  
 breuiter exposuerunt posthaec  
 et ipse h<sup>r</sup> adparuit-et ab orientē-  
 usque-usque in orientem · misit  
 per illos-sanctam-et incorruptam·ha-  
 salutis aeternae· amen ·

praedicationis

**Fol. 41 b.**

EUANGELIUM · CATA ·  
 MARCUM · EXP ·  
 INCIP · CATA MATTHEUM  
 FELICICITER

I. 1Liber generalis fili dauid · fili **Fol. 42.**  
 abrahamae ·  
 2abraham · genuit · isac isac ·  
 genuit · iacob · iacob · genuit · iudā  
 et fratres eius · 3et iudas · genuit  
 fares · et fares genuit · efron  
 et efron genuit · aram 4aram  
 genuit · aminnadab · et aminnadab ·  
 genuit · nabassom · et nabassom  
 genuit · sarmon · 5et sarmon  
 genuit · boes ·  
 ex pacham ·  
 et boes genuit · ob · tha · ex ru · th ·  
 et boethe · genuit · iesse 6et iesse  
 genuit · dauid · regem ·  
 et dauid genuit salomonem ex **Fol. 42 b.**  
 ea quae fuit · orsae  
 7et salomon · genuit · roboam  
 et roboam genuit · abiu  
 et abiu · genuit · asaf 8et asaf  
 genuit · iosafat · et iosafat  
 genuit · ioram · et ioram · genuit  
 oziasn · 9et ozias genuit · iothas ·  
 et iothas · genuit · achasos ·  
 et achas · genuit · ezecian · et  
 10ezecias genuit · manassem ·  
 et manassem · genuit · amos ·  
 et amos · genuit · ibossiam ·  
 11et iossias · genuit · iechoniam ·

8. illae m. p., illi m. 2. Prius cum expunctum est a m. 2? 9. Confer codicem graecum Parisinum L et App. I. p. 115 et ab orientē MS.; et om. Fleck. Denique ha indicat uerbum subter scriptum praedicationis: -dicationis est in rasura. Quod prius fuit uidetur in n desuisse. Debat esse sanctam et incorruptam praedicationem salutis aeternae.

Fol. 41 B. Lineae secunda et tertia rubricatae sunt et ornamenta partim rubro colore insignita.  
 I. 4. Aminadab bis Fleck. 5. ob · tha · ex ru · th · sic inepte interpungit MS. 6. orsae MS., Orsada Fleck. 7. Salomon Fleck. 8. In oziasn s perlineata est forsans a m. p. 9. Achas Fleck. 10. 'Manassia (?)' Fleck. In ibossiam b perlineata, forsans a m. p. 11. Jechoniam Fleck.

**Fol. 43.** et fratres eius · usque in translati  
onem babillonis ·  
12 dechonias autem genuit selathiel  
et selatiel · genuit · zorobabel ·  
13 et · zorobabel · genuit · abiu ·  
et abius · autem genuit · ellacim  
et elacim genuit asor · 14 et zor  
genuit · sadet · et sadet · genuit  
achim · et achim · genuit eliuobth ·  
15 et eliuth · genuit elezarum ·  
et · elezar genuit · mattham ·  
et matthas genuit · iacob ·  
16 et · iacob · genuit · iosef · cui de  
sponsata · uirgo ·

**Fol. 43 b.** maria genuit · hī<sup>a</sup> ✱  
17 omnes itaque generationes · ab  
abraham · neque ad dauit ·  
genuiterationes · XIII  
et a dauit · dicis · quae in transla  
tionem · babylonis generatio  
nes · XIII · et a translationem  
babylonis usque · in aduentum  
hī<sup>a</sup> ✱ generationis XIII ·  
18 ✱ autem generatio sic fuit · cum  
mater eius · maria desponsata  
esset iosef · priusquam cō  
uenirent inuenta est in utero  
habens de spiritu sancto · 19 iosef

autem uir eius cum esset iustus **Fol. 44.**  
et nollet eam diuulgare uoluit  
eam latenter · dimittere 20 et cum  
haec cogitaret ecce angelus dōm  
apparet ei in somnis dicens ·  
iosef · soli · dauid · ne metueris  
maxriam uxorem tuam quod  
enim in illa natum fuerit · de  
spiritu est sancto 21 pariet aute  
filium et uocabis · nomen eius  
hī<sup>a</sup> hic enim saluauit populum  
suum · a pe . . . tis · eorum · 22 hoc au  
tem totum factum · est ut imple  
retur quod dictum est a dōm<sup>o</sup>  
per profetam dicentem · 23 ecce  
uirgo pregnas erit · et pariet fili **Fol. 44 b.**  
um et uocabunt nomen eius · em  
manuet quod est interpreta  
tum nobiscum · dī 24 et cum exsur  
rexisset iosef a somno fecit sic  
ut ei iusserat angelus dōm · et ad  
sumpsit uxorem · 25 et perit filium  
et uocauit nomen eius hī<sup>a</sup> ·

II. 1 Et cum hī<sup>a</sup> natus esset · in  
bethlem  
iudaeae · in diebus herodis · regis ·  
ecce magii ab oriente uene  
runt hierosolima 2 dicentes ·  
ubi est qui natus est rex iudaeor̄ ·

11. In translationem punctum est super l (uel ut Tisch. legit i) sed nihil ultra correctum.  
12. dechonias MS., iech. Tisch. 13. ellacim et elacim MS. 14. eliuobth m. p.;  
corrector uoluit eliuth, Fleck. Eliubth. 15. Mathan Fleck. 17. genuiterationes m. p.;  
corrector uoluit generationes. Linea sequenti a dauit · dicis, etc. MS. pro a dauid usque in.  
Deinde bis translationem Fleck. ut Tisch. u. 11. Quippe multum inter se similitudinis habent i  
et l in hoc codice. 18. Post esset spatiolum, non rasura, quam uult Fleck. Idem Iosef  
recte. Iosef Tisch. et certe s erasa uidetur. 20. In somnis prima s et m a m. 2 sunt et in  
rasura scriptae. soli m. p. filii corr. In maxriam x expuncta a m. p. et perlineata a m. 2, ut  
uidetur. 21. In peccatis -cca- deletum est. 23. pregnas MS., pregnans Fleck.  
Emmanuel Fleck. dī MS., Fleck. deus. 25. hī<sup>o</sup> MS., Jhesus Fleck. II. 1. In magii  
secunda i erasa est.

**Fol. 45.** uidimus enim stellam eius in oriētē ha ·  
<sup>3</sup>set autem rex · herodes turbatus  
 est · et tota hierosolima cum eo  
<sup>4</sup>et conuocatis omnibus · sacerdo  
 tibus · et scribit plebis · quaesit ab  
 eis ubi · ✱ nascitur · <sup>5</sup>illi autem ·  
 dixerunt ei in bethleem iuda<sup>666</sup>  
 sic enim scriptum est per profe  
 tam · <sup>6</sup>et tu bethleem · iudaeae nō  
 minima es in ducibus · iudaeae ·  
 ex te enim prodibit · ducator qui  
 recturus es · populum meum is  
 trael · <sup>7</sup>tunc herodes latenter  
 uocauit magos et exquisiuit ab eis ·

et uenimus adorare eum cum audis : hv

**Fol. 45 b.** tempus stellae quae apparuerat ·  
<sup>8</sup>et cum mitteret illos bethlem ·  
 dixit ite et quaerite diligenter  
 de puero · et cum inueneritis  
 autem · renuntiatae mihi ut  
 et ego ipse ueniens adirem il  
 lum · <sup>9</sup>illi autem ubi audierunt  
 regem abierunt · et ecce stella  
 quam uiderunt in oriente prae  
 ibat eos denique uenit et ste  
 tit super puerum <sup>10</sup>cum uidis  
 sent autem stellam gauisi sunt  
 gaudium magnum nimis <sup>11</sup>et cum  
 introissent domum uiderent

infantem cum mariam matre  
 eius et prostrati adorauerunt  
 illum · et aperunt thensaurus  
 suos · et optulerunt et dona ·  
 aurum et thus et murrā · <sup>12</sup>et  
 responso moniti in somnis  
 non reueri ad heroden per  
 aliam quam reuersi sunt in  
 regionem suam <sup>13</sup>et cum illi dis  
 cessissent · ecce angelus dōm  
 apparuit in somnis iosef dicens ·  
 ei sure et gadium puerum · et  
 matrem eius et fugit <sup>14</sup>aegip  
 tum et <sup>15</sup>e<sup>sto</sup> illio quodadusque ·  
 tibi dicam quaesiturus est enī  
 erodes puerum ut eum perdat  
<sup>16</sup>ille autem exsurrexit et ad  
 sumpsit puerum et matrem  
 eius · nocte et secessit in aegyp  
 tum · <sup>17</sup>et fuit illic donec morere  
 tur herodes <sup>18</sup>ha · quod dictum est  
 a domino profetam dicentem  
 ab aegypto uocauit filium me  
 um · <sup>19</sup>tunc herodes · cum uidis  
 set quoniam inlusus est magis  
 indignatus est nimis et misit in  
 terfecit omnes pueros qui fuer ·  
 bethlem · et in omnibus finibus  
 ut adimpleretur hs ·

**Fol. 46.**

**Fol. 46 b.**

2. ha refert ad ultimam lineam paginae quae sequitur post eius in orientem. Haec uerba in rasura sunt, a m. 2. Fleck. in his male lapsus est. 4. scribit MS. pro scribis. 5. In iudaeae -cae a m. 2 est: m. p., ut uidetur, iuda cum punctu sequenti. 6. istrael MS., Isiriae Fleck. 8. quaerite m. p., inquire m. 2. adirem m. p., adorem m. 3. 9. denique debet esse donique et sic uoluit corrector. 11. uiderent m. p., uiderunt m. 3. aperuerunt m. 2. et (pro ei) deletum est. 12. quam m. p., uiam recte m. 2. 13. in a m. 2 est: m. p. lapsu hi. sure et gadium m. p., corrector surge et adsume: hoc etiam comprobauit m. 3 et confirmauit. -sto illic rescriptum est a m. 2. Prius litterae pauciores erant, sed non fuit ibi. erodes sic MS. 15. ha refert ad uerba ut adimpleretur hs. ad calcem paginae. Errat Fleck. Post a domino m. 2 add. per. 16. a magis corr. m. 3.



Fol. 47. eius a bimatum et infra secundū tempus quot exquisierat a magis ·  
 17 tunc adimpletum est quod dictū est per hieremiam profetam · dicentem 18 uox in rama audita est ploratio et fletus · rachel pro rantis filios suos · et noluit consolari quia non sunt 19 cum autem mortuus esset herodes ecce angelus dōm apparuit in somnis iosef · 20 dicens ei · exsurge et adsume puerum · et matrem eius · et uade in terram israel · mortui sunt enim · qui quaerebant animā ·

Fol. 47 b. pueri 21 ille autem ubi exsurrexit adsumpsit puerum et abiit in terram israel · 22 cum audisset autem quia arcelaus regnat in iudea pro herode patre suo timuit illo ire monitus autē per somnum secessit 1n partes galilaeae · 23 et cum uenisset habitauit in ciuitatem quae dicitur nazarein ut inpleretur quod dictum est per profeta quia nazaraeus uocabitur · III. 1 in illis diebus aduenit iohannes baptizator praedicans in desertis iudaeae

2 et dicens penitemini atpropin · Fol. 48. quauit enim regnum caelorū

3 hic est enim qui dictus est per eseiam profetam dicentem uox clamantis in eremos parata uiam dōm · 4 ipse autem iohannes habuit · uestitum de pilis camelili et zonam loream circa spinā suam cibus autem illis · fuit lucustae et mel siluestre ·

5 Tunc conueniebant ad illum tota hierosolima · et tota iudaea · et omnis regio iordanis · 6 et baptizabantur in iordane et eo confidentes peccata sua 7 cum uideret autem multos ex farisaeis et saduceis uenientes · at baptismū suum dixit illis progeniens uiperarum quis ostendit uiperarum uobis · fugere a futura ira 8 facite itaque fructum dignum · paenitentiae 9 et non putaueritis intra uos dicere patrem habemus abraham dico autem uobis quia potens est deus de lapidibus istis · excitare filios abrahamae · 10 iam autem saecuris ad radicem · malorum posita est · omnis igitur · arbor · non faciens fructum

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secundum (pro secundum) sine correctione est.

17. Jeremiam Fleck.

18. plorantis m. 2.

plorantes Fleck.

20. MS. uade, Tisch. abi.

22. somnum MS. dominum Fleck.

MS. 1n; forsā corr. m. p.

III. 3. In eremos s paene deleta est.

4. luc. in lucustae et

siluestre rescripsit m. 2.

7. progeniens MS., progenies Fleck.

8. dignum om. Fleck.

9. In intra in- est a m. 2, in rasura. dī pro dō MS.

Signatura, quae dicitur, xxxviii ad calcem paginae fuit a manu dextra. Uide numeros in pagina, quae nunc est, aduersa, quasi in imagine redditos.

[Folium perditum est a iii. 10 ad iv. 2, primum sc. quaternionis vii ut liber nunc est, sed xxxix ut olim fuit.]

abolo <sup>2</sup>et cum ieiunasset · qua **Fol. 49.**  
 draginta diebus et quadragin  
 ta noctibus · postea esuriit · <sup>3</sup>et  
 accessit ad illum ille qui temptat  
 et dixit si filius dī es ut lapides is  
 tī panes fiant · <sup>4</sup>ille autem res ·  
 pondens · dixit · scriptum est nō  
 in pane solo uiuit homo <sup>5</sup>tunc  
 adsumpsit illum · diabolus in ci  
 uftatem sanctam et statuit il  
 lum super · fastigium templi <sup>6</sup>et  
 dicit illis filius dī es · mitte te de ·  
 orsum scriptum est enim quia  
 angelis suis mandauit de te ut su ·  
 per manus te tollant ne forte of **Fol. 49 b.**  
 fendat ad lapidem tuum <sup>7</sup>dixit  
 illi hī iterum scriptum est non  
 temptabis dōm dñm tuum · <sup>8</sup>itef ·  
 adsumpsit illum diabolus · in mō  
 tem altum nimis et ostendit illi ·  
 omnia regna huius mundi et cla  
 ritatem illorum <sup>9</sup>et dixit illi haec  
 omnia tibi dabo si prostratus a  
 doraueris me ·  
<sup>10</sup>Tunc dicit illi hī uadesatanas · scrip  
 tum est dōm · dñm · tuum adorabis ·  
 et illi soli seruiēs · <sup>11</sup>tunc disces  
 sit diabolus · et ecce angeli ac

IV. 6. s deleta est in illis.  
 atramentum periit.

10. In illis s uidetur deleta ; sed per totam facne paginam

**Fol. 50.** cesserunt · et ministrabant ei ·  
<sup>12</sup>cum audisset autem quia tra-  
ditus est iohannes · secessit  
in galilaeam <sup>13</sup>et relictā naza-  
ra uenit et habitauit capharna-  
um maritimam in finibus · za-  
bylon et nephthalim <sup>14</sup>ut implere-  
tur quod dictum est per eseiam  
profetam dicentem <sup>15</sup>paterra za-  
bulon et terra nephthalim uia m-  
aris trans iordanen · galilaea  
gentium. <sup>16</sup>pleps sedens in tene-  
bris uidit lumen magnum qui se-  
debant in umbra mortis lumen ·  
**Fol. 50 b.** hortum est eis · <sup>17</sup>exinde enim  
coepit hī<sup>r</sup> praedicare et dicerem  
quia adpropinquauit regnum  
caelorum · <sup>18</sup>cum praeteriret  
autem iusta mare galilaeae ui-  
dit duos fratres simonem qui  
dicitur petrus et andream  
fratrem eius mittentem reti-  
am · in mare fuerunt enim pis-  
catores <sup>19</sup>et dicit illis uenite  
post me et · faciam uos ut sitis pis-  
catores hominum <sup>20</sup>et conti-  
nuo relictis retibus secuti sunt  
eum · <sup>21</sup>et progressus inde ·

uidet alios duos fratres · iacobū **Fol. 51.**  
Zebdei et iohannen fratrem ei  
ius in nauī cum zebdeo patre suo  
componentes retia sua · et uoca-  
uit illos <sup>22</sup>illi autem remiserunt  
nauem et patrem et secuti sunt  
eum <sup>23</sup>et circuibat totam galilae  
dicens docens in sinagogis eo-  
rum et praedicans euangeliū  
regni et curans omnem uale-  
tudinem et omnem imbecillita-  
tem · in populo · <sup>24</sup>et abit opinio eius ·  
in totam syriam et optulerunt  
illi omnes · male habentes uariis ·  
languoribus et cruciatibus et de **Fol. 51 b.**  
moniacos et paralyticos <sup>25</sup>et secuti  
sunt eum populo multi a galilea  
et decapioli et hierosolimīs · et iu-  
daea · et trans iordanaēn ·  
V. <sup>1</sup>cum uidisset autem populum as-  
cendit in montem · et cum con-  
sedisset accesserunt ad eum ·  
discentes eius · <sup>2</sup>et aperuit os suū  
et docebat illos dicens ·  
<sup>3</sup>Baeti pauperes spiritu quoni-  
am ipsorum est regnum caelo-  
rum <sup>4</sup>baeti mites qui ipsi heredi-  
tabunt terram · <sup>4</sup>baeti plangē

18. In andream n *perlineata est a m. p. uel m. 2.* mittentes recte uoluit m. 2. piscatores MS.,  
pescatores Fleck. 21. Zebdei et mox zebdeo MS.: Zebedei et Zebedeo Fleck. 23. totam  
om. Fleck. galilae non expletum est. 25. populo m. p. populi corr. m. 2 uel m. p. iordanen  
uoluit corrector, expunctis a et e. V. 3. Beati m. 2. sed u. 4 nihil correxit. 4. quia  
m. 2 uel m. p. 5. m. p. forsān baeti. Deinde plangētes MS., sunt. angentes Fleck.

**Fol. 52.** tes quia ipsi consolabuntur · <sup>6</sup>bae  
ati sitiētes et esurientes · iustiti  
am quia ipsi saturabuntur · <sup>7</sup>baea  
ti misericordes · quia ipsi miseri  
cordiam · insequitur ·

<sup>8</sup>Baeti mundi corde quoniam ipsi  
dōm · uidebunt ·

<sup>9</sup>Baēati patifici quoniam ipsi fili dī  
uocabuntur ·

<sup>10</sup>Baeti qui persecutione passi sunt  
causa iustitiae quoniam ipsorū  
est regnum caelorum ·

<sup>11</sup>Beati eritis cum persecuti uos fue  
rint et maledixerint et dixerint ·

**Fol. 52 b.** aduersus uos omne nequam  
propter · iustitiam · <sup>12</sup>gaudete et  
exultate quoniam merces ues  
tra multa est in caelo sic enim  
persecuti sunt profetas qui an  
te uos fuerunt · fratres eorum ·

<sup>13</sup>Uos estis sal terrae si autem sal  
infatuatum fuerit in quo falli  
etur terra ad nihil ualet nisi pro  
ici foras et conculcari ab homi  
nibus <sup>14</sup>uos estis lumen mun  
dī non potest ciuitas abscondi  
super montem constituta <sup>15</sup>ne  
quae accendunt lucernam · et

ponunt eam sub modio set super **Fol. 53.**

candelabrum et lucet omnibus  
eis · qui in domo sunt · <sup>16</sup>sic luceat lu  
men uestrum coram hominib ·  
ut uideant bona opera uestra ·

et clarificent patrem uestrem  
uestrum qui in caelis est · <sup>17</sup>noli  
te putare quoniam · ueni solue  
re legem · aut profetas · non ueni

dissoluere set implere <sup>18</sup>amen  
enim dico uobis · quoadusque  
transeat caelum et terra · loca  
unum · aut unus apex · non trans  
sibit a lege quoadusque omnia fiant ·

<sup>19</sup>qui ergo soluerit unum · ex man **Fol. 53 b.**

datis istis minimis et sic docue  
rit homines minimus uocabitur  
in regno caelorum qui autem  
fecerit et sic docuerit magnus ·  
magnus uocatur in regno cae  
lorum · <sup>20</sup>dico enim uobis quoni  
am si non abundauerit iustitia  
nequae plus quam scribarum  
et farisaeorum non introibitis  
in regnum caelorum <sup>21</sup>audistis  
quoniam dictum est antiquis n̄  
occides · qui autem occiderit  
reus erit in iudicio · <sup>22</sup>ego autē

6. Hic ut 7, 9, 10 codex habet baeti: Fleck. Beati.

8. Nihil correctum est; sed uers.

11 uoluit, ut uidetur, m. p. mutare Beati in Baeti.

16. uestrum m. 2 ad finem lineae sed

proximum uerbum non deleuit.

20. Fleck. dico recte. Tisch. dixi. Pro nequae correxit

m. 3 uestra. Fleck. 'negiae n(v) esiae (sic).'

21. n̄ = non; Fleck. ne.

**Fol. 54.** dico uobis · quia omnis qui pasci  
tur fratri suo sine causa reus eri ·  
in iudicio qui autem dixerit fra  
tri suo <sup>23</sup>raca reus erit consilio ·  
qui autem dixerit fatoe reus  
erit in gehenna ignis · <sup>23</sup>si ergo  
optuleris munus tuum ad altare  
et illic commemoratus fueris ·  
quia frater tuus · habet aliquit  
aduersus te <sup>24</sup>relinque illic mu  
nus tuum ante altare et ua  
de prius · reconciliare fratri tu ·  
et tunc ueni offer munus tuum ·  
<sup>25</sup>esto beniuolus aduersario tuo

**Fol. 54 b.** cito dum es in uia cum eo ne for  
te te tradat aduersarius iudici ·  
et iudex ministro et in carcarē ·  
mittaris · <sup>26</sup>amen dico tibi non  
exibit inde donique reddas no  
bissimum quadrantem · <sup>27</sup>au  
distis quoniam dictum est · non  
moechaberis · <sup>28</sup>ego autem dico  
uobis · quia omnis qui uidet muli  
erem · ad concupiscendum ean  
sam moechatus est · eam in cor  
de tuo · <sup>29</sup>si autem oculos tuos  
dexter scandaliziat te · exime  
illum · et abrode apste exredist

tibi ut sicreat unum · membris tu **Fol. 55.**  
is et non tutum corpus tuum in  
gehenna · <sup>30</sup>et si dextera tua scā  
daliziat te abscede illam et abi  
ice aliqne expedit tibi ut pereat  
uinum ex membris tuis et nō  
<sup>30</sup>tum corpus tuum in gehenna ·  
<sup>31</sup>dictum est autem quicū  
que dimiserit uxorem suam  
det illi repudium · <sup>32</sup>ego putem  
dico uobis quicumque dimise  
rit uxorem suam · praeter cau  
sam fornicationis facit uxor  
rem cāpi mechari <sup>33</sup>iterum audis · · ·  
quoniam hictum est non per **Fol. 55 b.**  
iurabis reddis autem dōm<sup>o</sup> · ius  
iurandum tum <sup>34</sup>ego autem dico  
uobis non iurare in totum ne  
que in caelum quoniam thro  
nus dī est <sup>35</sup>neque in terram quo  
niam subpedaneum est pedum  
eius neque in hierosolima quo  
niam ciuitast magni regis · <sup>36</sup>neq ·  
in capite iuraueris · quoniam non po  
tes facere capillum unum albū  
aut nigrum · <sup>37</sup>sit autem sermo ·  
uester · est · est · non · non · quod  
autem amplius hoc a malo · est ·

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22. pasci|tur MS., irascitur corr. m. 3, iascitur Fleck. In raca r rescripta est a m. 3, fuit forsān paca. 24. ueni offer m. p., sed -fer est in rasura. m. 3 superscripsit -es, ut esset uenies (uel ueniens) offer. 27. au|distis m. p., sed i deleta est. 28. m. p. ean et sam; m. 2 correxit eam iam ad finem uersus. suo corr. m. 3. 29. exredist debebat esse expedit, sed s tantum perlineata est. Quae sequuntur legi debebant fere sic ut pereat unum ex membris tuis et non totum corpus tuum eat in g.: sed nil nisi totum correxit m. 2. 30. uinum m. p., unum m. 2. Deinde in totum tot- a m. 2 est, scriptum in rasura. Totum uersum 30 om. Fleck. 32. putem m. p., autem corr. m. 3. In capi expunctio a m. 2 est nisi forte a m. p. 33. hictum MS., dictum Fleck. reddis m. p., m. 3 corr. reddes. Linea sequenti tum pro tuum est. 35. In eius, -ius est a m. 2 in rasura. Pro in quod sequitur habet m. 3 per. Fleck. ciuitas; sed ciuitast = ciuitas est. Post regis add. est m. 3. 36. Post capite add. tuo m. 2 uel forsān 1: Fleck. in textu ponit. 37. Ad calcem paginae, lineola est super est.

**Fol. 56.** <sup>38</sup> audistis quia dictum est oculus ·  
pro oculo dentem pro dentem ·  
<sup>39</sup> ego autem dico uobis · non resiste  
re aduersus nequam · nequam set  
qui te expalmauerit in maxillam  
tuam · conuerte illi et aterram ·  
<sup>40</sup> et ei qui uult te tuum iudicium ex  
periri et tunicam tuam auferre  
dimitte illi et uestimentum · <sup>41</sup> et qui  
angariauerit te mille passus ·  
uade cum eo athuc · alia duo · <sup>42</sup> om  
ni poscenti te da · et ab eo qui uolu  
erit mutuari ne auersatus fueris ·  
<sup>43</sup> Audistis quia dictum est diliges  
proximū

**Fol. 56 b.** ubi et odibis inimicum tibi · <sup>44</sup> ego  
autem dico uobis · diligite inimicos  
uestros · et orate pro eis qui uos per  
secuntur · <sup>45</sup> ut sitis filii patris uestri ·  
qui in caelis quoniam solem suū  
oriri facit super malos et boqūnos ·  
et fuit super iuseos · et iniustos <sup>46</sup> si  
enim dilexeritis eos qui uos diligunt  
quam mercedem habebitis · non  
ne et publicani sic faciunt · <sup>48</sup> eritis  
itaq · uos · perfecti quomodo pater  
uester qui in caelis perfectus est  
VI. <sup>1</sup> obseruate non facere elemosinā  
uestram coram hominibus ut ui

**Fol. 57.** deamini ab eis si quo minus mer  
cedem non habetis aput patrem  
uestrum · qui in caelis · <sup>2</sup> cum factis  
igitur · elemosinam noli bucina  
re ante te quomodo hypocritae  
faciunt in uicis et synagogis ·  
ut clarificentur ab hominibus ·  
amen dico uobis · consecuti ·  
sunt mercedem suam <sup>3</sup> te autē  
facientem elemosinam nesciat  
sinistra tua · <sup>ha</sup> <sup>4</sup> ut sic elemosina tua  
in abscondito et pater tuus qui ui  
det in abscondito reddet tibi <sup>5</sup> et  
cum adoras · non erit sicut hypo  
critae

quid faciat dextra tua · <sup>hv</sup> ·  
quoniam amant stare in sinago **Fol. 57 b.**  
gis et angulis plathearum et stan  
tes adorant ut uideantur homi  
nibus · amen dico uobis consecu  
ti sunt mercedem suam <sup>6</sup> uos autē  
cum adoraueritis introite cubicu  
lum uestrum · et cludentes oste  
um adorate patrem uestrum in  
absconsodito et pater uester  
qui uidet in abscondito reddet  
uobis · <sup>7</sup> cum adoratis autem  
nolite multiloqui esse sicut ethi  
nici arbitrantur enim quia in mul  
tiloquio suo exaudientur · <sup>8</sup> no

39. aterram *m. p.*, alteram *corr. m. 2.* 40. tuum *debet esse tecum.* 42. ab eo *om. Fleck.*  
43. *ex ubi effecit tibi m. 3.* 45. *Post caelis add. est (ut supra u. 35) m. 3. In boquos*  
*qu- et expunctum et perlineatum est. pluit Fleck. pro fuit, sed super iuseos cum codice edit.*  
VI. 1. *habebitis m. 2. Post caelis add. est m. 3 ut supra.* 2. *quomodo MS., quando Fleck.*  
3. *ha. refert ad hu. quod infra scriptum est a m. p. uel 2.* 5. *ad- in adoras deletum est, et*  
*o a m. 3 pro d? (non pro n ut uult Tisch.) uel simpliciter rescripta.* 6. *ad- crasum est ut*  
*sit oraueritis. In absconsodito -so- perlineatum est forsitan a m. p. In apographo, ut uidetur,*  
*m. p. habuit absconso et corrector uoluit abscondito.* 7. *ethnici MS., ethnici Fleck.*

**Fol. 58.** lite ergo simulare illis scit enim pater uester uester · quit uobis necessarium sit priusquam poscatis illum · <sup>9</sup> Sic itaq · uos adorete ·

Pater noster qui · · · in caelis sanctificetur nomen tuum · <sup>10</sup> ueniad regnum tuum · fiat uoluntas tua · in caelo et in terra · <sup>11</sup> panem nostrum cottidianum da nobis · hodie <sup>12</sup> et remitte nobis · debita nostra · sicut et nos remittimus · de bitoribus nostris · <sup>13</sup> et ne passus fueris induci nos in temptationē set libera nos a malo quoniam est ·

**Fol. 58 b.** tibi uirtus in saecula saeculorū

<sup>14</sup> Si enim remiseritis hominibus · de  
licta ipsorum remittet uobis et pater uester qui in caelis <sup>15</sup> si autem non remiseritis · hominibus neque pater uester · remittet uobis · uestra delicta · <sup>16</sup> cum autem ieiunaueritis · nolite esse sicut · ut hypocrite tristes · exterminant enim faciem suam ut appareant hominibus · ieiunantes · amen dico uobis consecuti consecuti sunt mercedem suam · <sup>17</sup> uos autem ieiunantes

unguitae capita uestra et faciem **Fol. 59.**

lauate <sup>18</sup> ut non uideamini eiunantes hominibus · set patri uestro qui in abcondito est et pater uester qui uidet in abscondito red det uobis palam · <sup>19</sup> nolite uobis cōdere thensuros · super terrā ubi tinia et comestura exterminant · et ubi fures effodiunt et furantur <sup>20</sup> thensaurizate autem uobis · thensuros in caelo ubi neque tinia neque comestura exterminat et ubi fures non effodiunt <sup>21</sup> ubi non fuerit ubi thē Saurus tuus · illic erit et cor tuū **Fol. 59 b.**

<sup>22</sup> lucerna corrupta est oculus tuus · si ergo oculus tuus simplex fuerit totum corpus tuum lucidum erit <sup>23</sup> si uero oculus tuus nequam fuerit titum corruptum tenebrosū erit si ergo lumen quod in te est tenebrosū · fuerit tenebrae quātae · <sup>24</sup> ne potest duobus dominis seruire aut enim unum · odiit et alterum diliget aut alterum sustinebit · et alterum contempnet · non potestis dōm · seruire et mamonae · <sup>25</sup> propte

9. ad- in adorate erasum est. Tisch. conicit hic post qui erasum esse et uerisimile uidetur. Fleck. perperam es. Post caelis add. est m. 3. 13. Ante -a finalem uerbi saecula m. p. incepit g scribere, sed ipsa perlineauit. 14. Post caelis add. est m. 3 ut supra. 16. hyocrite primo fuit. 18. Sic MS., non ieiunantes. Deinde abcondito m. p., sed m. 2 corr. s pro i. 21. non deletum est et ubi post fuerit. Debat esse ubi enim fuerit. 23. titum corruptum m. p., m. 2 corr. totum corpus tum (sc. tuum, cf. supra V. 33). 24. ne m. p., m. 2 corr. nemo. odiit m. p., odiet m. 2. Ad initium lineae sust erasum est.

**Fol. 60.** rea dico uobis ne solliciti sitis in anima uestra · quid edatis aut cor pori quit indnatis · nonne a nima plus est quam esca · et corpus indumento <sup>26</sup> intuemini uola tilia caeli quoniam non <sup>seminant</sup> . . neque metuunt neq · colligunt in horrea · et pater uester cae lestis a<sup>lit</sup> illa · non ergo uos plu rimum discatis ab eis · <sup>27</sup> quis autē uestrum potest adicere ad aeta tem suam cubitum unum <sup>28</sup> de ues titu solliciti estis intuemini lilia agri quemodo crescunt non la **Fol. 60 b.** borant neque ueniunt · <sup>29</sup> dico au tem uobis quante salomon in omni claritate sua ita amictus est quomo unum ex his · <sup>30</sup> si er go fenum agri quod est hodie et crastino clibanum mittitur dī sic circumtegit quantu magis · nos modice fides · <sup>31</sup> nolite itaq · cogitare dicentes quid sedemus · aut quit bibemus aut quit ues tiemur · <sup>32</sup> haec enim nationes quaerunt scit enim pater uester uester quoniam horum omni um indigetis · <sup>33</sup> quaerite primo ·

regnum et iustitiam dī et omnia **Fol. 61.** haec apponuntur uobis · <sup>34</sup> nolite igtaq · cogitare in crastinum cras tinus enim ipse cogitabit sibi suf ficit dic malitia sua VII. <sup>1</sup> nolite [iudi care ne iudicemini · <sup>2</sup> quicumque enim iudicio iudicaueritis iudi camini · et in qua mensura men ti fueritis · metietur uobis · <sup>3</sup> quid autem uides stipulam in ocu los fratris tui trauem autem in oculo tuo non intelleges · <sup>4</sup> quo modo dicis fratri tuo sine aufe ram stipulam de oculo tuo et · ecce trabes in oculo tuo est · <sup>5</sup> hy **Fol. 61 b.** pocrita expellere primo trabē de oculo tuo et tunc uidebis eice re stipulam de oculo fratris tui <sup>6</sup> Ne dederitis · sanctum canibus · neque neque miseritis marga ritas uestras · ante porcos · ne for te inculcent eas pedibus · suis et conuersi elidant uos · <sup>7</sup> Petite et dabitur uobis · quaerite et inuenietis · pulsate et aperietur uobis · <sup>8</sup> omnis enim qui petit acci pit et qui quaerit inuenit et pul santi aperietur <sup>9</sup> aut quis est ex

25. in erasum est : pro anima uestra Fleck. indnatis m. p., sed m. 2 n in u mutauit. 26. In seminant, -emin- est in rasura a m. 2. Linea sequenti et erasum uidetur. metuunt MS. -lit in alit m. 2 in rasura. 28. quemodo m. p., quomodo m. 2. la | borant, fuit primo, ha | borant. 29. quante MS. pro quia nec : sed quomodo corr. m. 2. 30. In crastino t et o deletae sunt, ut sit cras in clibanum. quanto corr. m. 2. 31. In sedemus s deleta est, ut sit edemus. 32. uester secundo loco deletum est. 34. g expuncta est, ut sit itaque. dic m. p., dici m. 2 ; diem Fleck. VII. 2. quocumque m. 2. 3. s in oculos erasa est. trabem Fleck. 4. tuo ultimum om. Fleck. 5. ejicere Fleck. 6. neque deletum uidetur. in-erasum uidetur. 8. accipiet Fleck.



**Fol. 62.** uobis . homo quem si petierit filius eius panem lapidem porrigat illi <sup>10</sup> aut si piscem posttulauerit . serpentem illi porrigat . <sup>11</sup> si ergo uos cum sitis nequam scitis bona data . dare filis uestris . dabit bona poscentibus eum omnia . <sup>12</sup> omnia ergo quaecumque uolueritis ut fiant uobis homines bona ita et uos facite illis . haec est enim lex et profetas . <sup>13</sup> introiite per angustam portam .  
 O . quia data et spatiosa uia est . quae ducit ad interitum et multi sunt .  
**Fol. 62 b.** qui inuolant per eam <sup>14</sup> quae angustata et arcta uia est quae ducit ad uitam . et pauci sunt qui eam inueniunt <sup>15</sup> caute ab seculo profetas . qui ueniunt ad uos . uestitum tum intrisecus autem sunt lupi rapaces . <sup>16</sup> ex fructibus eorum cognoscitis eos . numquam colligunt de spinis suis aut de tribus ficus <sup>17</sup> sic arbor omnis bonas bonis fructis facit . mala autem arbor . malos fructus facit <sup>18</sup> non potest arbor bona malos fructus facere queque arbor mala bonos fructus

facere <sup>19</sup> omnis arbor non facit **Fol. 63.** fructum bonum excedetur . et in igne mittitur . <sup>20</sup> ergo de fructibus eorum agnoscitis eos . <sup>21</sup> non omnis qui mihi dicit . domine domine introiit in regnum caelorum  
 sed . ii . qui facit uoluntatem . patris mei quo in caelis ipse introiit in regnum caelorum <sup>22</sup> multum mihi dicent in illa die domine domine nonne tuo nomine profeta uimus et nomine tuo demonia exclusimus et tuo nomine uirtutes magnas fecimus . <sup>23</sup> et tunc dicam illis . numquam uos cognouistis .  
**Fol. 63 b.** ui recidite a me quisperamini iniquitatem .

<sup>24</sup> Omnis qui audit uerba mea . et fecit ea simulabo illum uiro sapienti qui aedificauit domum suam . super petram <sup>25</sup> descendit pluuia ad uenerunt flumina . uenerunt uenit et inpegerunt in domum illam et non cecidit fundata enim fuit super petram . <sup>26</sup> et omnis qui audit uerba mea et non facit ea simulabo illi uiro stulto qui aedificauit domum suam super harenam .

x[1]

10. posttulauerit *Fleck.*11. O *erasa est; om. Fleck. Postea lata pro data m. 3. intro-*  
 eant *m. 2.* 15. caute *m. 2, et ab seculo perlineato et ultimis litteris erasis et deletis super-*  
 scripsit *seudo. onium m. 2 pro tum.* 16. tribus *m. p., triblis ut uidetur m. 2.* 17. *m.*  
 2 *corr. faciet. Fleck. bonis fructus faciet.* 18. bona malos *scripsit m. 2. bona def. a m. p.*queque *m. p., neque corrector; Deinde a in bonos bis perlineata est.* 19. faciens *m. 2 et*delet *ne lineae seq. ignem Fleck.* 21. ii *MS., debet esse is. qui m. 2.* 22. uirtutes *corr.*  
*m. 2.* 23. s *deleta est sed o non addita. -in ad finem lineae paene erasum est. Fleck. qui*operamini iniquitatem. 25. uenit *pro uenti MS.* 26. illū *m. 2.*

**Fol. 64.** <sup>27</sup> descendit pluuiā aduenerunt flumina · uenerunt uenti et in pegerunt in domum illam · et corruit et facta est ruina eius magna · <sup>28</sup> et factum est cum · consumasset hī sermones istos admirabantur populi doctrinā eius · <sup>29</sup> fuit enim · dicens illos quasi potestatem habens non quasi farsaei et scribae eorum · VIII. <sup>1</sup> et descendentem de montem saecuti sunt eum · populi multi <sup>2</sup> et ecce lebrosus introiuit adorans eum et dicens dōm<sup>o</sup> si uolueris ·

**Fol. 64 b.** potes me emundare <sup>3</sup> et extendit manum et tetigit eum dicens · emundare · et continuo emū data esūnt lebra eius <sup>4</sup> et dixit illi hīs uide ne cui dixeris set uade et demonstra tae sacerdoti · et offer donum quod iussit moyses in testimonium eis · <sup>5</sup> posthaec autem accessit ad eum quidam centurio obsecrans eum <sup>6</sup> ei dicens puer meus · iacet domu mea paralyticus grauiter · poenas dans · <sup>7</sup> dicit illi ego ueniam et turabo illum · <sup>8</sup> respondit illi centurio

et dixit dōm<sup>o</sup> non sum idoneus **Fol. 65.**  
ut tectum meum introeas set tantum dic uerbi et curabitur ·  
<sup>9</sup> nam et ego homo sum sub potestate constitutus habens sub · me milites et dico huic uade et uadit et ali ueni · et uenit et seruo meo fac hoc et facit · <sup>10</sup> cum autem disset autem hī admiratus est et dixit eis qui se sequebantur in nullo tantam fidem · in ueni in israhel · <sup>11</sup> dicit autem uobis quoniam multi ali ab oriente et occidente uenient et recumbent cum abraham et isac **Fol. 65 b.**  
et iacob · in regnum caelorum <sup>12</sup> filii autem regni exierunt in tenebras exteriores illic erit oratio et stridor<sup>or</sup> dentium · <sup>13</sup> et dixit hī centurionem uade · sicut credidisti fiat tibi · et curatus est puer in illa hora · <sup>14</sup> et cum uenisset hī in domum petri uidit socrum eius iacentem febricitantem <sup>15</sup> et tetigit manum eius · et dimisit eam febris · et surrexit et ministravit illi · C  
<sup>16</sup> Cum serum autem factum esset

<sup>29</sup>. docens m. 2. VIII. 1. Om. Fleck. de montem et eum populi multi.  
<sup>3</sup>. Corrector uoluit est. 6. et dicens Fleck. 7. curabo Fleck.  
uerbo corr. ut uidetur m. 2. 10. -tem erasum est, ut sit audisset.

2. mundare Fleck.  
8. et tantum Fleck.  
12. ploratio m. 2,

**Fol. 66.** Opluterunt illi demoniacos · multos et expellebat illa uerbo · et omnes qui malae habebant curabat <sup>17</sup> ut inpleretur · quod dictum est per esaiam profetam dicentem ipse infirmitates nostras accipit et languores · portauit

<sup>18</sup>Cum uidisset autem h<sup>is</sup> quia turbae multae circa eum sunt · uisse ire trans mare <sup>19</sup> et accessit unus ex turbas et dixit illi magister sequar te quocumque ieris ·

<sup>20</sup>Dicit illi · h<sup>is</sup> uolpes cubacula habent · et uolatilia caeaeli deuorsoria ·

**Fol. 66 b.** filius autem hominis · non habet ubi caput inclinet <sup>21</sup> alius autem ex isgentibus eius · dixit dōm<sup>o</sup> · permittite mihi primū ire et sepelire patrem meum · <sup>22</sup> dicit illi · sequere me et remitte mortuos · sepelire mortuos suos · <sup>23</sup> et cum ascendisset nauem secuti sunt eum discipuli eius <sup>24</sup> et ecce motus magnus factus est in mari · ita ut nauis tegetetur · fluctibus · ipse autem dormiebat <sup>25</sup> et accesserunt et excitauerunt eum di

centes · dōm<sup>o</sup> · salua nos · peri **Fol. 67.**

mus · <sup>26</sup> et dixit illis · quam timidi · haestis · pusille fidei . . <sup>27</sup> tunc exporrexerit et corripuit et mare et facta est malacia magna · <sup>27</sup> homines autem admirati sunt dicentes quantus hic est quod et mare et uenti obaudientes ·

<sup>28</sup> et cum uenisset trans mare in regionem gerasinorum · occurrerunt illi duo demonia et de monumentis exeruites · seue nimis ita ut non posset quisquam transire per illam ·

**Fol. 67 b.** uiam · <sup>29</sup> et ecce clamauerunt dicentes

quit nobis et tibi fili dei quid huc uenisti ante tempus punire nos <sup>30</sup> fuit autem longe ab eis grex porcorum multorum pascentium <sup>31</sup> daemones autem obsecrabant eum dicentes · si expellis nos mitte nos in gregem porcorum <sup>32</sup> illi autem dixit illis · ite illi autem · cum exissent abierunt in porcos et ecce impetum fecit totus grex per praeceps · in mare et mortui sunt in aquis <sup>33</sup> illi autem qui pascebant fugerunt et

16. male uoluit corrector. 18. -e in uisse erasa est: corrector uoluit iussit sed non perfecit.  
20. b expuncta est ut sit habent. -ae- perlineatum est. 21. discentibus corr. m. 2. dicit Fleck.  
25. accese- a m. 2 est. -runt erasum est. 26. fidei correxit m. 2 et annotauit ha et ad  
calcem paginae tunc exporrexerit hs, cum in textu tunc expor- paene erasum esset. 28. demoni-  
niaci m. 2. 29. MS. ii uel simile aliquid: Fleck. it (?): Tisch. n. Debebat esse num-quid  
(non ut Tisch. numquit). 32. Ad initium illi m. p., ille m. 2.

Fol. 68. abierunt in ciuitatem et nuntiauerunt omnia et de his qui daemonizati erant <sup>84</sup> et ecce tota ciuitas · exiuit in obuiam illi · et cum uidissent eum obsecrauerunt ut se transferret a finibus eorum · IX. <sup>1</sup> et eum ascendisset nauem transfetauit et uenit in ciuitatem suam <sup>2</sup> et ecce oportulerunt illi paralyticum super lectum iacentem et cum uidisset hī<sup>r</sup> fidem illorum dixit paralytico bone animo esto filiole remittuntur tibi peccata · <sup>3</sup> et ecce quidam ex

Fol. 68 b. scribis apud se ipsi dixerunt hic blasphemus <sup>4</sup> et cum uidisset hī<sup>r</sup> cogitationes eorum dixit quare cogitatis nequam in cordibus uestris · <sup>5</sup> quid est enim facile uos dicere · remittuntur peccata tua · aut dicere surge et ambula <sup>6</sup> ut uideatis autem quoniam potestatem habet · filius hominis in terra dimitte peccata · tunc dicit paralytico · surge et tolle · lectum tuum · et uade in domum tuam · <sup>7</sup> et surrexit et abiit in domum suam <sup>8</sup> et cum uidissent turbe ti

muerunt · et clarificauerunt dñm Fol. 69. qui tantam potestatem dedit hominibus · <sup>9</sup> et cum transisset inde hī<sup>r</sup> uidit hominem sedentem in teloneo qui mattheus uocabatur · et dicit illi sequere me et surrexit et secutus est eū <sup>10</sup> et factum est cum recumberet in domum et ecce multi publicani et peccatores aduenientes recumbabant cum hī<sup>m</sup> et discipulis eius · <sup>11</sup> quod cum uidissent farisaei dixerunt discipuli eius · quare cum publicanis et peccatoribus sedes · <sup>12</sup> hī<sup>r</sup> autem cum audisset dixit non est · opus sanis medicus · set male habentibus · <sup>13</sup> ite autem et dicite quid sit misericordiam uolo et non sacrificium · non enim iustos uocari set peccatores · <sup>14</sup> tunc accedunt ad eum discipuli iohannis dicentes quare nos et farisaei ieiunamus · multum · discipuli autem tui non ieiunant ·

<sup>15</sup> Et dixit illi hī<sup>r</sup> numquid possunt possunt filii sponsi lugere quam diu cum eis est sponsus · uenient ·

IX. 9. Matheus Fleck. 10. cum recumbe[ret m. p. ; cum ipse recū]beret uoluit m. 2, sed recum- lapsu non deleuit ; itaque Fleck. 'cum recum ipse recumberet (sic)' 11. Pharisaei Fleck. 'sedes - - (sic)' Fleck. est uero litura ex pagina aduersa. 13. et erasum est, sed dicite (i.e. discite) sine correctione est. ueni add. m. 2 et corr. uocare. Fleck. 'enim ueni ut iustos uocare.' set MS., et Tisch. 15. possunt sec. loco erasum. uenient erasum uidetur.

Fol. 70. autem . . . . . dies quando auferetur . ab eis sponsus . et tunc ieiunabunt <sup>16</sup> nemo autem inicit commissuram panni rudis in uestimentum uetus . tollit enī plenitudinem eius a uestimento et peior . scissura efficitur . <sup>17</sup> neque mittunt uinum nouum in utres ueteres . si quo minus rumpit uinum utres . et uinum perit et utres mittunt autē uinum nouum in utres novos et utraque seruantur . <sup>18</sup> haec cum loqueretur . ad eos ecce .

Fol. 70 b. quidam princeps uenitens . adorabant illum dicens filiam meam a modo mortua est . set ueni et inpone manum suam super eam et uiuet . <sup>19</sup> et surrexit et secutus est eum hī et discipuli eius . <sup>20</sup> et ecce mulier sanguinis fluxū habens annos . XII . accessit retro et tetigit uestimentum eius <sup>21</sup> dicebat enim ad se ipsam . et tetigero tantum uestimentum eius . saluab<sup>or</sup> . <sup>22</sup> ille autem uniuersus cum uidisset eam dixit . fide filia . fides tua te saluauit . et sana

ta est mulier ab illa hora . Fol. 71.

<sup>23</sup> Et cum uenisset hī in domum principis et uidisset symphoniachos . et turbas tumultuantes . <sup>24</sup> dixit discedite non enim mortua est puella set dormit . et inridebant eum . <sup>25</sup> et cum expulsa esset turba uenit et tenuit manū eius . et <sup>26</sup> surrexit puella <sup>26</sup> et exiuit fama ista in totam terram illam .

<sup>27</sup> Et cum praeteriret inde hī secuti sunt duo caeci eam clamantes . miserere nostri fili dauid . <sup>28</sup> et uenit in domum et accesserunt ad illum caeci et dixit illis hī . creditis

Fol. 71 b. quia possim hoc facere dicunt illi . ita dōm<sup>o</sup> . <sup>29</sup> tunc . tetigit oculos eorum dicens secundum fidem uestram . fiat uobis . <sup>30</sup> et aperti sunt oculi eorum . et comminatus est eis hī dicens . uidete nemo sciat .

<sup>31</sup> illi autem exierunt et diffamauerunt illum in tota terra illa .

<sup>32</sup> Cum exissent autem illi ecce optulerunt ei <sup>32</sup> homine<sup>m</sup> mutum daemomicum . <sup>33</sup> et cum exclusum esset daemonium locutus est mores et admiratae sunt turbae di

[XII.]

16. inicit Fleck. 17. nouum Fleck. 18. ueniens uoluit corrector, expuncta t. tuam corr. m. 2. uenit ut uidetur m. p., uiuet corrector. 20. annis m. 2 et Fleck. 21. -or in saluabor a m. 2 est. 22. uniuersus m. p., conuersus m. 2 et Fleck. fides m. 2: quid fuit prius non liquet. 25. su- rescriptum est a m. 2. po., ut uidetur, fuerat. 27. Forsan corrector uoluit eum, sed expunxit solum. 28. possum Fleck. 32. ho- et -m finalis a manu 2 sunt.

**Fol. 72.** centes · numquamne sic appa  
ruit in israel · <sup>35</sup> et circuibat  
hī<sup>r</sup> ciuitates omnes se castella ·  
docens in sinagogis eorum et  
praedicans euangelium reg  
ni et curans omnem ualetudi  
nem · et omnem imbecillitatē  
· <sup>36</sup> cum uidisset autem turbas ·  
commotus est propter eos · quo  
niam fuiturunt uexati et abie<sup>cti</sup>  
ei quaestiones non habentes pas  
torem ·

<sup>37</sup> Tunc dixit discipulis suis · messis ·  
quidem · multa operam autem pauci ·

**Fol. 72 b.** <sup>38</sup> rogate itaque dominum mes  
sis ut mittat operarios in messē  
suam · X. <sup>1</sup> et conuocatis · XII dis  
cipulis suis dedit illis · potestatē  
expellendi spiritus immundus ·  
et curandi omnem ualetudinē  
et omnem infirmitatem · <sup>2</sup> XII ·  
autem apostolorum · nomina  
sunt · haec primus sim qui di  
citur petrus · et andreas · fra  
ter eius · <sup>3</sup> iacobus · zebdaei · et io  
hannes frater eius · filippus · et  
barthodomaeus · thomas · et mat  
thaeus · publicanus · iacobus alaei ·

et iebbaeus · <sup>4</sup> simon ebananaeus **Fol. 73.**  
et iudas schariotes qui eum tra  
didit <sup>5</sup> ista · XII · misit · hī<sup>r</sup> prae  
[cipiens  
eius et diciens · in uiam natio  
num nec ieritis · <sup>6a</sup> .....  
nes perditas · domus isdrahel <sup>7</sup> eū ·  
tes autem praedicatae dicentes  
quoniam · adpropinquauit reg  
num caelorum <sup>8</sup> infirmos cura  
te mortuos excitate lebrosos e  
mundate et daemonia expellite  
gratis accepistis gratis date <sup>9</sup> ne  
possederitis aurum aut argentū  
neque es in zonis · uestris <sup>10</sup> nec pe

<sup>6</sup> et in ciuitatem samaritanorum ne in  
troieritis · ite magis at oues per  
ditas · <sup>6b</sup> ·

ram in uia · neque duas tunicas · **Fol. 73 b.**  
neque calciamenta · neque uir  
gas · dignus est autem operarius  
esca sua <sup>11</sup> in quamcumque autem  
ciuitatem introieritis interro  
gate quis illic dignus est et illic ma  
nete quoadusque proficiscami  
ni · <sup>12</sup> cum introieritis autem in  
domum salutate domum <sup>13</sup> et si fu  
erit domus digna pax uestra ue  
niat super eam · si autem non  
fuerit digna pax uestra ad uos re  
uertatur · <sup>14</sup> et quicumque uos · non  
receperint · neque audierit ser

35. *Corrector 1 scripsit omnes in rasura et uoluit se in et corrigere.* 36. *Corr. fuerunt perlineato -it. -cti in abiecti a m. 2 est. Eadem omitti uoluit ei et correxit quasi oues.*  
37. *operari Fleck.* X. 2. *apostolorum Fleck.* 3. *Zebedaei Fleck.* iebbaeus *m. p.*  
(i. e. iebbaeus), iebdaeus *corr.*, Lebdaeus *Fleck.* 4. *ebananaeus m. p., cananeus m. 2,*  
*Chananaeus Fleck.* 5. *Corrector eis, u deleta. ite magis actio erasum est ut uidetur a corr. 1.*  
*Nota ha refert ad calcem paginae, hv.* 11. *dignus m. 2.*

**Fol. 74.** mones uestros . cum coeperitis proficisci extra domum aut ciuitatem excutite puluerem a pedibus . uestris .

<sup>15</sup> Amen dico uobis tolerabilius erit terrae sodome et gomore in die iudicii quam ciuitati illi <sup>16</sup> ecce ego mitto uos sicut oves in medium luporum estote prudentes sicut serpentes . et simplices ut columbae . <sup>17</sup> caute . ab hominibus .

[tradent enim . uos in consilia et in synagogis suis . flagellabunt uos . <sup>18</sup> et ante reges et magistratus . stabitin mea .

**Fol. 74 b.** causa . in testimonium . illis et nationibus <sup>19</sup> cum autem uos tradiderunt nolite cogitare quit loquamini <sup>20</sup> non enim uos estis qui loquimini . set spiritus patris uestri qui loquitur in uobis . <sup>21</sup> tradet autem frater fratrem ad mortem et pater filium . et insurgent sibi super parentes . et negabunt eos . <sup>22</sup> et eritis . odebiles omnibus propter nomen meum . qui autem sustinuerit usque . ad finem hic saluabitur <sup>23</sup> cum autem uos persecutur . in ista . ciuitatem fugite in al .

teram si autem et in alteram per **Fol. 75.** secuti uos fuerit fugite in alteram amen enim dico uobis . non consummabitis ciuitatem si israhel denique . ueniat filius hominis . <sup>24</sup> non est discipulus super magistrum . <sup>25</sup> sufficiat discipulo ut sit quomodo magister . eius . et . seruo quomodo domini . eius . si patrem familias dixerunt belzebubul quanto magis domesticos eius . <sup>26</sup> nolite ergo metuere eos . nihil est enim tectum quod non reuegetur . nec absconditum quod non cognoscetur <sup>27</sup> quod di

**Fol. 75 b.** co uobis in tenebris dicite in lumine et quod in aure auditis . praedicate in tectis . <sup>28</sup> et ne timueritis eos qui occidunt corpus . animam autem non possunt occidere magis autem metuit eum qui potest et animam . et corpus occidere in gehenna . <sup>29</sup> nonne duo passeres asse ueniunt et unus ex illis non cadet . in terram sine patre uestro . <sup>30</sup> set et capilli capitis uestri nonne omnes numerati sunt <sup>31</sup> nolite ergo metuere multis passa

14. coepetatis *Fleck.* 15 - me in sodome est a m. 2. 16. sicut columbae *Fleck.*  
 21. fratrem *Fleck.* 22. manibus m. p.?, omnibus m. 2. 23. doniq. m. 2. 25. magister  
 ejus *Fleck. recte; om. eius Tisch.* quomodo m. 2. dom<sup>o</sup> *MS. perperam pro dominus.* 26. et  
 cum m. p. ut uidetur, tectum m. 2. 28. metuite *Fleck.* 29. assi *Fleck.* 31. pas-  
 seribus *Fleck.*

**Fol. 76.** ribus pluris estis uos · <sup>32</sup>omnis igitur quicumque confessus fuerit in me coram hominibus et ego confitebor in ipso coram patre meo qui in caelis <sup>33</sup>qui autem me negauerit coram hominibus et ego negabo eum coram patre meo qui in caelis · <sup>34</sup>ne putaueritis quoniam pacem ueni mittere in terram · non ueni pacem mittere set gladium · <sup>35</sup>ueni enim diuidere hominem aduersus patrem suum et filiam aduersus matrem suam et sponsam aduersus socrum suam

**Fol. 76 b.** <sup>36</sup>et inimici hominis domestici eius · <sup>37</sup>qui amat matrem aut patrem · super me non est me dignus · et qui amat filium aut filiam · super me non est me dignus <sup>38</sup>et qui non accipit crucem suam et <sup>39</sup>qui tur · me non est meus discipulus <sup>39</sup>qui inuenerit animam suam · perdit illam · et qui perdidit animam suam propter me inueniet illam · <sup>40</sup>qui receperit uos me recipit et qui me recepit recipit eum qui me misit <sup>41</sup>qui recipit profetam in nomine profetae merce

dem profetae accipiet · et qui re **Fol. 77.** ceperit iustum in nomine iusti mercedem iusti accipiet <sup>42</sup>et qui potauerit unum ex minimis istis · calicem frigidae dummodo in nomine discipuli amen dico uobis · non peribit merces eius · **XI.**<sup>1</sup>et factum est cum perfecisset h<sup>1</sup> XII · discipulis suis · transtulit se ut praedicaret et doceret in ciuitatibus eorum <sup>2</sup>iohannes autem cum · audisset <sup>in</sup> carcere opera **✠**<sup>3</sup>misit ad eum discipulos suos dicens · tu es qui uenis · aut alium speramus · <sup>4</sup>et respondit h<sup>1</sup> et dixit **Fol. 77 b.** illis · euntes renuntiate iohannae · quae auditis · et uidetis <sup>5</sup>caeci uident et clodi ambulant et lebrosi emundantur · et surdi audiunt et mortui resurgunt <sup>6</sup>et felix erit qui non fuerit scandalizatus in me · <sup>7</sup>his autem abeuntibus · coepit · h<sup>1</sup> · dicere ad turbas · de iohanne · quid existis in euento agitari · <sup>8</sup>set quid existis uidere hominem mellib · uestitum · ecce qui mollia portant in domibus ·

38. se- in sequi a m. 2 est. ut uidetur m. p., in m. 2.

41. u in iusti super lineam, a m. forsan prima. Uoluit m. 2 iohanni ea, scripta i super a.

XI. 2. scandalizatus Fleck. 7. esertum Fleck. 8. mollib. m. 2.



**Fol. 78.** regum sunt <sup>9</sup> sed quid existis uide  
re profetam ita dico uobis . et plus  
profeta <sup>10</sup> hic de quo scriptum est ec  
ce ego mitto angelum ante fa  
ciem meam et praeparabit uiā  
meam ante me .

<sup>11</sup> Amen dico uobis . non exsurrexit  
in natis . mulierum . maior iohā  
ne baptidiatore qui autem mi  
nor est . in regno caelorum maior  
ille est <sup>12</sup> a diebus autem iohannis  
baptiziatoris usque modo regnū  
caelorum uim patitur . et qui uim  
faciunt diripiunt illut <sup>13</sup> omnes .

**Fol. 78 b.** enim profetae et lex usq . ad io  
hannem profetauerunt <sup>14</sup> et si uul  
tis . percipere ipse est helias quo  
uenturus est <sup>15</sup> qui habet aures  
audiat <sup>16</sup> cui autem simulabo nati  
onem istam . simili est pueris se  
dentibus . in foro qui atclamant  
aliis <sup>17</sup> dicentes . cantauimus tibi  
a uobis et non saltastis . planxi  
mus et lamentati non estis .  
<sup>18</sup> uenit enim iohannis . neq . man  
ducans . neque bibens dicunt  
daemonium habent <sup>19</sup> uenit fi  
lius hominis . manducans et bi

bens . dicunt ecce homo uerax . **Fol. 79.**  
et uinaria publicanorum ami  
cus et peccatorum et iustificata  
est sapientia ab omnibus filiis  
suis .

<sup>20</sup> Tunc coepit maledicere ciuitates  
in quibus factae fuerant pluri  
mae uirtutes eius quia longe e  
gerunt . penitentiam . <sup>21</sup> uae tibi  
chorazan et bessaida quoniā  
sy tyro et sidonae facte essent  
uirtus et quae factae sunt in  
uobis olim <sup>forsam</sup> in sacco et ci  
nere peniterent <sup>22</sup> uerum dico .  
uobis tyro et sidoni tolerabili **Fol. 79 b.**  
us erit in die iudicii . quam uobis  
<sup>23</sup> et tu cafarnaum ne quomodo in  
caelum elata es usq . ad inferos  
descendas . quia si sodomis fac  
tae essent uirtutes . quae factae  
sunt in te manerent usque in  
hodiernum . <sup>24</sup> uerum tamen  
dico quoniam tolerabilius erit .  
sodomae in die iudicii . quam uo  
bis . <sup>25</sup> in illo tempore respondit  
h<sup>i</sup> et dixit confiteor tibi pater do  
mine caeli et terrae qui abscon  
dis iusta a sapientibus et prudentib .

XLII

10. hic a m. 2 rescriptum est; fuerant ibi tres litterae. Postea hic praeparabit Fleck.  
13. Johannem Fleck. 17. Fleck. 'tibi a uobis (sic)': est uero tibia uobis. 18. habet  
corrector, n expuncta. 20. non ex longe uoluit corrigere m. 2, expunctis lo et ge, et lineola  
super n posita. 21. Choroazan Fleck. bessalda forsam MS. (solito errore) magis quam  
bessaida. uirtus et m. p., uirtutes m. 2. syryan? m. p., forsam m. 2. 22. uobis om. Fleck.  
23. quomodo in a m. 2 est: fuerant prius 5 uel 6 tantum litterae. 25. u in iusta paene  
erasa est, ut sit ista, sed abscondis- sine correctione est. Fleck. abscondisti ista quod certe uoluit  
corrector.

Fol. 80. et reuelasti ea paruolis · <sup>26</sup> ita pater mihi quoniam sic placitum factum est coram te <sup>27</sup> mihi omnia tradita sunt · a patre meo · et nemo agnoscit filium nisi pater · ha · cui uoluerit · filius reuelare · <sup>28</sup> uenite ad me omnes · qui laboratis et onerati estis et ego uos requiescere <sup>29</sup> tollite iugum meum super uos et discite a me quia mitis sum et humilis corde et inuenietis · requiem · animabuestris · <sup>30</sup> iugum enim meum bonum est et sarcinas leuis est ·  
neq. patrem quis agnoscit nisi filius.  
et. hv.

Fol. 80 b. XII. <sup>1</sup> in illo tempore abiit · hī sabbatis  
per segetem · discipuli autem eius esurierunt · uellere spicas · et manducare · <sup>2</sup> farisaei autem cum uidissent dixerunt · illi · ecce discipuli tui faciunt quod non licet facere · <sup>3</sup> ille autem dixit illis non legistis quid fecerit dauid cum esurisset et qui cum eo · <sup>4</sup> quomodo introiuit in domum dī et panem propositionis manducauit quod nō licuit illi manducare neq. eis qui cum et nisi tantum facere sacer ·

dotibus <sup>5</sup> aut numquit non legistis in legem quoniam sabbatis · sacerdotes in templo · sabbatum profanant · et rei non sunt <sup>6</sup> dico enim uobis quoniam maior templo est · hic <sup>7</sup> si autem intellexissetis · quit sit misericordiam uolo quam sacrificium nō condemnassetis · innocentes · <sup>8</sup> dōm<sup>a</sup> · enim est · sabbati filius hominis ·

<sup>9</sup> Et transgressus inde uenit in synagogam eorum · <sup>10</sup> et ecce illic homo manum habens aridam · et interrogauerunt · eum dicentes ·

Se licet sabbatis curare ut eum accusarent · <sup>11</sup> ille autem dixit illis · quis in uobis homo est · qui habet ouem et si ceciderit · sabbatis in foueam non teneat eam et excitet · <sup>12</sup> quanto ergo differt homo ioue igitur licet sabbatis · bene facere annon · <sup>13</sup> tum dicit illi homini extende manum tuam et extendit et facta est sana sicut altera · <sup>14</sup> et exiebunt farisaei et consilium acceperunt aduersus · illum ut eum perderent · <sup>15</sup> hīs autem cum cognouisset secus

Fol. 81.

Fol. 81 b.

<sup>27</sup>. filium nisi pater a m. 2 est: eadem notauit ha quod refert ad additamentum signo hu notatum. Fleck. in his lapsus est. <sup>30</sup>. Corrector uoluit sarcina. XII. 1. + et ceperunt m. 2 ante uellere; et coeperunt in textu Fleck. <sup>4</sup>. panes corrector (forsan m. p.) m expuncta. facere erasum est. <sup>10</sup>. se=si, ut=ut, ambo sine correctione. <sup>12</sup>. oue corrector, perlinaata i. <sup>13</sup>. sana corr. m. 2. <sup>14</sup>. et erasum est. <sup>15</sup>. ecessit Fleck. (pro secessit).

**Fol. 82.** Sit inde et secuti sunt eum mul-  
ti et curabat eos · <sup>16</sup> omnes autem  
quos curauit corripiebat ut eū  
non prouulgarent <sup>17</sup> ut implere  
tur quot dictum est per eseiam  
profetam dicentem · <sup>18</sup> ecce fili-  
us meus quem elegi dilectissi-  
mus · meus in que bene sensit a-  
nima mea · ponam spiritum me-  
um super eum et iudicium · gen-  
tibus nuntiabit <sup>19</sup> non contē-  
det neque clamauit neq · audi-  
et quis in plateis uocem eius <sup>20</sup> ha-  
rundinem quassatam non con-  
**Fol. 82 b.** fringet et lignum fumigans ·  
non collocauit deniq · exspec-  
tabat in contentione iudiciū  
<sup>21</sup> et in nomine eius · gentes cre-  
dent <sup>22</sup> tunc oblatus est illi dae-  
moniacus · caecus et surdus · et  
curauit eum · ut surdus loque-  
retur · et uideret <sup>23</sup> admiraban-  
tur · omnes turbae et dicebant  
numquit hic est filius dauid ·  
<sup>24</sup> farisaei autem · cum audissent  
dixerunt hic non excludit dae-  
monia · nisi in belzebul · princi-  
pem daemoniorum <sup>25</sup> cum ui-

dissent autem praesumptio-  
nes eorum dixit illis · **Fol. 83.**

Omne regnum diuisum ad-  
uersum se deferitur et om-  
nis ciuitas aut domus · dimissa  
aduersus se · non stabit · <sup>26</sup> si et  
satanas · satanan expellit in  
se diuisus est quomodo ergo  
abis regnum eius ·

<sup>27</sup> Si autem ego in beelzebus · expel-  
lo hic filii uestri in quo expellunt  
propterea iudices · erunt uestri ·

<sup>28</sup> si autem in spiritu dēi · expello  
daemonia nempe adcelerauit  
ad uos regnum dēi <sup>29</sup> aut quomo-  
**Fol. 83 b.** do potest quis introire quis in-  
troire in domum fortis et ua-  
sa eius diripere nisi prius ui-  
cat fortem et tunc uasa eius di-  
ripiet · <sup>30</sup> qui enim non est mecum  
aduersus me est et qui mecum  
non colligit <sup>31</sup> propterea dico uo-  
bis quoniam omne peccatum  
et blasfemia remittentur · ho-  
minibus spiritus autem · blas-  
femiae non remittetur · <sup>32</sup> et  
qui dixerit uerbum · aduersus  
filium hominis · remittetur illi ·

18. sp. Fleck. pro spiritum. 25. uisum corrector, expuncta -it-. aduersus uoluit corrector.  
deseritur corr. m. 2, et ciuitas linea sequenti, erasa menda ubi est -iuit-. 28. Post autem  
+ ego m. 3. dei plene, sed lineola superposita, et sic u. 29. 29. quis introire secundo loco  
erasum est. alligat Fleck. (pro uincat). 30. -nim erasum est. Fleck. et qui non. + dispargit  
m. 2 quod Fleck. in textum ponit.

**Fol. 84.** qui autem dixerit · aduersus spiritum sanctum non remittetur · illi neque · in isto saeculo neque in futuro <sup>33</sup> aut facite arborem bonam et fructum eius bonum aut facite arborem malam et fructum eius malum de fructu enim arbore dinoscitur · <sup>34</sup> progeniens uiperarum quomodo potest bona loqui cum sitis nequam de abundantia enim cordis os emittit · <sup>35</sup> bonus homo de bono thesauro emittit bona ·

**Fol. 84 b.** et nequam homo de nequa thesauro emittit nequam · <sup>36</sup> dico autem uobis · quoniam omne uerbum uacuum quod locuti fuerint homines reddent pro eo rationem in die iudicii · <sup>37</sup> de sermonibus autem tuis iustificaueris · et de sermonibus tuis · condemnaueris · <sup>38</sup> tunc res ponderunt illi quidam de scribis et farisaei dicentes · magister uolumus a te signum uidere · <sup>39</sup> ille autem respondit · et dixit illis · progenies nequam et adul-

tera signum quaepit et signum non dabitur illi · nisi signum ionae profetae <sup>40</sup> quomodo enim fuit iona · in uentre tres ceti tribus diebus et tribus noctibus · itaque et filius hominibus tribus diebus et tribus noctibus · in corde terrae <sup>41</sup> uiri non euitae resurgunt in iudicio cum ista natione · et damnabunt eam quia penitentur in praedicatione ionae et ecce plus iona hic est <sup>42</sup> regina austri returget in iudicio cum ista natione et damnabit illam quae uenit a finibus terrae **Fol. 85.** audire salomonis · sapientiam et ecce plus salomone hic · <sup>43</sup> cum autem exierit spiritus · immundus ab homine pertransit per loca in aquos · quaerens requiem · et non inuenit · <sup>44</sup> tunc dicit · reuertar in domum meam · unde exiui · et reuersus · inuenit uacantem · emundatam compositam · <sup>45</sup> tunc uadit et adsumit secum · septem alios spiritus · nequiores se · et introeuntes inhabitant illic · et fiunt nouis

33. aut corr. m. 3. dignoscitur · progenies Fleck. 34. ex abundantia Fleck. enim ex correctione manus 2 est; fuit enim? 35. nequam thesauro Fleck. [Uide Sangermanensem nostrum p. xxxix.] 36. Super pro scripsit de eo m. 3, sed pro non erasum est. 37. farisaeis Fleck. volumus Fleck. 38. quaeipit = quaerit sine correctione est. Linea sequenti m. p., ut uidetur, non, m. 2 nisi. 39. ceti uoluit corrector expuncto -tre superfluo. Ex que correxit m. 3 erit. Linea sequenti hominis uoluit corrector. 40. noneuitae m. 2; prius uidetur fuisse nonneinte. sis, ut uidetur, m. p.; correxit hic m. 2. 41. returget pro resurget sine correctione est. Prima a in terrae pertineata est. 42. Sic inepte interpunctum pro inaquosa. 43. alios m. 2. 44. 45.

**Fol. 86.** sima illius hominis · pecora pri  
oribus ita erit et nationibus ne  
quissimae <sup>46</sup>haec cum loqueretur ·  
at eos · ecce mater eius et fra  
tres · eius stabant foris · quærē  
tes conloqui illi <sup>48</sup>ille autē  
respondit et dixit illi qui et dixe  
rat · quae est mater mea · aut fra  
tre mei <sup>49</sup>et extendens manum  
ac discipulos suos dixit ecce ma  
ter mea · et fratres mei <sup>60</sup>qui enim  
fecerit uoluntatem patris mei ·  
hic meus frater · et soror et ma  
ter est · XIII. <sup>1</sup>in illa die exiuit · hī

**Fol. 86 b.** Et sedebat ad mare <sup>2</sup>et collectae  
sunt ad eum turbae multae ita  
ut ita ut in nauem ascenderet et  
[omnis turba] et sederet et ō  
nis turba · ad litus stabat <sup>3</sup>et lo  
cutus est illis multa in similitu  
dinibus dicens · ecce exiuit  
seminans · seminare <sup>4</sup>et in semi  
nando quaedam caeciderunt  
iuxta uiam et uenerunt uola  
tilia et consumpserunt ea · <sup>5</sup>alia  
autem exciderunt · in petro ·  
sa ubi non habent terram mul  
tam et continuo fruticauerunt

eo quod non habuerunt altitu  
dinem terrae <sup>6</sup>solo autem  
mortu aestuauerunt et eo ·  
quod non habuerunt radicē  
aruerunt <sup>8</sup>ha alia autem caecide  
runt in bonam terram · et da  
bunt fructum aliut centum ·  
aliut sexaginta · aliut trigin  
ta <sup>9</sup>qui habet aures audiat <sup>10</sup>et  
acceserunt discipuli et aiunt  
ei quare in similitudinibus ·  
loqueris eos · <sup>11</sup>ille autem res  
pondit et dixit · qui uobis datum  
est cognoscere sacramentum

<sup>7</sup> in spinas et ascenderunt spineae  
et suffocauerunt ea hī.

regni · illis autem non est datū **Fol. 87 b.**  
<sup>12</sup>qui enim habetur illi et abun  
dabit qui autem non habet et quod  
habet aufferetur ab eo <sup>13</sup>propterea  
in similitudinibus · loquor il  
lis ut uidentes non uideant  
et audientes non audiant et n̄  
intellegant ne forte conuer  
tantur <sup>14</sup>et tunc inplebitur super  
eos profetatio esiae dicens ·  
<sup>15</sup>in crassa cor pori huius · et au  
ricula peius obtura et oculis  
eorum grauia ne forte conuer  
tantur · <sup>16</sup>uestri autem felices o

[XLIII] .

45. pecora m. 1, peora m. 3, pejora Fleck. 46. eos in rasura m. 3, quid fuerit a m. p. non  
liquet. con-erasum est. 48. illis m. 3 pro illi et ei pro et. 49. ad Fleck. discipulis  
suis et fratris ut uidetur m. p.; correxit m. 2 discipulos suos et patris. XIII. 2. Uerba omnis  
turba unciis inclusa sunt a m. p. comnis turbai Fleck. cum uncos pro litteris haberet. 5. ex  
erasum est, sed correctio non expleta est. Fleck. ceciderunt. fruticauerunt corr. m. 1 uel 2.  
8. ha refert ad hs. ubi m. 2 addidit uersum omisum. censum m. p., centum corr. m. p. uel m. 2.  
10. eis m. 2. 11. quia corr. m. 3. 7. spineae Fleck. quod fere uerum est: spineae perperam  
Tisch. 12. Int. lin. + dabitur m. 2. et quod habet in margine m. 1 uel m. 2.  
15. Correctionem uoluit m. 3, sed uix populi assecuta est, quod debebat. auriculas eius m. 2 ut  
uidetur. 16. o deleta est.

**Fol. 88.** oculi quoniam uident et aures  
uestrae quoniam audiunt <sup>17</sup>a  
men enim dico uobis quoniam  
multi profetae et iusti concupi  
erunt uidere quae uidetis et  
non audierunt · et audire quae  
audistis · et non uiderunt  
<sup>18</sup>uos ergo audite similitudinem  
eius·qui seminat · <sup>19</sup>omnium qui  
audiunt uerbum · regni et non  
intellegunt uenit nequam et  
rapit quod ieminatu est · in cor  
de hoc est · quod ad uiam semina  
tur · <sup>20</sup>quod autem in petrosis semi

**Fol. 88 b.** nantur hoc est qui audit uerbū  
et continuo cum gaudio accipit  
illud <sup>21</sup>non habet autem radicem  
in se set temporalis est facta au  
tem pressura · aut persecutione  
propter uerbum continuo scan  
dalizatur <sup>22</sup>quod autem in spi  
nis seminatur · hoc est qui uerbū  
audit et sollicitudo saeculi et ob  
lectamentum diuitiarum suffo  
cant uerbum et infructuosum  
sit <sup>23</sup>quod autem in bona terra ·  
feminatur hoc est qui audit uer  
bum et intellegit · et tunc fruc

tum adfert · et facit hoc quidem **Fol. 89.**  
c̄ · hoc autem · LX · hoc · autem · XXX ·  
<sup>24</sup>aliam similitudinem locutus  
est illis · dicens · similatatum est  
regnum caelorum homini se  
minanti bonum · semen in agro  
suo <sup>25</sup>et cum dormiunt · homi  
nes uenit inimicus · et semina  
uit zizania inter frumentum  
et abiit · <sup>26</sup>cum autem creuit  
uerba et fructum fecit tunc  
adparuerunt · zizania · <sup>27</sup>acces  
serunt autem serui patris fa  
milias et dixerunt dōm<sup>o</sup> · non bonū  
semen seminasti in agro unde  
ergo habet zozania · <sup>28</sup>ait illis  
homo inimicus hoc fecit · dicunt  
ad eum serui eius · uis eamus  
et colligamus ea · <sup>29</sup>dicit illis ·  
non ne forte dum colligitis ·  
zizania eradicetis simul et fru  
mentum cum eis · <sup>30</sup>sinite am  
bos crescere usque ad messem  
et in tempore messis dicam mes  
sorib · colligite primo zizania ·  
et alligate fasciculos · ad exurē  
dum ea frumentum autem col  
ligite in horreum meum <sup>31</sup>aliā

**Fol. 89 b.**

17. *Perlineata a et superscripta i uoluit m. 3 uiderunt, sed i sequentem non deleuit. Fleck. uide-  
runt. Similiter uoluit audierunt, sed non assecuta est.* 19. *seminatu corr. m. 2, sed i non  
deleuit. Post corde + eius m. 3 et Fleck.* 22. *fit corr. m. 2 et max seminatur corr. m. 3.*  
23. *hoc est super lituram. tunc erasum est.* 24. *simulatatum Fleck.* 25. *+ eius m. 3.*  
26. *herba corr. m. 2.* 27. *domino Fleck. (pro domine). Super n finalem in non super-  
scripsit m. 3 n cum uellet nonne. + tuo m. 3.* 28. *'dic ut  
adeums (wademus, sic) erui eius' Fleck.*

**Fol. 90.** Similitudinem locutus est illis  
dicens · Similest regnum  
caelorum grano sinapis quod  
cum accepit homo seminavit  
in agro suo <sup>32</sup>quod minus qui  
dem est omnibus · seminibus ·  
cum autem adoluerit maius  
est omnibus <sup>ha</sup> et sit arbor tanta  
ut uolatilia caeli ueniant et ī  
habitent in ramulos eius <sup>33</sup>alia  
similitudo simili est regnum  
caelorum fermento quod cum  
accepit mulier · abscondit in fa  
rina · sata tria · quoadusque ·

holeribus hv·

**Fol. 90 b.** fermentetur totum <sup>34</sup>ista ō  
nia locutus est de in similitu  
dinibus · at turbas et sine simi  
litudine non loquebatur  
illis <sup>35</sup>ut inpleretur · quid dictum  
est per profetam dicentem ape  
riam in similitudinibus · os me  
<sup>um</sup> · eructabo abspona ab o  
rigine <sup>36</sup>tu<sup>nc</sup> di<sup>missis</sup> turbis ue  
nit in domum et accesserunt ad  
eum discipuli dicentes · nar  
ra nobis similitudinem zizani  
orum agri <sup>37</sup>ille autem respon  
dit et dixit · qui seminat bonum

semen filius est hominis · <sup>38</sup>ager **Fol. 91.**  
autem est mundus · bonum au  
tem semen inquit fili regni ·  
zizania autem sunt fili mali ·

<sup>39</sup>inimicus autem qui ea seminat  
ziabolus est messis autem cō  
summatio saeculi est · messo  
res autem angeli sunt · <sup>40</sup>quomo  
do ergon colliguntur zizania ·  
et igni exuruntur · ita erit in cō  
summatione saeculi <sup>41</sup>mittet  
filius hominis angelos suos · et  
colligunt de regno <sup>eius</sup> omnia ·  
scandala · et eos qui faciunt in ·

iustitiam <sup>42</sup>e mittent illos in for **Fol. 91 b.**  
nacem ignis illic erit ploratio  
et stridor dentium · <sup>43</sup>tunc ius  
ti fulgebunt sicut sol in regno  
patris sui qui habet aures audiat  
<sup>44</sup>simile est regnum caelorum ·  
thensauro absconsum <sup>ha</sup> sacro  
quod qui inuenit abscondit et  
gaudēreio eius uadit et uendit  
omnia quae habet · emit agrum  
illum ·

<sup>45</sup>Iterum simile est regnum caelo  
rum homini negotianti quae  
rentis bonas margaritas <sup>46</sup>ubi au

31. simile est Fleck. 32. adoluerit Fleck. ha. refert ad hu. ad calcem paginae a m. 2.  
fit corr. m. 2 et Fleck.; idem alta pro tanta. 33. simile corr. m. 2. quoadusque corr. m. 2.  
34. de debebat esse hi<sup>9</sup>. 35. quod corr. m. 2. meum ut uidetur m. p. meum corr. m. 2.  
mox eruclabo Fleck. 36. -nc di- rescriptum est: quid fuerit prius non liquet. 38. Post  
inquit + hi sunt m. 2; deinde ante sunt + hi m. 2. hi sunt Fleck. bis in textu. 40. ergo  
Fleck. 41. eiu- et -iunt in ad fin. lin. seq. a m. 2 rescripta sunt. 42. e MS., et Fleck.  
44. ha a m. 2 est, sed nihil ad calcem paginae additum. pro sacro Fleck. in agro. Postea correxit  
manus recentior (sed non tertia) pro gaudio. 45. quaerenti Fleck.

**Fol. 92.** tem inuenit praetiosam margaritam abiit et uendidit omnia quae habuit et emit illam · <sup>47</sup> Iterum simile est regnum caelorum retiaculum missu in mare quod ex omni genere colligat <sup>48</sup> eum inpletum est autem inposuerunt illud ad litus et sedentes · collegerunt quae optuma sunt in uasa quae autem mala reiecerunt <sup>49</sup> ita erit et in consummatione saeculi exient angeli et segregabunt malos medise bustorum <sup>50</sup> et mittent eos in fornacem ignis ·

**Fol. 92 b.** illic erit ploratio et stridor dentium · <sup>51</sup> intellexistis haec dicunt ita <sup>52</sup> dicit illis propterea omnis scriba eruditus regno caelorum · similis est homini patrifamilias qui proferet de thesauros suos nouae

<sup>53</sup> Et factum est cum locutus esset · h<sup>is</sup> similitudines transtulit inde · <sup>54</sup> et cum uenisset in patria sua docuit illos in sinagoga illorum · ita ut stuperem · et dicerent unde huic · sapientiam istam et uirtutes <sup>55</sup> non hic · fabri filius · nō

mater eius dicitur maria · fratres **Fol. 93.** eius iacobus · et ioses · simon · et iudas · <sup>56</sup> et sorores · nonne omnes sunt apud nos unde ergo huic omnia ista <sup>57</sup> et scandalizabantur · in eo · h<sup>is</sup> autem dixit illi nō est profeta · ignobilis nisi in patria et domo sua <sup>58</sup> et non fecit illic uirtutes multas · propter incredulitates eorum ·

XIV. <sup>1</sup> In illo tempore audiuit herodis · tetrarchis opinionem · h<sup>is</sup> <sup>2</sup> et dixit pueris suis · hic est iohannes baptizator · surrexit a mortuis · et propterea uirtutes operantur **Fol. 93 b.** in eo · <sup>3</sup> herodes enim cum detinisset iohannem uinxit illum in carcere · propter heroditatem uxorem fratris sui <sup>4</sup> dicebat enim illi iohanneus non liquet tibi habere eam uxorem <sup>5</sup> et cum uellet eum interficere timuit turbas · quoniam quasi profetam · eum habebam · <sup>6</sup> cum esset autem natalis herodis · saltauit filia herodiadis in medio et placuit herodi <sup>7</sup> unde cum iureiurandi spondit ei dare quodcumque petisset ·

<sup>47</sup> retiaculum missu in mare *m. p.*; *m. 3* erasit *m* et superscripsit in; retiaculum missu in mare *Tisch.* *perperam*; reti acui tum missu in mare *Fleck.* <sup>48</sup> eum *pro* cum *MS.*

<sup>49</sup> malos medio *corr. m. 3, sed reliquit* bustorum.

<sup>52</sup> + et uetera *m. 3.* thesauro suo *peruerse Fleck.* <sup>53</sup> *Superscripsit m. 3* est? <sup>55</sup> *m. 3* superscripsit *n* ad finem non *pro* nonne *mox* addidit est *post* hic. + et ante simon *m. 3.*

<sup>56</sup> + eius *m. 3.* <sup>57</sup> illis *corr. m. 2.* <sup>58</sup> incredulitates *Fleck.* XIV. *i.* herodes *corr. m. 2.* <sup>2.</sup> + ipse *m. 3.* <sup>3.</sup> *Prima t* erasa est ut sit heroditatem. <sup>4.</sup> iohannes

*corrector, n* expuncta. <sup>5.</sup> habebant *corr. m. 3.*



**Fol. 94.** <sup>8</sup> Illa autem sub . . . . a a matre sua  
dixit da mihi hoc in catino caput  
iohannis baptizatoris . <sup>9</sup> et con  
tristatus est rex set propter ius  
iurandum et propter . correcū .  
bentes iussit dari <sup>10</sup> et misit et de  
collauit iohannen in carcere .  
<sup>11</sup> et adlatu est caput eius . in cati  
no et datu est puelle et <sup>dedit</sup>  
matri suae . <sup>12</sup> et acceperunt discipu  
li eius . et abstulerunt catauer .  
et sepellierunt illut et uenerunt  
et renuntiauerunt hī<sup>13</sup> <sup>13</sup> cum  
audisset autem di secessit inde .

**Fol. 94 b.** in nauī in locum destatum sī  
gularis cum audissent turbae  
secutae sunt eum pedestres e  
quitatibus <sup>14</sup> et exiuit et uidit mul  
tam turbam et commotus est . su  
per eos et curauit infirmos eorū  
<sup>15</sup> cum serum autem factum est . et  
accesserunt ad eum . discipuli  
dicentes . desertus est hic locus .  
et hora iam praeteriuit et demit  
et turbas . ut euntes in castella .  
emant sibi escas . <sup>16</sup> ille autem .  
dixit non habent causas . ire da  
te illis uos manducare . <sup>17</sup> aiunt

[*Hic deficiunt folia quatuor, ultimum scilicet  
quaternionis xliiii et tria prima quaternionis  
xlv.*]

[XLIII]

8. submonita forsan uoluit corrector (m. 3) sed litterae non clarae sunt, nec quod erasum est liquet. 9. concumbentes Fleck. 11. dedit m. 3, quod prius fuit non liquet. 12. et erasum est. 13. Lineola stetit super di quae postea erasa est, nec alia correctio effecta est. desertum corr. m. 2. de ciuitatibus corr. m. 3 sed e ad finem lineae praecedentis non deleuit. 15. remitte m. 2 pro demitte.



<sup>20</sup> munitur hominem inlutis **Fol. 95.**  
 autem manib. edere non cō  
 munitur hominem <sup>21</sup> cum au  
 tem exisset inde h̄s secessit .  
 in partes styri et fidenis . <sup>22</sup> et ec  
 ce mulier . canana . ea a finib. il  
 lis . exiens exclamabat ad illum  
 miserere mei dōm<sup>o</sup> . fili dauid fi  
 lia mea male daemonizatur . <sup>23</sup> il  
 le autem uerbum illi non res  
 pondit et cum accessissent  
 discipuli obserauerunt eum  
 dicentes . dimitte illam quo  
 niam clamat pos nos <sup>24</sup> ille autē  
 respondit . et dixit non sum **Fol. 95 b.**  
 missus nisi ad oues quae pe  
 rierunt . domus israel . <sup>25</sup> illa  
 autem ueniens adorabat eū  
 dicens dōm<sup>o</sup> auxiliare mihi .  
<sup>26</sup> ille autem respondit et dixit .  
 non est bonum accipere pa  
 nem . filiorum et mittere cani  
 bus . <sup>27</sup> illa autem dixit . ita dōm .  
 et canes enim edunt de buccel  
 lis quae cadent de mensa domi  
 norum suorum .  
<sup>28</sup> Tunc respondit . h̄i<sup>a</sup> et dixit illi .  
 [o mu  
 lier . magna est fidis tua fiat tibi

XV. 21. unde *m. p.*, inde *m. 2* ut uidetur. styri manet sine corr. et in fidenis tantum *m. p.*  
 d. ponitur a *m. 3*; *debebat esse tyri et sidonis.* 23. *m. p.* uoluit obsecrauerunt; *m. 3* ro  
 gauerunt. 25. illum *Fleck.* 27. ad dominum *Fleck.* (*pro ita domine*).

**Fol. 96.** Sicut uis et curata est filia eius ex illa hora .<sup>29</sup> et cum transisset inde hī<sup>r</sup> uenit ad mare galilaeae . et ascēdit in montem et sedit <sup>30</sup>et accesserunt ad eum turbae multae habentes saecum surdos caecos clodos . et alios multos . et procerunt eos pedibus eius . et curauit illos . <sup>31</sup>ita ut turbae admirarētur . cum uiderent surdos loquētes . et clodos ambulantes . et caecos uidentes . et clarificant dōm . istrachel . <sup>32</sup>hī<sup>r</sup> autem conuocatis . discipulis suis dixit . contristatus .

**Fol. 96 b.** sum super turbas . quoniam tres iam dies sunt ut mecum manēte et non habent quod edant . et non remittam eos ieiunos . ne forte resoluantur in uia . <sup>33</sup>et dicunt illi discipuli unde ergo in deserto nobis . panes saturare turbam tantam <sup>34</sup>et dicit illi hī<sup>r</sup> quod panes habetis illi autem dixerunt septem et paucos pisciculos . <sup>35</sup>et praecepit turbis recumbere super terram <sup>36</sup>et accepit panes . et pisces . et bene dixit et fregit et dedit discentib·

30. mutos *Fleck.* iecerunt *uersimile est fuisse a m. p.* ; pro- correctum est a m. 3 eraso quod prius fuerat.

31. clarificabant *corr. m. 2.*

32. ut erasum est. *Fleck. om. manente*

et non habent.

36. pesces *uoluit m. 3.*







FRAGMENTA EUANGELIORUM  
 SECUNDUM MATTHAEUM, IOHANNEM, ET MARCUM,  
 EX CODICIBUS SANGALLENSIBUS (n, o, p).

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MATT. XVII. 1-XVIII. 20, XIX. 20-XXI. 3, XXVI. 56-60, 69-74, XXVII. 62-XXVIII. 3, XXVIII. 8-20 . . . . .	}	(n).
IOH. XIX. 28-42 . . . . .		
MARC. VII. 13-31, VIII. 32-IX. 10, XIII. 2-20, XV. 22-XVI. 13		
MARC. XVI. 14-20 . . . . .		(o).
IOH. XI. 14-44 . . . . .		(p).



## MONITUM.

FRAGMENTA haec Sangallensia (n) sedecim folia sunt ex euangeliis secundum Matthaeum, Iohannem, et Marcum. Fragmenta Matthaei et Marci in bibliotheca coenobii Sangallensis (Stiftsbibliothek) asseruantur, cui bibliothecae ex aevo uetustissimo pertinuisse uidentur: Codicis titulus est 1394, 'Ueterum Fragmentorum ex Manuscriptis detractorum collectio. Tom. I,' in qua collectione fragmenta nostra secundum obtinent locum, primus autem pretiosis illis Uergili palimpsestis fragmentis datur. Sed et segmentum unius folii ex euangelio secundum Marcum in Cod. 172. f. 256 colligatum est.

Fragmenta ex Iohannis euangelio (folium unum uidelicet et segmentum alterius), in altera bibliotheca Sangallensi (Stadtbibliothek, Uadiana) reperiuntur, ubi in Cod. 70 (sub signo 'Casus Monasterii Sancti Galli') colligata sunt: qui codex tempore reformatae religionis ex bibliotheca monastica cessit.

Haec fragmenta post Tischendorfium a criticis Noui Testamenti litera *n* insignita sunt: saeculo sexto uel forsan quinto post Christum attribuuntur.

Litteris uncialibus perpulcre exarata sunt: manus primae scripturam, cum spatiosis et punctis fideliter secuti sumus: et correctiones siue contemporaneorum siue posteriorum manuum uel supra lineas uel in imis paginis recensuimus. Folia fuisse uidentur fere 26 centimetros lata et 32 alta (unc. angl.  $10\frac{1}{4} \times 12\frac{1}{8}$ ). Lineae sunt in pagina unaquaque 24.

Ordo euangeliorum fuit Matthaeus, Iohannes, Lucas, Marcus, ut quaternionum numeri demonstrant: de hoc plura in Prolegomenis uidebis.

De fragmentis *o* et *p* uide infra pp. 71 et 73.

His omnibus satis diu typis mandatis ecce aduehuntur nobis ex Parisiis editiones uiri reuerendi P. Batiffol de quibus in prolegomenis agitur.

*Deficiunt ad initium ut uidetur quaterniones fere quattuor.*

XVII. 1-18.]

MATTHEUM.

Fol. 1. trem eius et du . . t illos in montem excelsum seorsum <sup>2</sup> et transfriguratus est . ihs . ante eos et resplenduit facies eius sicut sol . uesti menta autem eius facta sunt alba sicut nix <sup>3</sup> et ecce apparu it illis moyses et he lias cum eo loquen tes <sup>4</sup> respondens autem petrus dixit ad . ihm . dñe bonu est nos hic esse si uis i faciamus hic tria tabernacula tibi u num et moysi unu et heliae unum <sup>5</sup> ad huc eo loquente ec ce nubs lucida inu brauit eos et ecce uox de nube . audi	<i>ta est hic est          filius meus dilectus          in quo mihi bene          conplacui (?) ipsum          audite et audien          tes discipuli cecide          runt in faciem suam          et timuerunt ual          de et accessit ihs . et          tetigit eos . di          cens surgite et noli          te timere leuantes          autem oculos          c          f          i          de monte praece          pit eis ihs . dicens          uidete nemini          dixeritis uisum          donec filius ho          minis a mortuis re          surgat et interrogaue          runt eum discipuli</i>	<i>dicentes . quomo          do ergo scrib<sup>ae</sup>          dicunt quod heli          am (?) oportet primu          uenire . . . . .          ad ipse respondens          ait helias quidem          uenturus est compon          ere omnia . di          co autem uobis          quod helias quide          iam uenit et non          cognouerunt eu          sed fecerunt ei qua          ta uoluerunt          Tunc intellexerunt          discipuli quod de          iohanne baptista          dixit illis sic et fi          lius hominis pas          surus est ab eis          Et ueniens (?) ad turbam          ecce (?) accessit          ad eum homo ge</i>	nibus probolu tans ante eum <sup>15</sup> di cens dñe . misere re filio meo quia lunaticus est et ma le patitur nam sae pe cadit in ignem et aliquando in a quam <sup>16</sup> et optuli eu discipulis tuis et no potuerunt cura re eum <sup>17</sup> Et respondens ihs ait o generatio in credibilis et peruer sa quousque pati ar uos quousque ero uobiscum ad ducite hoc illum ad me <sup>18</sup> et increpa uit eum . ihs . et exi it ab eo daemoni um et curatus est puer ex illa hora	Fol. 1 b.
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17. 14. scrib<sup>ae</sup> <sup>a</sup> prima, ut uidetur, manu.

14. ni in genibus partim abscissae sunt.

## [SECUND.]

[XVII. 19.—XVIII. 7.]

Fol. 2. <sup>19</sup>Tunc accesserunt  
discipuli ad ihm .  
secreto et dixerunt  
ei quare nos non  
potuimus eicere  
illum <sup>20</sup>dicit illis prop  
ter incredulitate  
uestram .  
Amen dico uobis si  
habueritis fidem  
sicut granum sina  
pis dicetis monti hu  
ic transi hinc illuc  
et transibit et ni  
hil impossibile erit  
uobis <sup>21</sup>hoc autem  
genus daemoniu  
non eicitur nisi per  
orationem et ieu  
nium , <sup>22</sup>ipsis aute  
conuersantibus  
in galileam dixit  
illis ihs . futurum  
est ut filius homi

nis tradatur in  
manibus hominu  
<sup>23</sup>et occident eum  
et post tertium di  
em resurget quo  
audito contrista  
ti sunt uehemen  
ter <sup>24</sup>et cum ue  
nissent cafarnau  
accesserunt ad  
petrum qui tribu  
tum exegebant et  
dixerunt ei magis  
ter uester non sol  
uit tributum <sup>25</sup>ait  
et ille utique  
Et intranti ei in do  
mum praeuenit  
eum . ihs . dicens  
quid tibi uidetur  
Simon reges ter  
rae a quibus acci  
piunt tributum  
uel censum a fili

liis suis aut ab alie  
nis <sup>26</sup>et ille dixit ab a  
lienens dixit illi ihs .  
ergo liberati sunt  
fili <sup>27</sup>ut autem no  
scandalizemus  
eos uade ad mare  
et mitte hamum  
et eum piscem qui  
primus ascende  
rit tolle et aperto  
ore eius inuenies  
ibi staterem  $\wedge$  illum  
sumens da eis pro  
me et te [cesserunt  
18. IH <sup>1</sup>In illa die ac  
discipuli ad ihm  
dicentes quis putas  
maior est in reg  
no caelorum <sup>2</sup>et  
ihs . uocauit ad se  
puerum et statu  
it eum in medio  
eorum <sup>3</sup>et dixit

Amen dico uobis  
nisi conuersi fue  
ritis et efficiami  
ni sicut pueri non  
intra bitis in reg  
no<sup>um</sup> caelorum <sup>4</sup>qui  
cumque ergo hu  
milauerit se sicut  
puer iste hic erit  
maior in regno  
caelorum .  
<sup>5</sup>Et qui acceperit unu  
puerum talem me  
accipit <sup>6</sup>qui autem  
scandalizauerit  
unum de pusillis  
qui in me credunt  
expedit ei ut susce  
patur mola asina  
ria in collo eius et  
demergatur in pro  
fundum maris  
<sup>7</sup>Uae autem huic mu  
do a scandalis ne

Fol. 2 b.

21. ante ieiunium additur  $\wedge$  nigro atramento manu posteriori.  
uidetur, manu.

18. 1. In marg. IH scriptum est minio, manu posteriori.

27. staterem  $\wedge$  illum <sup>a</sup>  $\wedge$  prima, ut

3. regno m. p.

o perlineauit et um superscripsit corrector paene contemporaneus.

XVIII. 7-20.]

MATTHEUM.

Fol. 8.	cesse est enim ue nire scandala ue rum tamen uae homini illi per que scandalum ueniet quod si manus tua uel pes tuus scanda lizat te abscide eu et proice abs te bo num tibi est in uita uenire debilem uel clodum quam du os pedes uel duas ma nus habentem mit ti in ignem aeter num et si oculus tuus scandalizat te erue eum et proi ce abs te bonum ti bi est oculus unu — — — — — — — — — — — — — — — —	nam ignis 10 Uidete ne contem natis unum ex his pusillis dico enim uobis quod ange li eorum in caelis semper uident fa ciem patris mei qui in caelis est 11 ue nit autem filius ho minis saluare quod perierat 12 Quid autem uobis uidetur si fuerint alicui homini cen tum oues et si erra uerit una ex eis no ne relinquet .xcviii . in montibus et ua dit quaere eam quae errauit 13 et si contergit ut in ueniat eam amen dico uobis	quod gaudebit in eam magis quam in .xcviii . quae no errauerunt 14 sic non est uoluntas ante patrem ues trum qui est in cae lis ut pereat unus de pusillis istis 15 Quod si peccauerit in te frater tuus uade et corripe eu inter te et ipsum so lum si te audierit lucratus eris fra trem tuum 16 si au tem non te audie rit adhibe tecum adhuc et unum uel duos ut in ore duorum testium uel trium stet om ne uerbum 17 quod si non audierit	eos dic ecclesiae si autem ecclesiam non audierit si si bi sicut ethnicus et publicanus 18 Amen dico uobis quaecumque al ligaueritis super terram erunt so luta in caelo 19 Iterum amen di co uobis quia si duo bus conuenerit super terram de omni re quamcum que petierint fiet illis a patre meo qui in caelis est 20 u bi enim sunt duo uel tres congregati — — — — — — — — — — — — — — — —	Fol. 8 b.
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Post MATTHEUM scr. est IH manu posteriori.

12. quaere ita cod.

## SECUND.

[XIX. 20—XX. 7.]

<p><b>Fol. 4.</b> lescens omnia haec custodiui a iuuen tute mea quid adhuc mihi deest <sup>21</sup> ait illi ihs si uis perfectus esse uade uende bona et da pauperibus et habebis thensau rum in caelo et ue ni sequere me <sup>22</sup> Cum audisset aute adulescens hoc uer bum abiit tristis erat enim habens multas possessiones <sup>23</sup> ihs autem dixit disci pulis suis amen dico uobis quod diues difficile intrauit in regno caeloru <sup>24</sup> Iterum dico uobis facilius est camellu per foramen acus transire quam di</p>	<p>uitem intrare in regno<sup>um</sup> caelorum <sup>25</sup> His autem auditis discipuli miraba tur et timebant ual de dicentes quis er go poterit saluus esse <sup>26</sup> aspiciens au tem ihs · dixit illis a put homines hoc impossibile est aput dm̄ uero omnia possibilia sunt <sup>27</sup> Tunc respondens pe trus dixit ei ecce nos reliquimus omnia et secuti su mus te · quid ergo erit nobis <sup>28</sup> Ihs autem dixit il lis amen dico uo bis quod uos qui se cuti estis me in re generatione cum</p>	<p>sederit filius ho minis in sede ma iestatis suae sede bitis <sup>28</sup> uos super se des xii · iudicantes xii · tribus istrachel <sup>29</sup> Et omnis qui religue rit domum uel fra tres aut sorores aut patrem aut matre aut filios aut agros propter nomen me um centuplo acci piet et uitam aeter nam possidebit <sup>30</sup> mul ti autem sunt pri mi nouissimi et nouissimi primi K. 20. <sup>1</sup> Simile est [enim reg num caelorum homini patri fami lias qui exiit primo mane conducere operarios in uine</p>	<p>am suam <sup>2</sup> conuen tione autem facta cum operariis ex denario diurno misit eam̄ in uine am suam <sup>3</sup> Et egressus iterum circa horam terti am inuenit alios stantes in foro otio sos et dixit illis ite et uos in uineam meam et quod ius tum fuerit dabo uo bis <sup>4</sup> illi autem abie runt iterum <i>exiit</i> circa sextam <i>et no</i> nam horam <i>fecit</i> similiter <sup>6</sup> circa un decimam autem exi it et inuenit alios stantes et dicit illis quid hic statis tota die otiosi <sup>7</sup> dicunt</p>	<p><b>Fol. 4 b.</b></p>
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Fol. 4. Post MATTHEUM scr. est 10, manu posteriori. 24. transire quam di: hae litterae partim  
abscissae sunt. regno m. p., regnum corrector primus. 28. et superscr. ex correctore primo.  
20. i. K. Ante simile, minio a manu posteriori scripta est. 2. eam m. p., expunxit am et s  
superscr. corrector primus. 6. die otiosi dicunt: hae litterae partim abscissae sunt.

XX. 7-23.]

## MATTHEUM.

<p>Pol. 5. ei quia nemo nos conduxit Dicit et illis ite et uos in uineam meam <sup>8</sup> Cum sero autem factum esset dicit dñs . uineae procu- ratori suo uoca- operarios et redde illis mercedem in- cipiens a nouissi- mis usque ad primos <sup>9</sup> Cum uenissent er- go qui circa unde- cimam horam ue- nerant acceperunt singulos denarios <sup>10</sup> uenientes autem et primi arbitrati sunt quod plus es- sent accepturi ac- ceperunt autem et ipsi singulos dena- rios <sup>11</sup> et accipien-</p>	<p>tes murmuraue- runt aduersus pa- trem familias <sup>12</sup> di- centes hi nouissi- mi una hora fece- runt et pares eos nobis fecisti qui portauimus pon- dus diei et aestum <sup>13</sup> Ad ille respondens uni eorum dixit amice non facio tibi iniuriam non ne ex denario con- uenisti mecum <sup>14</sup> tol- le itaque quod tuum est et uade uolo au- tem et huic nouis- simo dare sicut et tibi <sup>15</sup> aut non licet mihi quod uolo fa- cere de meis (?) an ocu- lus tuus nequa (?) est quia ego bonus sum</p>	<p><sup>16</sup> Sic erunt nouissi- mi primi et primi nouissimi multi sunt enim uocati pauci autem electi <sup>17</sup> Et ascendens ihs. in hierosolyma adsumpsit xii . dis- cipulos suos in uia seorsum et ait illis <sup>18</sup> ecce ascendimus hierosolyma et fi- lius hominis tra- detur principibus sacerdotum et scri- bis et condemna- bunt eum morte <sup>19</sup> et tradent eum ge- tibus . . deluden- tibus . . et flagellabunt et crucifigent et tertia die resurget . <sup>20</sup> Tunc accessit ad eu- m mater filiorum</p>	<p>zebedaei cum fi- liis suis adorans et petens aliquid ab eo <sup>21</sup> ipse autem dixit ei quid uis ait et illa dic . ut sedeant duo fili mei unus ad dex- tram tuam et unus ad sinistram tua- in regno tuo <sup>22</sup> Respondens autem dixit illis nescitis quid petatis potes- tis bibere calicem quem ego bibitu- rus sum dicunt ei possumus <sup>23</sup> Ait illis ihs . calicem quidem meum bi- betis sedere aute- ad dextram meam aut ad sinistram non est meum da- re uobis sed quibus</p>	<p>Pol. 5 b.</p>
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## SECUND.

[XX. 23—XXI. 3.

<p>Fol. 6. paratum est a patre meo .<sup>24</sup> et audientes decem contristati sunt de duobus fratribus .<sup>25</sup> ihs . autem uocauit eos ad se et ait scitis quod principes gentium dominantur eorum et qui maiores sunt potestate exercent in eis .<sup>26</sup> nota ita erit inter uos sed quicumque uoluerit inter uos maior fieri erit uester minister .<sup>27</sup> et qui uoluerit inter uos primus esse erit uester seruus .  <sup>28</sup> Sicut filius hominis non uenit ministrari sed ministrare et dare animam</p>	<p>suam redemptionem pro multis uos autem quare ritis de pusillo crescere et de maiore minores esse Intranses autem et rogati ad cenam nolite recumbere in locis eminentioribus ne forte clarior te superueniat et accedens qui ad cenam uocauit te dicat tibi adhuc deorsum accede et confundaris si autem in loco inferiori recubueris et super uenerit humilior te dicet tibi qui te ad cenam uocauit accede adhuc su</p>	<p>perius et erit hoc tibi utilius  <sup>29</sup> Et egredientibus eis ab hiericho secuta est eum turba multa .<sup>30</sup> et ecce duo caeci sedentes secus uiam audierunt quod ihs . transit clamauerunt dicentes miserere nobis . ihu . fili dauid  <sup>31</sup> Turba autem increpabat eos ut tacerent ad illi magis clamabant dicentes dñe . miserere nobis fili dauid  <sup>32</sup> Et stetit . ihs . et uocauit eos ad se et ait illis quid uultis faciam uobis .<sup>33</sup> dicunt illi dñe ut aperiantur oculi nos</p>	<p>tri .<sup>34</sup> misertus autem eis . ihs . tetigit oculos eorum et contestim uiderunt et secuti sunt eum  <sup>21.1</sup> Et cum adpropias sent hierosolyma et uenissent in betage in montem [mi KA. oliueti tunc . ihs . sit duos discipulos suos .<sup>2</sup> dicens eis Ite in castellum quod contra uos est et inuenietis asinam alligatam et pullum eius cum ea soluite et adducite eam mihi .<sup>3</sup> et si quis uobis aliquid dixerit dicite quia dñs . opera eorum desiderat et confestim remittet eos</p>	<p>Fol. 6 b.</p>
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<sup>28</sup>. et dare animam : *hae litterae partim abscissae sunt.*

l. 19. inferiori m. p. ° m. p. corrector, ut

credo. l. 24. accede adhuc su : *hae litterae partim abscissae sunt.*

21. 1. KA. *Ante oliueti minio a manu posteriori scriptum est ; et post oliueti addidit 7 minio eadem manus.*

*Inter xxi. 3 et xxvi. 56 deficiunt ut uidetur quaterniones duo.*

XXVI. 56-74.]

## MATTHEUM.

Fol. 7. prophetarum tunc  
discipuli eius omnes  
relicto eo fugerunt  
67 ad illi tenentes ihm .  
duxerunt ad caipha-  
principem sacerdo-  
tum ubi scribae et se-  
niores conuenerant  
68 petrus autem seque-  
batur eum de longi-  
quo ad atrium prin-  
cipis sacerdotum  
Et ingressus intro se-  
debat cum ministris  
ut uideret exitum rei  
69 princeps uero et uni-  
uersum concilium  
querebant falsum  
testimonium aduer-  
sus ihm . ut eum in-  
terficerent 70 et non  
inuenerunt cum  
multi falsi testes ac-  
cessissent

Fol. 7 b.  
bat foris in atrio et  
accessit ad eum una  
anchilla dicens <sup>ei et</sup> tu  
eras cum . ihu . galileo  
70 petrus autem nega-  
uit in conspectu om-  
nium dicens nescio  
quid dicas nec noui  
71 Egressus autem ad ia-  
nuam uidit illum alia  
ancilla et ait illis qui  
ibi erant et hic erat  
cum ihu . nazareno  
72 et iterum cum iura-  
mento negauit [ces  
73 Et post pusillum ac-  
serunt qui ibi stabant  
et dixerunt petro ue-  
re ex ipsis es tu na-  
et loquella tua simi-  
lis est 74 tunc coepit de-  
uotare se et iurare  
quia non noui ho-  
sede minem et confesti-

*Hic fasciculus uidetur fuisse ternio ex quo folia quattuor interiora interciderunt. 60. cessissent: hae litterae paene omnino abscissae sunt. 69. dicens tu <sup>ei et</sup> <sup>ei et</sup> superscr. sunt e correctore posteriori. 73. et dixerunt petro ue: -ixe- petro ue paene euauerunt. re ex ipsis es tu na-: inter es et tu est rasura quasi a litt.: sed scriptura euauit: in rasura scripsit manus posterior et. 74. ho]minem et confesti- Tota linea abscissa est exceptis superioribus partibus litterarum festi-*



		SECUND.	[XXVII. 62-XXVIII. 3.]	
Fol. 8.	— —	<i>cant</i> — <sup>66</sup> — — — — <i>abeun</i>	— <i>tem</i>	Fol. 8 b.
	<sup>66</sup> altera autem die quae est post paras ceuem conuenerunt principes sacerdo . tum et farisaei ad pilatum <sup>66</sup> dicentes dñe . rememora ti sumus quod seduc tor ille dixit adhuc uiuens post tertium diem resurgam <sup>66</sup> iu be ergo custodiri sepulchrum usque in diem tertium ne forte ueniant discipuli eius et fu rentur eum et di	tes munierunt se pulchrum signan tes lapidem cum cus todibus 28. <sup>1</sup> † uespere [au tem sabbati quae lu cescit in primam sabbati uenit ma ria magdalena et al tera maria uidere sepulchrum. <sup>2</sup> Et ecce terrae motu factus est magnus angelus enim dñi descendit de caelo et accedens reuolu it lapidem et sedebat super eum <sup>3</sup> erat au		

<sup>66</sup>. tes munierunt se: *hae litterae partim abscissae sunt.*  
*posteriori.*

28. 1. *Ante uespere superscr. est † manus*

XXVIII. 8-20.]

## MATTHEUM.

<p>Fol. 9. <sup>9</sup>timore et gaudiomag no currentes nun tiare discipulis eius <sup>9</sup>Et ecce · ihs occurrit [il bis dormientibus lis dicens hauete illae autem accesserunt et tenuerunt pedes eius et adorauerunt eum <sup>10</sup>tunc ait illis ihs · nolite timere ite nuntiate fratribus meis uet eant in gali leam ibi me uidebunt <sup>11</sup>quae cum abissent ecce quidam de cus todibus uenerunt in ciuitatem et nun tiauerunt principi bus sacerdotum om nia quae facta sunt <sup>12</sup>et congregati cum senioribus consilio accepto pecuniam copiosam dederunt</p>	<p>militibus <sup>13</sup>dicentes di cite quia discipuli eius nocte uenerunt et furati sunt eum no [il bis dormientibus <sup>14</sup>et si hoc auditum fue rit a praeside nos suadebimus ei et se curos uos faciemus <sup>15</sup>At illi accepta pecu [nia fecerunt sicut erant docti et diuulgatum est uerbum istut a put iudeos usque in hodiernum diem <sup>16</sup>Undeci autem disci puli abierunt in ga lileam in montem ubi constituera illis ihs · <sup>17</sup>et uidentes eum adorauerunt quidam autem du bitauerunt <sup>18</sup>et acce dens ihs · locutus est</p>	<p>illis dicens data est mihi omnis potes tas in caelo et in ter ra <sup>19</sup>euntes nunc do cete omnes gentes baptizantes eas in nomine patris et fi li et sp̄s sancti <sup>20</sup>doce tes eos seruare om nia quaecumque mandau i uobis et ecce ego uobiscum sum omnibus die bus usque ad con summationem sae culi</p>	<p>Fol. 9 b.</p> <p>SECUND: MATTHEU</p> <p>EUANGELIUM</p>
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10. uet: e erasa est. post uidebunt, l scriptum est manu posteriori.  
ut uidetur, prima.

Deficit codex usque ad Ioh. xix. 13.

12. milibus <sup>ti</sup> <sup>ti</sup> superscr. a manu,

(Ex codice Uadiano.)

## SECUND.

[XIX. 13-27.]

Fol. 10. <sup>13</sup> dit pro tribunali  
 in loco qui dicitur  
 lychostratus hebraei  
 cae autem genne  
 tha <sup>14</sup> erat autem  
 praeparatio paschae  
 hora quasi sex  
 ta et ait iudaeis ec  
 ce rex uester <sup>15</sup> ad illi  
 exclamauerunt  
 tolle eum crucifige di  
 cit illis pilatus rege  
 uestrum crucifige  
 responderunt prin  
 cipes sacerdotum nos  
 non habemus re  
 gem nisi caesare  
<sup>16</sup> tunc ergo tradidit  
 eis illum ut crucifi  
 geretur  
 susceperunt ergo  
 ihm. <sup>17</sup> et gestans si  
 bi crucem perue  
 nit in locum

<sup>18</sup> diuiserunt <sup>sibi</sup> uestimenta mea  
 et supra uestem  
 meam miserunt  
 sortem  
 Milites quidem  
 haec fecerunt  
<sup>19</sup> Stabant autem iux  
 ta crucem ihu. ma  
 ter eius et soror ma  
 tris eius maria cleo  
 pe et maria mag  
 dalene  
<sup>20</sup> Ihs. autem ut  
 uidit matrem suam  
 et discipulum ad  
 stantem quem dili  
 gebat dicit matri su  
 ae mulier ecce fili  
 us tuus <sup>21</sup> deinde dicit  
 discipulo ecce mat  
 er tua et ex illa ho  
 ra accepit illam  
 discipulus ille in sua

Fol. 10 b.

13. dit pars posterior uerbi uedit esse uidetur.

24. sibi litteris minoribus a m. p. ut uidetur scriptum est.

lychostratus: ita Codex, iudice Idtensohn.

(Ex codice Uadiano.)

XIX. 28-42.]

IOHANNEN.

Fol. 11. <sup>28</sup>Postea ihs sciens quo uerunt pilatum  
 nram omnia con ut frangerentur  
 summata sunt ut eorum cura et tol  
 scriptura implere lerentur de cruce  
 tur ait sitio <sup>29</sup> et uas <sup>29</sup> Uenerunt ergo  
 positum erat ace milites et illius qui  
 to plenum hysopo dem primi frege  
 admiscentes spon runt crura et al  
 gnam ergo plenam terius similiter  
 aceto perticae cir qui crucifixi erant  
 cumponentes op cum eo  
 tulerunt ori eius <sup>30</sup> Ad ihm . autem cu-  
<sup>30</sup> cum ergo accepis uenissent ut uide  
 set ihs . acetum dixit reit eum iam mor  
 omnia consum tuum non frege  
 mata sunt et incli runt eius crura  
 nato capite credidit <sup>34</sup> sed unus ex mili  
 spm . <sup>31</sup> iudaei ergo tibus lancea latus  
 quoniam cena pu eius percussit et exi  
 ra erat ne remane uit continuo san  
 rent in crucem cor guis et aqua <sup>35</sup> et qui  
 pora in sabbato erat uidit testificatur  
 enim magnus dies et testimonium  
 eius sabbati roga perhibuit et uerum

est et uerum est tes et tulerunt eum  
 timonium eius et Uenit autem et ni  
 ille scit quia uera codemus qui pri  
 dicit ut et uos cre mum uenerat ad  
 datis <sup>36</sup> facta sunt ihm . nocte ferens  
 enim haec ut scrip mixturam mur  
 turae inplerentur rae et aloen qua  
 ossum non co- si libras centum  
 fringetis ab eo <sup>40</sup> Acceperunt ergo  
<sup>37</sup> Et iterum alia scrip corpus . ihm . et al  
 tura ligauerunt eum  
 uidebunt ad linteis cum aroma  
 quem in quem tibus sicut est co-  
 conpuncxerunt suetudo iudaeis  
<sup>38</sup> Post haec autem <sup>ro</sup> sepelire  
 gavit pilatum io <sup>41</sup> Erat autem in lo  
 seph . ab arimathi co ubi crucifixus  
 a . qui fuit discipu est hortus et in hor  
 lus ihu . occulte au to monumentu-  
 tem propter metu- nouum in quo no-  
 iudaeorum ut tol dum quisquam  
 leret corpus . ihu . positus erat <sup>42</sup> ibi er  
 et permisit pilatus go propter paras  
<sup>39</sup> uenerunt ergo ceue quia iuxta

Fol. 11 b.

30. credidit m. p., c erasit corr. posterior et d minio superscripsit, ita ut reddidit fieret. 31. cura  
 r superscripsit corr. m. p. 33. ut m. p., u perlineauit corr. posterior et e atramento nigriore superscripsit.  
 Post IOHANNEN scr. est IΔ manu posteriori. 35. et uerum est punctis notauit corr. posterior  
 atramento nigriore. 40. ihm m. p., perlineauit m et u superscripsit corr. posterior.

## SECUND.

[VII. 13-31.

<p>Fol. 12. bum dī per tradi tionem uestram stultam quam tra didistis et similia hu ius modi multa faci tis <sup>14</sup> Et conuocans turbam iterum dī xit illis audite me oꝛ nes et intellegite <sup>15</sup> ni  hil est a foris quod ho minem intrans in eum possit eum coi quinare sed quae de homine proficiscun tur illa sunt quae co inquinant hominem <sup>16</sup> si quis habet aures diendi audiat [au <sup>17</sup> Et cum introisset in domum prae multi tudinem interro gabant eum disci puli eius similitudi nem <sup>18</sup> et ait illis sic et</p>	<p>uos imprudentes estis non intellege tis quia omne quod a foris introit in ho mine non potest eum coinquinare <sup>19</sup> neque enim introit in cor eius sed in uentre eius et in secessum exit pur gans omnes escas et exit in riuum <sup>20</sup> Dicebat autem quia quae de homine exeunt illa coinqui nant hominem —</p>	<p>nequa(?) blasphemia superbia stultitia <sup>23</sup> omnia haec mala de intus procedunt et coinquinant ho minem <sup>24</sup> Et exsurgens abiit in finibus tyri et cuꝛ intrasset in domuꝛ  nemnem uoluit scire et non potu it latere <sup>25</sup> cum audis set enim mulier . . . . cuius filia ha bebat spiritum in mundum . . . . . — <sup>27</sup> et dicit ei sine pri</p>	<p>mum satiari filios non est enim bonuꝛ sumere panem fi liorum et proicere canibus <sup>28</sup> Ad illa respondit ei dicens ita dñe . naꝛ et catelli subtus meꝛ sam edent de micis puerorum <sup>29</sup> et dixit ei uade propter hunc uerbum tuum exi it daemonium a fi lia tua <sup>30</sup> Et cum isset domi<sup>um</sup> put se(?) inuenit dae monem exisse et filiam suam recuꝛ bentem in lecto <sup>31</sup> et deinceps ingressus de finibus tyrii uenit per sidonem ad mare galileae inter medios fines</p>	<p>Fol. 12 b.</p>
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13. quam: supra -a- est rasura unius litterae.  
corrector.

24. nem)nem superscr. est ex m. p. correctore fortasse, sed scriptura paene euanuit.

27. filiorum mediae litterae huius uerbi partim abscissae sunt.  
corr. fortasse, sed scriptura paene euanuit.

30. domi m. p. <sup>um</sup> superscr. m. p.  
30, 31. lectop et) ρ ) a manu posteriori addita.

*Inter vii. 31 et viii. 32 deficiunt ut uidetur folia quattuor.*

VIII. 32—IX. 10.]

MARCUM ·

<p><b>Fol. 13.</b> cens dñe · propiti us esto nam hoc no- erit <sup>36</sup> qui conuersus ut uidit discipulos suos obiurgauit pe- trum dicens uade post me satana quo niam non sapes quae dei sunt sed quae sunt hominu- <sup>34</sup> Et conuocata turba cum discipulis suis dixit si quis uult se qui me abneget se ip- sum et tollat cruce- suam et sequatur me <sup>35</sup> quisque enim uoluerit animam suam saluare per- det eam qui autem perdiderit anima- suam causa euan- gelium saluauit ea- <sup>36</sup> Quid enim prodest</p>	<p>homini <i>si</i> lucratus fuerit totum sae- culum et iactura tus fuerit animam suam <sup>37</sup> aut quam dabit homo com- mutationem pro animam suam <sup>38</sup> quisque enim con- fusus fuerit me et mea uerba in gene- ratione adultera et peccatrice et fili- us hominis confu- detur eum cum uenerit in gloria- patris sui cum an- gelis sanctis <sup>9</sup>.<sup>1</sup> et dice- bat illis Amen <i>dico uobis</i> quia <i>sunt quidam</i> hic <i>stantes mecum</i> qui <i>non gustabunt</i> mortem donec ui-</p>	<p>de . . . regnum di- uenientem in uir- tutem [adump <sup>2</sup> Et post dies sex sit ihs petrum et iacobum et iohan- nen et duxit illos in montem altum seorsum solus et transfiguratus est in conspectu eoru- <sup>3</sup> Et uestimenta eius facta sunt fulgen- tia candida ualde tamquam nix <sup>4</sup> et ui- sus est eis helias cu- moysi et conloque- bantur <i>cum ihu</i> <sup>5</sup> <i>Et petrus dixit ad</i> <i>ihm · rabbi</i> optimu- est nobis hic esse et <i>si uis faciamus tria</i> <i>tabernacula</i> et(?) <i>tibi unū et moysi u-</i></p>	<p>num et heliae unū <sup>6</sup> nesciebat enim quod loqueretur timore enim repleti sunt <sup>7</sup> Et facta est nubs om- umbrans eos ue- nit uox de nube di- cens hic est filius meus carissimus audite eum <sup>8</sup> et sta- tim respicientes ne- minem alium ui- derunt nisi · ihm · solum secum <sup>9</sup> Et cum descenderent de monte praece- pit illis ne cui quae uiderunt enarra- rent nisi cum filiis hominis a mortuis surrexerit <sup>10</sup> Et uerbum retinue- runt apud se quae rentes quid est cum</p>	<p><b>Fol. 13 b.</b></p>
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36. fuerit totum, etc., scriptura hac et sequentibus lineis paene euanuit.  
*expunxit m corr.*

38. cum cum Tisch., sed codex mihi uidetur eum cum habere.  
... oc ... sic Tisch., sed ex loco litterarum mihi uidetur scribam do(nec) scripsisse.  
et: et dubium; scriptura enim paene euanuit.

37. animam suam  
<sup>9</sup>. i. mortem  
<sup>5</sup>. tabernacula

## SECUND.

[XIII. 2-20.]

<p><b>Fol. 14.</b> alius resurget sine manibus [mo- <sup>8</sup>Et sedente eo ad tem oliueti contra templum interro gabant illum secre to petrus et iacobus et iohannes et an dreas <sup>4</sup>dic nobis qua- do haec erunt et quod signum cum incipient omnia haec consumma ri <sup>5</sup> et respondens ait illis uidete nequis uos seducat <sup>6</sup> multi enim uenient in nomine meo dice- tes quia ego sum et multos seducent <sup>7</sup> Cum autem audie ritis bella et opinio nes proeliorum no lite turbari oportet</p>	<p>enim fieri sed no- dum est finis <sup>8</sup> exsur get enim gens su per gentem et reg num super regnu- et erint terre mo tus circa loca et fa mes initium dolo rum omnia haec <sup>9</sup> deinde uos ipsos tradent in conci lia et in synagogis bapulabitis et ad praesides et ad re ges stabitis causa me<sup>1</sup> in testimoni um illis <sup>10</sup> et in omni bus gentibus in pri mis oportet prae dicare euangeliu- <sup>11</sup> et cum adducent uos tradentes no lite solliciti esse nec praemeletare quid</p>	<p>loquamini sed quod cumque datum fuerit uobis in illa hora hoc loquimi ni non enim uos estis qui loquimi ni sed sp̄s . sanctus <sup>12</sup> Et tradet frater fra trem ad mortem et pater filium et in surgent filii in pa rentes et morti ad ficient eos <sup>13</sup> et eritis odio omnibus cau sa nominis mei qui autem perseuera uerit in finem hic saluus erit <sup>14</sup> Et cum uideritis abo minationem de <sup>7</sup> quod dictum est a daniel proph <sup>7</sup> solationis . stare <sup>7</sup> ubi non oportet <sup>7</sup> qui legit intellegat <sup>7</sup> quid dicit .</p>	<p>Tunc qui fuerint in iudea fugiant in mo- tibus <sup>15</sup> et qui super tec tum fuerit non des cendat in domo sed nec intret tol lere aliquid de do mo sua <sup>16</sup> et qui in a gro fuerit non re uertatur retro tol lere uestimentum suum <sup>17</sup> Uae autem praeg nantibus et lacta- tibus in illis diebus <sup>18</sup> et orate ne hieme <small>(aut sabbato)</small> haec fiant <sup>19</sup> erint enim in diebus il lis tribulationes quales non fuerunt numquam tales ab initio creaturae usque ad huc sed neque fient <sup>20</sup> et nisi</p>	<p><b>Fol. 14 b.</b></p>
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8. erint: *ita Cod. primo, eiusdem saec. ac manus prima: sic Tisch. margine additum est. (Dr Idtensohn).*

9. me m. p. me<sup>1</sup> corrector.

14. 7 quod dictum est a daniel proph. a correctore

18. aut s(ab)bat(o) ab eodem correctore, credo, in

*In ima pagina scripta est glossa manu Hibernica, atramento nigriore, saec. VIII*

XV. 22-41.]

MARCUM.

<p>Fol. 15. gotha locum quod est interpretatuꝝ caluariae locus <sup>23</sup> et dabant illi uirtuꝝ mixtum cum mur ra et non accepit <sup>24</sup> Et cum crucifixis sent illum diuise runt uestimenta eius sortem mitteꝝ tes <sup>25</sup> erat autem ho ra tertia et custodi bant eum <sup>26</sup> et erat in scriptio causae in scripta rex iudaeo rum <sup>27</sup> et cum eo cru cifixerunt duo la trones unum ad dextram et unum ad sinistram <sup>28</sup> et in pleta est scriptura quae dixit et cum scelestis aestima tus est et <sup>29</sup> qui tran</p>	<p>siebant blaspheme bant mouentes capita et dicentes ua qui destrues teꝝ plum et aedificas in triduo <sup>30</sup> salua te descendens de cru ce <sup>31</sup> et principes sacer dotum deluden tes ad alis alium cuꝝ scribis dicebant Alios saluabit se noꝝ potest saluare <sup>32</sup> xp̄s rex istrachel desceꝝ dat nunc de cruce ut uideamus et cre damus illi . et qui si mul crucifixi erant cum illo increpa bant eum <sup>33</sup> Et cum hora sexta facta esset tene brae factae sunt super omnem ter</p>	<p>ram usque in ho ram nonam <sup>34</sup> et ho ra nona exclama uit ihs . uoce mag na heli heli lama . . . a . . . ani quod est interpretatum d̄s . meus d̄s . meus quare me dereli quisti <sup>35</sup> Et quidam circum stantibus cum au dient dicebant . . helian uocat <sup>36</sup> et accurrens unus et implens spongiaꝝ . . . . inponens calamo potiona uit eum dicens si ne uideamus si ue niat helias depone re eum <sup>37</sup> Ihs autem emissa uoce magna emi</p>	<p>sit sp̄m . <sup>38</sup> et ecce ue lum templi scissuꝝ est in duas partes a summo usque in imum <sup>39</sup> Uidens autem cen turio qui adsidebat ibi quod sic excla mans emisisset . sp̄m . et uelum templi scis sum est in duas par tes dixit uere hic ho mo filius d̄i . erat <sup>40</sup> Erant autem muli eres a longe expec tantes in quibus erat maria magdalene et maria iacobi mi noris et iosetis ma ter et salomae <sup>41</sup> quae et cum esset in ga lilaea sequebantur eum et aliae con plures que ascende</p>	<p>Fol. 15 b.</p>
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XXVII



## SECUND.

[XV. 41—XVI. 13.]

<b>Fol. 16.</b> rant cum eo hiero solymis <sup>42</sup> Et cum iam sero es set factum quia ce na pura erat quod est ante sabbatum <sup>43</sup> uenit ioseph . ab ari mathia locuples de curio qui erat et ip se expectans regnu di . hic audenter in trauit ad pilatum et petit corpus ihu . <sup>44</sup> Pilatus autem mira tus est si iam mor tus esset <sup>45</sup> et cum re scisset a centurio ne donauit corpus ioseph <sup>46</sup> Et ioseph . empta sin done acceptum eu inuoluit in sindo ne et inposuit illu in monumento	quod erat excisum de petra et aduo luit lapidem ad os teum monumen ti <sup>47</sup> maria autem magdalene et ma ria iacobi uiderunt ubi poneretur <b>16.</b> <sup>1</sup> et euntes emerunt unguenta ut eum unguerent <sup>2</sup> et ma ne postera die sab batorum ueniunt ad monumentum oriente sole <sup>3</sup> et dice bant inter se quis nobis reuoluet la pidem ab osteo mo numenti <sup>4</sup> erat eni magnus ualde Et ueniunt et inue niunt amotum lapidem <sup>5</sup> et ingres sae in monimen	to uiderunt iuue nem sedentem et ad dextram coo pertum stolam albam et expaue runt <sup>6</sup> et ille dixit eis nolite timere . ihm . quaeritis naza renum crucifixu surrexit non est hic uidete ecce lo cus illius ubi fuit positus <sup>7</sup> sed ite dici te discipulis eius et petro quia ecce prae cedit uos in galilae am illic eum uide bitis sicut dixerat uobis <sup>8</sup> Et egressae fugerunt a monumento habebat enim eas timor et pauor et nemini nihil dixe	runt timebant enim <sup>9</sup> surgens autem mane pri ma die sabbati u sus est primum mariae magdale nae a qua eiecerat septem daemonia <sup>10</sup> illa abiit et renun tiauit iis qui cum il lo erant lugentibus et flentibus <sup>11</sup> et illi cum audissent qui a uiuit et uisus est ab ea non credide runt <sup>12</sup> Post haec autem duo bus ex his ambulan tibus uisus est in alia forma eunti bus in uilla <sup>13</sup> et illi euntes nuntiaue runt ceteris neque his crediderunt	<b>Fol. 16 b.</b>
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## FRAGMENTUM SANGALLENSE (o).

EUANG. SEC. MARC. XVI. 14-20.

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Edidimus ex codice ipso et ex apographo in schedis Tischendorffii, manu puerili, sed ab ipso Tischendorffio correcto. Ultimum folium uidetur euangeliarii ueteris uersionis, pagina enim folio uerso uacat. Creditur scriptum temporibus Merouingicis saeculo VII exeunte uel VIII ineunte. Litterae abscissae et ex coniectura additae typis inclinatis exprimuntur.

Pagina centimetros 22 latitudine habet et 31 altitudine, ut non multum discrepet a magnitudine foliorum *n*. Potest fuisse additamentum ad codicem illum, cum detrimentum folii ultimi tempore progrediente passus fuerit. Incipit enim eodem plane loco ubi desinit *n*, et eundem linearum numerum habet. Plura uide in Prolegomenis.

[XVI. 14-20.]

Fol. ult. <sup>14</sup> nouissime autem re  
cumbentibus illis un  
decim apparuit <sup>ms et</sup> ex  
probrauit increduli  
tatem eorum et duri  
tiam cordis illorum  
quoniam illis qui eu-  
uiderant resurre  
xisse nuntiantibus  
non crediderunt

<sup>15</sup> Et dicit <sup>ms</sup> illis euntes  
[in or  
bem uniuersum pre  
dicare euangelium  
uniuersae creaturae  
<sup>16</sup> qui crediderit et bap  
tismus fuerit sal  
uus erit qui autem  
non crediderit dam  
nabitur

<sup>17</sup> Signa autem creden  
tem haec sequuntur  
in nomine meo dae  
monia eiciunt lin  
guis nouis loquentur

<sup>18</sup> serpentes non time  
bunt et si aliquid mor  
tiferum quis biberint  
non illos nocebit su  
pra languidos inpo  
nunt manus suas et  
bene habebunt

<sup>19</sup> Et dñs · ihs · xp̄s ·  
[postqua-  
locutus est illis asce-

dit in caelis sedit ad  
dexteram dī <sup>20</sup> illi au  
tem profecti praedi  
cauerunt et docue  
runt ubique dño · ad  
iuuante et sermone  
confirmante pro  
sequentibus signis  
Amen

EXPL · EUANGE  
LIUM SEC ·  
MARCUM †††—  
Amen.

Fol. ult. b.

*Haec pagina uacat, nisi ubi scriptores uarii  
animi causa res nihili scriptilauerunt.*

MARCUM additur a correctore.  
scripsit ihs.

14. Corrector superscripsit ihs et.

15. Corrector super-

## FRAGMENTUM SANGALLENSE (p).

EUANG. SEC. IOH. XI. 14-44.

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Hoc fragmentum continetur foliis duobus Lectionarii Scotici uel Hibernici, saec. VII, VIII. Edidimus ex codice ipso (Fragmentorum Collectio, tom. II, pp. 430-433) et ex apographo, manu eadem qua o, in schedis Tischendorfii; sed ab ipso correctum est. Punctus indicant litteras abscissas, sed hic illic litteras et uerba ex coniectura restituimus. Lineae in unaquaque pagina, prima forsitan excepta, uidentur fuisse una et uiginti. Litterae sunt in linea fere triginta. Ediderunt etiam fragmentum nostrum Haddan et Stubbs (*Councils*, Vol. I, App. G, p. 197, Oxford, 1869), atque Forbes (*Preface to Arbuthnott Missal*, p. xlviii.) quorum lectiones, adhibitis libris, in notulis recensuimus ubi lectori prodesse uideantur. In notulis H=Haddan et Stubbs, F=Forbes. Batiffol hoc fragmentum reperire non poterat.

## SECUND.

[XI. 14-29.

Fol. 1. te decet dñe imnus dñs in sion Et tibi  
reddetur uotum hirusalem Exaudi  
orationem meam ad te Omnis Caro  
ueniet

<sup>14</sup> IN illis diebus dixit ihs addiscipulos  
suos lazarus amicus noster in  
firmabatur Et manifeste

mortuus est , <sup>15</sup> Et gaudeo propter  
uos ut credatis quoniam non  
eram ibi , sed eamus ad eum ,,

<sup>16</sup> dixit autem thomas qui dicitur didi  
mus Cum discipulis suis eamus et nos  
moriatur Cum illo , <sup>17</sup> Uenit ihs et inuenit  
eum iam quartum diem in monumento  
habentem , <sup>18</sup> Erat autem bethania iux  
ta hirusolimam , quassi stadiis quin  
decim , <sup>19</sup> Multi autem a iudeis uenerunt

— — — — —  
— — — — —  
— — — — —  
— — — — —

uiam uenit ei , maria autem domi se  
debat , <sup>21</sup> dixit ergo martha ad ihm  
dñe si fuises non fuisset mortuus  
frater meus , <sup>22</sup> Sed nunc scio quoniam  
quaecumque petieris adō dabit tibi  
dñs , <sup>23</sup> Ait ei ihs resurget frater tuus ,  
<sup>24</sup> dicit ei martha Scio quia resurget  
in resurrectione in nouissimo die ,,

<sup>25</sup> dixit ei ihs Ego sum resurrectio et uita  
qui credit in me etsi mortuus fuerit  
uiuēt <sup>26</sup> et qui uit et credit in me non mo  
rietur num Credis hoc , <sup>27</sup> dicit ei , utique  
dñe ego Credidi , quoniam tu es fi  
lius dī . qui nunc mundum uenisti , <sup>28</sup> Et  
cum haec dixisset abiit et uocauit  
mariam sororem suam silentio dicens ,  
magister uenit et uocat te , <sup>29</sup> At illa

Fol. 1 b.

— — — — —  
— — — — —  
— — — — —  
— — — — —

<sup>14.</sup> infirmatur H. et F.    <sup>22.</sup> domino—dominus H. et F.    <sup>25.</sup> ei om. H. et F.    <sup>26.</sup> qui uiuit  
H. et F. morietur num *incuria credo pro* morietur in aeternum *et sic* F.    <sup>27.</sup> dixit H. et F. *Ante*  
filius *inserunt* Christus H. et F.    <sup>28.</sup> dicens : *scriba, incuria forsan, discens scripsit.*

XI. 31-44.]

IOHANNEN .

Fol. 2. <sup>31</sup> iudei autem qui erant cum ea . li . . .  
 et consulabantur eam ut uiderunt  
 mariam quod festinanter surre  
 xiset et exiset subsecuti sunt eam  
 dicentes quoniam uadit ad monumen  
 tum Ut ploret ibi , <sup>32</sup> maria autem cum  
 uenisset ubi erat ihs et uidisset eam  
 procedit ad pedes eius . dñe . . . . . *fui* (?)  
 ses frater meus non fuiisset mor  
 tuus , <sup>33</sup> IH̄s autem cum uidisset eam  
 flentem et iudeos qui uenerant (?) cum  
 ea flentes turbatus est spū(?) . . . .  
 commotus <sup>34</sup> dixit , Ubi posuisti . . .  
 dicunt dñe ueni et uide , <sup>35</sup> et lacri  
 matus est ihs , <sup>36</sup> dixerunt autem . . . . .  
 ecce quomodo amabat illum <sup>37</sup> *et* (?) *dixit*  
 runt quidam exeis , non po . . . .

— — — — —  
 — — — — —  
 — — — — —  
 — — — — —

. . . . . superpositus ei , <sup>38</sup> dixit  
*ihs tollite lapidem* , dixit ei soror  
 . . . . . martha dñe iam pudit , qua  
*driduum* enim habet , <sup>39</sup> Ait ihs non  
 . . . . . , quoniam si credideris uide  
*bis* (?) gloriam dī , <sup>41</sup> Sustulerunt ergo la  
*pidem* ihs autem eleuauit oculos  
*suos* sussum , et dixit pater gra  
*tias ago* tibi , quoniam audisti me ,,  
<sup>42</sup> . . . . . *autem* sciebam quoniam semper  
*me audis* sed propter turbam que  
 . . stat , dixi , ut credant quoni  
*am tu* me missisti , <sup>43</sup> Et cum haec di  
*xisset* exclamauit uoce magna  
*lazare* prodi foras <sup>44</sup> Et confestim  
 . . . . . *qui* mortuus erat ligatis pedib ;  
 . . . . . *manibus* fasceis et facies eius

Fol. 2 b.

— — — — —  
 — — — — —  
 — — — — —  
 — — — — —

31. ea . li . . . . . ita Codex , ut credo ; fortasse illic fuit : in domo supplet F. exiset m. p. , superscr.  
 manus contemporanea , ut uidetur. 34. uide : prima pars litterae u erasa est. 37. runt : ita Co  
 dex , ut credo : nunt H. , nunc F. , quippe n et r multam inter se similitudinem in hoc Codice habent. 38.  
 superpositus ei , dixit : hanc lineam om. H. et F. 39. soror : om. H. 40. sic ne di H. et F.  
 pro si credi[deris] i. e. n pro r. 42. dixi : i finalis cuanuit.



FRAGMENTA EUANGELII  
SECUNDUM LUCAN  
E MEMBRANIS CURIENSIBUS (a<sub>2</sub>).

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LUC. XI. 11-29 ; XIII. 16-34.



## MONITUM.

FRAGMENTA quae sequuntur hodie asseruntur 'in episcopalibus quae Curiae sunt archiuis.' Primus indicavit B. Hidber, Professor Bernensis. De his deinde disseruit Ernestus Ranke in *Theol. Studien und Kritiken*, Gothae, 1872, pp. 505-520, sub titulo *Ein Kleiner Italafund*. Idem primus edidit Marburgi eodem anno, sub titulo *Curiensia Evangelii Lucani Fragmenta Latina*, et postea Uiennae anno 1874.

Credit Ranke haec folia saeculo V ineunte exarata fuisse. Per latitudinem dissecta schedas duas faciunt simili forma, ut utraque quattuordecim fere uncias (Zoll) latitudine et quinque altitudine habeat; unde sequitur paginam codicis septem uncias latam, et decem altam fuisse. Folia sunt exteriora quaternionis, cui numerus est XVIII. Hinc conicias ordinem euangeliorum fuisse ueteribus Latinis solitum Matthaeum, Iohannem, Lucan et Marcum. Plura uide in Prolegomenis.

Historicis rei criticae appellantur  $a_2$  cum maxime concordent cum codice Vercellensi ( $a$ ). P. Batiffol, Parisiensis (*Note sur un évangélaire de Saint Gall*, Paris, Champion 1884) credit haec folia nostra codici Sangallensi ( $n$ ) pertinere, quae etiam parum consulte appellat  $p^1$ . De his uide in Prolegomenis nostris.

XI. 11-29.]

## SECUND · LUCAN ·

<p>Fol. 1. pro piscem serren rebant de caelo ab tem illi porriget <sup>12</sup> aut illo <sup>17</sup> ipse autem sci si petierit ouum nu- ens cogitationes quid porrigit illi scor illorum dixit pionem <sup>18</sup> si ergo uos Omne regnum cum sitis mali scitis diuisum super se  data bona dare fili deseretur et domus is uestris quanto ma super domum ca gis pater de caelo da det <sup>18</sup> si et satanas su bit bona data peten per satanan diuisus tibus se <sup>haec cum dixisset</sup> <sup>offerebant illi unum daemona</sup> <sup>lacti</sup> <sup>14</sup> Et factum est cum ei tabit regnum eius ceret daemonium quoniam dicitis in et illut fuit mutum beelzebul principe eiciente autem illo daemoniorum mutum daemoni eicere me daemo um omnes turbae nia <sup>19</sup> quod si ego in stupebant <sup>15</sup> quidam beelzebul eicio fi autem ex illis dixeli uestri in quo ei runt in beelzebul cient ideo ipsi ues principe daemonio tri iudices erunt rum eicit daemo <sup>20</sup> Si autem in digilo di ·</p> <p>. hd . nia <sup>16</sup> alii autem temp eicio daemonia cer tantes signum quae te anticipauit in uos ille autem respondit et dixit quomodo potest satanas satanan expellere . hs .</p>	<p>regnum di · <sup>21</sup> Cum quis fortis et armatus tueatur domum suam in pa ce erunt facultates eius <sup>22</sup> quod si fortior eo superuens ui cerit illum arma turam illius tollit in qua confidebat et spolia illius diui dit <sup>23</sup> qui non est mecum aduersus me est et qui non colligit mecum dispargit <sup>24</sup> Cum immundus sp̄s · exierit de ho mine circuit per arida loca quae aquam non ha bent quaerens re quiem et non in ueniens dicit re</p>	<p>Fol. 1 b. uertar in domum meam unde exiui <sup>25</sup> et cum uenerit in uenit commun datam et ornatam <sup>26</sup> tunc uadit et adsu mit adhuc alios sep tem spiritus nequi ores se et intrantes inhabitans et fiunt nouissima homi nis illius peiora prio rum · <sup>27</sup> factum est autem dum dice ret haec ipse leua ta uoce quaedam mulier dixit illi be atus uenter qui te portauit et ubera quae suxisti <sup>28</sup> qui ait illis beati qui audi unt uerbum di · et custodiunt <sup>29</sup> Turba autem conue</p>
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Deficiunt folia sex.

M

## SECUND · LUCAN ·

[XIII. 16-34.]

<p>Fol. 2. alligauit satanas          ecce iam · XVIII · annis          non oportebat sol          ui a uinculo hoc die          sabbati  <sup>mensuras tres</sup>  <sup>na</sup> Haec dicente eo con          fundebantur om          nes quia aduersan          tur ei et omnis popu          lus gaudebat in om          nibus mirificis quae          fiebant ab illo [simi  <sup>oculorū</sup>  <sup>intra</sup>  <sup>ostium quoniam</sup>  <sup>multi dico uobis</sup>  <sup>quaerent nec pote</sup>  <sup>rint introire</sup>  <sup>uerit pater fami</sup>  <sup>lias et adcluserit os</sup>  <sup>tium et incipietis</sup>          Cui est simile regnu</p>	<p>dēi · et cui adsimila          bo illut <sup>21</sup> simile est          est fermento quod          acceptum mulier          abscondit in fari          donec fermentum          taretur <sup>totum</sup>  <sup>22</sup> Et circuibat per ciui          tates et uicos docens  <sup>et iter faciens in</sup>          hyerosolymis  <sup>23</sup> Dixit autem quida          illi dñe · si pauci sunt          qui salui futuri sunt          Qui dixit ad illos <sup>24</sup> in          trale per angustum          ostium quoniam          multi dico uobis          quaerent nec pote          rint introire  <sup>25</sup> Cum autem intra          uerit pater fami          lias et adcluserit os          tium et incipietis          foris stare dicen</p>	<p>tes dñe · aperi nobis          et respondens di          cet nescio uos unde          sitis <sup>26</sup> tunc incipie          tis dicere mandu          cauimus coram          te et bibimus et in pla          teis nostris docuis          ti <sup>27</sup> et dicit uobis nes          cio uos unde sitis dis          cedite a me omnes          operarii iniquita          tis <sup>28</sup> illic erit fletus et          stridor dentium          cum uideritis abra          ham et isac et iacob          et omnes prophetas          introeuntes          in regnum dī · uos          autem proici foris  <sup>29</sup> Et uenient ab orie          te et occidente et ab          aquilone et austro          et discumbent in</p>	<p>regno dī · <sup>30</sup> et ecce sunt          nouissimi qui erunt          primi et sunt primi          qui fuerunt nouis          simi <sup>31</sup> eadem die          accesserunt quida          pharisaeorum di          centes illi discede          et uade hinc quoni          am herodes uult          te occidere <sup>32</sup> ipse au          tem dixit eis euntes          indicate uulpi huic          ecce eicio daemonia          et sanitates perficio          hodie et cras et die          tertia consummor  <sup>33</sup> sed oportet me ho          die et cras et in futu          rum quoniam no          oportet propheta          perire extra hieru          salem · <sup>34</sup> hierusa          lem hierusalem</p>	<p>Fol. 2 b.</p>
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XVIII.

FRAGMENTA EUANGELII  
SECUNDUM LUCANUM,  
EX CODICE BOBIENSI NUNC AMBROSIANO (s).

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LUC. XVII. 3-29 ; XVIII. 39-XIX. 47 ; XX. 46-XXI. 22.

## MONITUM.

FRAGMENTA quae sequuntur hodie asseruantur ad calcem codicis Ambrosiani Mediolanensis, cui numerus est C. 73 Inf., sed 'non multis abhinc annis' huic codici adiuncta sunt. Edidit primus Antonius Maria Ceriani in *Monumentis Sacris et Profanis* tom. I Mediolani, anno 1861, ex quibus hic repetita sunt. Eodem teste fragmenta saeculo VI post Christum non posteriora habentur et fortasse etiam uetustiora sunt, et ex bibliotheca S. Columbani Bobiensi originem trahunt. Folia sunt quattuor, duo, ut uidetur, exteriora et duo interiora ex eodem quaternione, cui numerus quoque interiit, ut nesciamus quo ordine euangelia in hoc uolumine sequebantur. Sed credo quaternionem numero XVII fuisse, si ordo fuerit Matthaeus, Iohannes, Lucas, Marcus.

Historicis rei criticae Noui Testamenti haec fragmenta littera s insignita sunt.

XVII. 3-29.]

## SECUNDUM · LUCANUM ·

Fol. 1.

Fol. 1 B.

Remitte illi <sup>4</sup> si septies  
in die peccauerit in te  
et hic septies conuer-  
sus fuerit ad te dicens  
penitentiam ago re-  
mitte illi  
<sup>5</sup> Et dixerunt apostoli  
dñmo adauge nobis  
fidem <sup>6</sup> dixit autem  
dñs si haberetis fi-  
dem tamquam gra-  
num sinapis dicere  
tis arbori eradicare  
et obaudisset utique  
<sup>7</sup> Quis autem uestrum  
habens seruum aran-  
tem aut oues pascen-  
tem uenientem de agro  
numquid dicet ei tran-  
si et recumbe <sup>8</sup> sed di-  
cet ei trānsi et recum-  
be sed dicēt ei ) para-  
quod cenem et prae-  
cinctus ministra  
mihi donec mandu-  
cem et bibam et pos-

tea manducabis tu  
et bibes <sup>9</sup> numquid gra-  
tias aget seruo quo-  
niam fecit quae prae-  
cepta sunt <sup>10</sup> non puto  
sic et uos cum feceri-  
tis quae praecepta . . .  
dicitis serui nequa su-  
mus quod debuimus  
facere fecimus <sup>11</sup> et fac-  
tum est cum iret in hi-  
erusalem et ipse tran-  
siebat per medium sa-  
mariae et galileae et  
hierico <sup>12</sup> et intrans in  
quodam castello et ec-  
ce · x · uiri leprosi stete-  
runt a longe <sup>13</sup> et leuaue-  
runt uocem dicentes  
ihū praeceptor misere-  
re nobis <sup>14</sup> quos cum ui-  
disset ait illis ite et os-  
tendite uos sacerdoti-  
bus et factum est dum  
irent mundati sunt  
<sup>15</sup> unus autem ex his

Uidit quia curatus est  
reuersus est cum uo-  
ce magna honori-  
ficans dñm <sup>16</sup> et cecidit  
in faciem ante pedes  
eius gratias agens  
et hic erat samarita  
<sup>17</sup> Respondens autem  
ihs ait hi · x · munda-  
ti sunt · uiri · ex his ubi  
sunt <sup>18</sup> non est inuen-  
tus qui reuerteretur  
honorem dare dō ni-  
si hic alienigena <sup>19</sup> et ait  
illis ihs exurgens ua-  
de quia fides tua te sal-  
uum fecit <sup>20</sup> interro-  
gatus autem a phari-  
seis quando ueniret  
regnum dī cum ob-  
seruatione <sup>21</sup> neque di-  
cunt ecce hic uel illic  
ecce enim regnum  
dī intra uos est <sup>22</sup> ait  
autem ad discipulos  
uenient dies cum

desiderabitis unam  
dierum filii hominis  
et non uidebitis <sup>23</sup> et di-  
cent uobis ecce hic et  
ecce illic nolite ire neq-  
sequi <sup>24</sup> sicut enim ful-  
gur sub caelo fulgu-  
rans sic erit et aduen-  
tus filii hominis <sup>25</sup> prius  
autem oportet eum  
multa pati et reproba-  
ri a gente hac <sup>26</sup> et sicut  
fuit in diebus noe sic  
erit in diebus filii homi-  
nis <sup>27</sup> manducabant bibe-  
bant nubebant uxo-  
res ducebant usque in  
die qua intrauit noe-  
in arcam et uenit di-  
luuium et perdidit om-  
nes <sup>28</sup> similiter factum  
est et in diebus lot · man-  
ducabant bibebant  
emebant uendebant  
plantabant aedifica-  
bant <sup>29</sup> qua die exiit lot ·

Deficiunt folia duo.

## SECUNDUM.

[XVIII. 39—XIX. 22.]

Fol. 2.

Li dauid miserere arborem sycomorum  
 mihi <sup>40</sup> stans autem ut uideret eum quia  
 ihs iussit eum addu per illam partem tran  
 ci qui cum adductus siturus erat <sup>5</sup> et factum  
 esset interrogauit est cum transiret ihs  
 eum <sup>41</sup> dicens quis uis respiciens susum ui  
 tibi faciam ad ille ait dit eum et dixit zac  
 ut uideam dñe <sup>42</sup> et res chae festinans descē  
 pondens ait illi ihs as de quia hodie in domo  
 pice fides tua te salu u m tua oportet me mane  
 fecit <sup>43</sup> et confestim res re <sup>6</sup> et festinans descē  
 pexit et sequebatur dit et excepit eum gau  
 eum magnificans dens <sup>7</sup> quo uiso omnes  
 dñm et omnis populus musitabant quia ad  
 uidens dedit laudem uirum peccatorem in  
 dō 10. <sup>1</sup> et ecce ingressus troiit manere <sup>8</sup> stans  
 pertransiebat hieri autem zaccheus ait ad  
 cho <sup>2</sup> et ecce uir nomine dom̄ ecce dimidium  
 zaccheus et hic erat bonorum meorum  
 princeps publicanus do egentibus et si cui  
 et locuples <sup>3</sup> et quaere aliquid fraudauit red  
 bat uidere ihm quis do quadruplum  
 esset et non poterat <sup>9</sup> Ait autem ihs ad illos quia  
 prae turba quia statu hodie salus domui hu  
 ra breuis erat <sup>4</sup> et prae ic facta est quoniam  
 currens ascendit in et hic filius abraham

Fol. 2 B.

Est <sup>10</sup> uenit enim filius Cepto regno iussit uo  
 hominis saluum fa cari seruos quibus de  
 cere et quaerere quod dit pecuniam ut sciret  
 perit <sup>11</sup> audientibus au quis quid negotiatus  
 tem haec addidit dice esset <sup>16</sup> uenit ergo primus  
 re similitudinem quo dicens dñe mna tua  
 niam esset prope hie decem alias adquisiuit  
 rusalem et quia puta <sup>17</sup> et ait illi euge bone ser  
 rent confestim reg ue in modico fidelis  
 num dī declarari fuisti esto potes/atem  
<sup>12</sup> Ait ergo homo quidam habens supra decem  
 nobilis abiit in regio ciuitates <sup>18</sup> et uenit añ  
 nem longinquam us dicens dñe mna  
 accipere regnum et tua fecit quinque mnas  
 reuerti <sup>19</sup> et huic ait et tu esto  
<sup>13</sup> Uocatis autem . x . ser supra quinque ciuita  
 uis suis dedit illis de tes <sup>20</sup> et alius intrauit  
 cem mnas et dixit dicens dñe ecce mna  
 ad eos negotiamini tua quam habui repo  
 dum uenio <sup>14</sup> ciues au sitam in sudario <sup>21</sup> quia  
 tem eius oderant eum timebam te quoniam  
 et miserunt legatio homo austerus es tol  
 nem post illum dicen lis quod non posuisti  
 tes nolumus hunc et metes quod non  
 regnare nobis <sup>15</sup> et fac seminasti <sup>22</sup> ait illi ex o  
 tum est ut rediret ac re tuo te iudico homo

XIX. 22-47.]

LUCANUM .

Fol. 8.

Fol. 8 B.

sciebas quia ego aus  
 teris sum tollo quod  
 non posui et meto  
 ubi non seminaui  
<sup>28</sup>et quare non dedisti  
 pecuniam meam ad  
 mensam et ego ueni  
 ens utique cum usu  
 ra exigissem <sup>24</sup>et ad  
 stantibus ait aufer  
 te ab eo et date illi qui de  
 cem mnas habet <sup>25</sup>et di  
 xerunt ei dñe habet  
 dicem mnas <sup>26</sup>dico? uo  
 bis omni habenti da  
 bitur ab eo *aulem qui*  
 non habet et *quod ha*  
 bet auferetur *ab ? eo ?* <sup>27</sup>*ue*  
 rumtamen inimicos  
 meos illos qui *nohue*  
 runt me regnare su  
 per se adducite hoc  
 et occidite ante me  
<sup>28</sup>et cum dixisset haec  
 abit in hierosolyma  
<sup>29</sup>Et factum est cum ad

propriaret betphage  
 et bethania et ad mon  
 tem qui uocatur oli  
 uetum misit duo de  
 discentibus <sup>30</sup>dicens  
 ite in castellum quod  
 contra est ubi intro  
 euntes inuenietis pul  
 lum alligatum supra  
 quem nemo sedit  
 hunc soluite et addu  
 cite <sup>31</sup>et si quis? uos inter  
*rogauerit* sic dicetis  
*quia? dño opus est*  
<sup>32</sup>*abeuntes? autem qui*  
*missi? eran? inuene*  
*runt sicut* dixit illis  
*pullum?* <sup>33</sup>*soluenti*  
*bus autem* illis pul  
 lum *dixerunt* domini  
 eius ad illos quid sol  
 uitis pullum <sup>34</sup>ad illi di  
 xerunt dño opus est  
<sup>35</sup>et adduxerunt illum  
 ad ihm et iactantes  
 uestimenta supra

pullum *inposuerunt*  
 ihm <sup>36</sup>eunte autem  
 ipso substernebant  
 ei uestimenta sua *in*  
 uia <sup>37</sup>et *proximante*  
 eo iam ad discensum  
 montis oliueti coe  
 perunt *uniuersa*  
*multitudo* gauden  
 tes laudare dñm uoce  
 magna <sup>38</sup>dicentes be  
 nedictus qui uenit  
 in nomine dñi *bene*  
 dictus rex *pax in cae*  
 lo et gloria <sup>39</sup>*et? quidam?*  
*de farisaeis de? turba?*  
 dixerunt *ad illum? ma*  
 gister increpa illos?  
<sup>40</sup>ad ille dixit *eis dico uo*  
 bis si isti *tacuerint? la*  
 pides clamabunt <sup>41</sup>*et*  
 cum *adproximarent*  
 uidens ciuitatem fle  
 uit super illam dicens  
<sup>42</sup>quoniam si scisses tu  
 in die hac quae ad pacem <sup>47</sup>et erat docens cottidie

tibi erant nunc autem  
 absconsa sunt ab ocu  
 lis tuis <sup>43</sup>quoniam ue  
 nient dies super te et  
 cingent te inimici tui  
 uallo? *et? circumda*  
 bunt *te* et *obsidebunt*  
 te undique <sup>44</sup>et ad terram  
 te prosternent *et* fili  
 os qui in *te* sunt et non  
 relinquent lapidem su  
 pra lapidem in *te* uni  
 uersa . . . . quod non  
 cognoueris? tempus  
 uisitationis tuae  
<sup>45</sup>*Et? ingressus* in templum  
*coepit* expellere uenden  
 tes et ementes et  
 mensas nummulari  
 orum euertit et cathe  
 dras uendentium co  
 lumbas <sup>46</sup>dicens eis quia  
 domus orationis est  
 uos autem fecistis eam  
 speluncam latronum  
 in die hac quae ad pacem <sup>47</sup>et erat docens cottidie

Deficiunt folia duo.



## SECUNDUM · LUCANUM ·

[XX. 46—XXI. 22.]

Fol. 4.

Fol. 4 B.

uiis <sup>47</sup> qui deuorant do  
mos uiduarum oc  
casione longa oran  
tes hi accipient maio  
rem damnationem

21. <sup>1</sup>Respicens autem uidet  
eos qui mittebant in  
gazophilacium ipso  
rum diuites <sup>2</sup> uidit au  
tem et quandam uidu  
am pauperem mitten  
tem quadrantem duo  
<sup>3</sup> et ait uere dico uobis  
uidua paupera haec  
plus omnibus misit  
omnes enim hi de exu  
perantia sua miserunt  
in dona dī haec autem  
ex eo quod deest illi om  
nem uictum quem

— — — —

— — — —

— — — —

— — — —

— — — —

— — — ueni

ent dies in quibus non  
relinquetur hic lapis  
supra lapidem in pari  
etem qui non destru  
atur

<sup>7</sup> Interrogauerunt au  
tem illum dicentes  
magister quando er  
go haec erunt et quid  
signum cum haec erunt  
futura <sup>8</sup> ad ille ait uide  
te ne seducamini mul  
ti enim uenient in no  
mine meo dicentes  
quia ego sum x̄ps et tem  
pus proximum est no  
lite ire post eos

<sup>9</sup> Cum autem audieritis  
bella et seditiones no  
lite expauescere opor  
tet

— — — —

— — — —

— — — —

— — — —

— — — —

— — — motus

magnus circa loca  
et pestes et fames erunt  
et terrores de caelo  
et signa magna erunt  
et tempestates <sup>18</sup> ante  
haec autem omnia  
iniciunt manus suas  
in uos et persequen  
tur tradentes in syna  
gogis et in custodias  
trahentes ad reges et  
praesides propter no  
men meum <sup>19</sup> euenient  
autem uobis haec in  
testimonium <sup>14</sup> ponite  
ergo in cordibus ues  
tris non ante medita  
re quomodo rationem  
reddatis <sup>16</sup> ego enim da  
bo uobis os et sapien  
tiam

— — — —

— — — —

— — — —

— — — —

— — — —

— — et fratri

bus et cognatis et ami  
cis et morte adficiunt  
uos <sup>17</sup> et eritis odibiles  
omnibus gentibus prop  
ter nomen meum <sup>18</sup> et  
capillus de capite uestro  
non peribit <sup>19</sup> in uestra  
patientia adquiretis  
animas uestras  
<sup>20</sup> Cum autem uideritis  
circumdari ab exerci  
tu hierusalem tunc sci  
etis adpropinquasse  
desolationem eius <sup>21</sup> tunc  
qui in iudea sunt fugi  
ant in montibus et qui  
in medio eius erunt  
discedant et qui in agris  
sunt non intrent in  
eam <sup>22</sup> quia dies ultionis

— — — —

— — — —

— — — —

— — — —

— — — —

— — — —

[Finit Quaternio.]

FRAGMENTA PALIMPSESTA BERNENSIA  
S. MARCI (t).

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MARC. I. 2-23 ; II. 22-27 ; III. 11-18.

## MONITUM.

HAEC fragmenta primus edidit Professor Hermannus Hagen sub titulo *Ein Itala fragment aus einem Berner Palimpsest des VI Jahrhunderts* in actis theologicis Hilgenfeldii *Zeitschrift für wissenschaftliche Theologie* tom. 27, pp. 470-484, Lipsiae 1884. Aliena scripta bis passa sunt, et misere truncata et conduplicata fuerunt. Quae restant ex eodem unione sunt, secundo scilicet ex quaternione cuius folia exteriora duo et interiora quattuor penitus perierunt. Folium quaternionis secundum fere integrum est sed septimum quarta solum ex parte restat.

Codicis numerus est 611 cuius foliis 143, 144 (sed peruerso ordine) continentur fragmenta nostra. Saeculi sexti uidentur esse. Scripta sunt binis columnis et lineis in unaquaque pagina uiginti tribus. Quae litteris inclinatis leguntur supplementa sunt ex coniectura partim Hageni, partim nostra. De his plura scripsimus in Prolegomenis.

Fragmenta littera *t* insigniui, iudicium secutus uiri in hac re peritissimi F. J. A. Hort.

I. 2-11.]

MARC .

<p>Fol. 1. — — — —  — — — —  — — — —  — — — —  ecce mitto angelum  meum ante faciem  tuam qui praepara  uit uiam tuam . <sup>2</sup> uox  clamantis in deserto  parate uiam dñi rec  tas facite semitas  dei nostri .  <sup>4</sup> Fuit iohannes in deserto  baptizans et praedicans  baptismum paeniten  tiae in remissione pec  catorum <sup>5</sup> et aegredie  bantur ad illum omnis  iudeae regio hierosoli  mitae uniuersi et bap  tizabantur ab illo in ior  danen confitentes pec  cata sua .</p>	<p><sup>6</sup> et erat iohannes uestitus  pilos camelli et lucus  tas et mel siluestre ae  debat . <sup>7</sup> hic praedicabat  dicens quoniam uenit  fortior me cuius non  sum dignus soluere  corrigiam calciamento  rum eius <sup>8</sup> ego baptizo  uos in aqua ille autem  baptizabit uos sp̄u sanc  to .  <sup>9</sup> et factum est in diebus  illis uenit ihs a nazar  eth galileae et bap  tatus est in iordanen  ab iohannen .  <sup>10</sup> ascendens autem de aqua  uidit apertos caelos et  sp̄m tamquam colum  bam descendentem  et manentem in ipsum  <sup>11</sup> et uox de caelis tu es filius</p>
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2. praeparauit *m. p.*, praeparabit *corrector*.

## MARC.

[I. 11-23.]

Fol. 1 b. meus dilectus in te con-  
 placui . <sup>12</sup> et statim sps  
 expulit illum in desertu  
<sup>13</sup> et erat in deserto XL die  
 bus et temptabatur  
 a satanan eratque cum  
 besteis et angeli minis  
 trabant illi <sup>14</sup> sed post  
 quam traditus est iohan-  
 nes uenit ihs in galilaeam  
 praedicans euangelium  
 dei <sup>15</sup> dicens quoniam  
 impleta sunt tempora  
 et adpropiauit regnum  
 dei paenitemini et cre-  
 dite in euangelio .  
<sup>16</sup> et praeteriens secus ma-  
 re galileae uidit simo-  
 nem et andream fratre  
 eius mittentes retiam  
 in mare erant enim  
 piscatores .  
<sup>17</sup> et dixit eis ihs uenite re-

tro me et faciam uos fieri  
 piscatores hominum  
<sup>18</sup> et protinus relictis re-  
 tibus secuti sunt eum <sup>19</sup> et  
 progressus pusillum  
 uidit iacobum zebedei  
 et iohannem fratrem  
 eius et ipsos in naui com-  
 ponentes retiam <sup>20</sup> et  
 conuocauit illos et re-  
 licto patre suo zebedeo  
 in naui cum mercenna-  
 riis secuti sunt eum  
<sup>21</sup> et ingrediuntur cafar-  
 naum et sabbato statim  
 ingressus in synagoga  
 docebat <sup>22</sup> et obtupesce-  
 bant super doctrinam  
 eius erat enim docens  
 eos quasi potestatem  
 habens et non sicut scri-  
 bae .  
<sup>23</sup> Et erat in synagoga homo

\* \* \*

*Deficiunt ut uidetur quaternionis folia interiora quattuor.*22. obtupescebant *MS.*

H. 22-27.]

MARC.

Fol. 2. *pet uinum nouellum?*  
*utres et uinum et utres*  
*peribunt*  
<sup>23</sup> *Et factum est iterum cum*  
*sabbatis ambulare per*  
*saa et discipuli coep*  
*erunt uellere spicas*  
<sup>24</sup> *pharisaei autem dicebant*  
*ecce quid faciunt disci*  
*puli tui sabbatis quod*  
*non licet* <sup>25</sup> *et ait illis*  
*nec hoc legistis quid*  
*fecerit dauid cum ne*  
*cessitatem habuit et*  
*esuriit et qui cum illo*  
*erant* <sup>26</sup> *introiuit in do*  
*mum dei et panes pro*  
*positionis manducauit*  
*et dedit eis qui cum illo*  
*erant quos non licebat*  
*manducare nisi solis*  
*sacerdotibus .*  
<sup>27</sup> *Dico autem uobis*

22. *uinum* alioquin *Hagen.* 23. *cum . . . ambularet Hagen.* *saa sic Hagen.* 25. *dauid quando Hagen.* *cum eo Hagen.*

MARC .

[III. 11-18.

*exclamabant? dicentes*  
*tu es filius dei* <sup>13</sup> *et comi*  
*nabatur illis ne mani*  
*festarent eum quoniā*  
*sciebant eum .*  
<sup>13</sup> *Et ascendens in montem*  
*uocauit ad se quos uoluit*  
*ipse et uenerunt ad eum*  
<sup>14</sup> *et fecit ut essent xii cum*  
*illo et ut mitteret eos*  
*praedicare euangelium*  
<sup>15</sup> *et dedit illis potestatem*  
*curandi ualetudines*  
*et eiciendi daemonia*  
<sup>16</sup> *et imposuit Simoni no*  
*men petrus? <sup>17</sup> et iacobus*  
*sebedei et iohannen*  
*fratrem iacobi et impo*  
*suit eis nomina boā*  
*nerges quod est filii*  
*tonitruī <sup>18</sup> et andream*  
*et philippum et bartho*  
*lomeum et mattheū*

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11. *exclamabant (Hagen) vel et clamabant.*

## APPENDIX I.

*The Greek Text implied by k.*

(W. SANDAY.)

It is with some hesitation that I have undertaken to write on the Greek text which lies at the root of *k*. My reason for taking up the study of the Old Latin in the first instance, was in order to approach through it to the original Greek text of the New Testament. When we are better acquainted with the changes which the text underwent during the second, third, and fourth centuries in the West, we shall then be better able to determine what was its state during the same period in the East. As I have already said, the Latin texts have a peculiar advantage: they add varieties of rendering to varieties of reading; and they enable us to trace, as we could not do otherwise, or at least could not do so effectually, the line of affiliation of one text upon another. But this is of course merely the outskirts of an enquiry into the constitution of the original Greek text as it issued from the hands of the sacred writers. It is therefore a great leap to be taken from a series of questions which lie so much upon the circumference, to one that lies so near the centre as the Greek text underlying *k*. It is a leap for which I confess that I do not feel altogether prepared, and one that I should have been glad to postpone for some time to come. As, however, it has now fallen to my lot to treat of this part of the subject, I have thought it best to do for the satisfaction of others what I should, when the time came, have done for my own satisfaction. I propose to give not conclusions but classified data, the full significance of which will be seen when they are taken in connexion with other data similarly classified.

Thus much appears certain, or at least highly probable, as to the Greek texts current in the West. The MSS. in which they were contained were written at first and for some time in double columns, the Greek on the left and the Latin on the right, as in the case of codd. Bezae (Gosp. and Acts), and Claromontanus (St. Paul), or the Greek on the right and the Latin on the left, as in the case of cod. Laudianus. It would seem that copies thus



written were propagated from one another. The possessor of such a codex would correct his Greek column by the help of other MSS. that fell in his way; and the next step would be to assimilate the Latin column to the Greek. The codex Bezae is one example of this process. There have clearly been attempts to bring the Latin version into harmony with the Greek text, though those attempts have not been carried out quite consistently, and some divergences have still been left. There are thus two stages of change in the previous history of a MS. such as *k*: (1) the changes introduced *pari passu* in the Latin and Greek columns of its Graeco-Latin ancestors, while they were still together, and (2) the process of corruption which went on in the Latin column alone after its separation from its Greek companion.

What we have now to do is to endeavour to get behind both these stages, and to ascertain, as well as we can, what was the original form of the Greek text when it was first wedded to the African version as we find it represented in *k*.

In the text thus recovered the following are the phenomena that most demand attention. (1) We naturally wish to know what is the relation of the Greek text implied by *k* to that which lies at the base of the other Old Latin authorities; and inasmuch as D holds an exceptional position as the only MS. of the Gospels which has preserved its Greek as well as its Latin column, it would seem advisable to note separately the cases in which it does or does not side with the majority. (2) A second phenomenon, more striking because more unexpected, is the frequent agreement of *k* with a type of text altogether distinct from the Western, the family to which Westcott and Hort have given the name of 'neutral,' and of which the most conspicuous representatives are  $\aleph$ B. In order to estimate the extent of this agreement, it will be necessary also to set down the more marked instances of divergence. And lastly, inasmuch as in one signal example, the case of the shorter alternative for the last twelve verses of St. Mark, *k* presents a coincidence with L, it will also be desirable to ascertain whether the coincidences with that MS. extend much further.

These, then, are the main points that we have to illustrate; and with the help of Mr. White I have been enabled to draw up a series of lists which will be calculated to illustrate them. They are derived mainly from direct collation of the older Latin MSS. and Tischendorf's *editio minor*, with some additions from the *editio octava major*. Under each head the more important instances only are given. As it is desirable to make each list complete in itself, the same instance has been frequently repeated under different heads, but it is not professed that this has been done with absolute completeness, so that the lists may still to some extent supplement each other.

## I. RELATION TO THE GREEK TEXT IMPLIED IN OTHER OLD LATIN MSS.

(1) Agreement with majority of Old Latin Authorities, including D.

- Matt. iv. 18. παράγων D, a b d f k.  
 περιπατῶν κ B C L etc., ff<sub>i</sub>.  
 παράγων οἱ περιπατῶν (— ὁ Ἰησοῦς) κ B C D etc., b d f ff<sub>i</sub> k etc.  
 παράγων ὁ Ἰησοῦς E L etc., a c h m.
- ” ” 19. λέγει αὐτοῖς (— ὁ Ἰησοῦς) b d f ff<sub>i</sub> k etc.  
 λέγει αὐτοῖς ὁ Ἰησοῦς a c h m.
- ” v. 11. πονηρόν (— ῥῆμα) κ B D, b d f ff<sub>i</sub> k etc.  
 πονηρὸν ῥῆμα C E K etc.  
 — ψευδόμενοι D, b d k etc.  
 + ψευδόμενοι κ B C etc., f ff<sub>i</sub>.  
 ἕνεκεν δικαιοσύνης D, a b d k etc.  
 ἕνεκεν ἐμοῦ *rel.*, f ff<sub>i</sub> etc.
- ” ” 27. ἐρρέθη (— τοῖς ἀρχαίοις) κ B D etc., a b d f k etc.  
 ἐρρέθη τοῖς ἀρχαίοις L M etc., c ff<sub>i</sub> etc.
- ” ” 32. — καὶ ὅς ἐάν ἀπολελυμένην γαμήσῃ μοιχᾶται D, a b d k.  
 + καὶ ὅς . . . μοιχᾶται κ E K etc., f ff<sub>i</sub>.
- ” ” 41. ἔτι ἄλλα δύο D, a b d ff<sub>i</sub> k.  
 δύο (— ἔτι ἄλλα) *rel.*, f.
- ” vi. 5. φιλοῦσι στήναι D, a b d k etc.  
 φιλοῦσιν (— στήναι) *rel.*, f ff<sub>i</sub>.  
 ἀπέχουσιν (— ὅτι) κ B D Z, a b d ff<sub>i</sub> k etc.  
 ὅτι ἀπέχουσιν E K L etc., f.
- ” ” 10. ἐν οὐρανῷ (— ὡς) D, a b c k (d *def.*).  
 ὡς ἐν οὐρανῷ *rel.*, f ff<sub>i</sub> etc.
- ” ” 14. ὑμῖν καὶ σοφ καὶ ὑμῖν D, b c f k etc. (d *def.*).
- ” ” 15. ἀφήσει + ὑμῖν D, a b f k etc.
- ” ” 16. ἀπέχουσιν (— ὅτι) κ B D etc., a b f k etc.  
 ὅτι ἀπέχουσιν L etc., ff<sub>i</sub> etc.
- ” vii. 29. οἱ γραμματεῖς αὐτῶν καὶ οἱ φαρισαῖοι a c etc. (k farisaei et scribae eorum. b scribae et pharisaei eorum).  
 οἱ γραμματεῖς αὐτῶν κ B etc., f.  
 οἱ γραμματεῖς E L M etc.
- ” viii. 31. ἀπόστειλον ἡμᾶς κ B, a b d k etc.  
 ἐπίτρεψον ἡμῖν ἀπελθεῖν C L etc., (f h?) q.
- ” ix. 22. ὁ δὲ (— Ἰησοῦς) κ\* D, a b d k etc.  
 ὁ δὲ Ἰησοῦς B C etc., f etc.
- ” ” 35. μαλακίαν (— ἐν τῷ λαῷ) B C\* D, a b d f k etc.  
 μαλακίαν ἐν τῷ λαῷ κ\* L etc., c g<sub>i</sub>.

- Matt. x. 5. *σαμαριτάνων* D\*, a b d f k *etc.*  
*σαμαριτῶν* κ C L *etc.*, *σαμαρειτῶν* B *etc.*
- „ „ 8. *νεκρούς ἐγείρετε* κ\* B C\* D *etc.*, a b d k *etc.*  
 — *νεκρούς ἐγείρετε* E F K L *etc.*, f.
- „ „ 23. *φεύγετε εἰς τὴν ἐτέραν κἂν ἐν τῇ ἐτέρᾳ διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην* D L *etc.*, a b d f i, k *etc.* (*with minor variations*).  
 — *κἂν . . . τὴν ἄλλην* κ B, q (*cf. c f l*).
- „ xi. 16. *ἐν τῇ ἀγορᾷ* D, a b d f k *etc.*  
*ἐν ταῖς ἀγοραῖς* κ B Z.  
*ἐν ἀγοραῖς* C L *etc.*
- „ „ 19. *ἀπὸ τῶν τέκνων αὐτῆς* C D L *etc.*, a d f k *etc.*  
*ἀπὸ τῶν ἔργων αὐτῆς* κ B\*.
- „ xii. 35. *ἐκ τοῦ ἀγαθοῦ θησαυροῦ* (— *τῆς καρδίας*) κ B C D *etc.*, a b d k *etc.*  
*ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας* L, f f<sub>2</sub>.
- „ „ 49. *τὴν χεῖρα* (— *αὐτοῦ*) κ\* D *etc.*, a b d k *etc.*  
*τὴν χεῖρα αὐτοῦ* B C Z *etc.*, c f h.
- „ xiii. 23. *τότε καρποφορεῖ* (*for* δς δὴ *καρποφορεῖ*) D, a b d k *etc.*
- „ „ 36. *ἦλθεν εἰς τὴν οἰκίαν* (— *ὁ Ἰησοῦς*) κ B D, a b d k *etc.*  
*ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς* C L *etc.*, f h q.
- „ „ 37. *εἶπεν* (— *αὐτοῖς*) κ B D, a b d k *etc.*  
*εἶπεν αὐτοῖς* C L *etc.*, c f *etc.*
- „ „ 40. *τοῦ αἰῶνος* (— *τούτου*) κ B D, a b d k *etc.*  
*τοῦ αἰῶνος τούτου* C *etc.*, f *etc.*
- „ „ 46. *εὐρών δέ* κ B D L, a b d e k *etc.*  
*ὁς εὐρών* C E *etc.*, f q.
- „ „ 51. *συνήκατε* (— *λέγει αὐτοῖς ὁ Ἰησοῦς*) κ B D, b c e f i, k *etc.*  
*λέγει αὐτοῖς ὁ Ἰησοῦς συνήκατε* C L *etc.*, f h q.
- „ „ 52. *λέγει* B<sub>2</sub> D, b d f k *etc.*  
*εἶπεν* κ B\* C L *etc.*
- „ xiv. 3. *τὴν γυναῖκα* (— *Φιλίππου*) D, a d e k *etc.*  
*τὴν γυναῖκα Φιλίππου* κ B C L Z *etc.*, b f *etc.*
- „ xv. 30. *παρὰ τοὺς πόδας αὐτοῦ* κ B D L, a b d k *etc.*  
*παρὰ τοὺς πόδας τοῦ Ἰησοῦ* C E K *etc.*, f q.
- Mark viii. 9. *ἦσαν δὲ οἱ φάγοντες* A C D *etc.*, a b d f k *etc.*  
*ἦσαν δὲ* (— *οἱ φάγοντες*) κ B L Δ.
- „ „ 10. *καὶ ἐμβάς* (— *εὐθύς*) D, b c d i k.  
*καὶ εὐθύς ἐμβάς* (A) κ B C L *etc.*, a f.  
 + *αὐτός* B D, b d i k.  
 — *αὐτός rel.*, a f.
- „ „ 20. *λέγουσιν* (*or equivalent*: — *αὐτῶ*) κ A D *etc.*, a b d i k.  
 + *αὐτῶ* B C L Δ, f *etc.*
- „ „ 25. *ὥστε ἀναβλέψαι* D, a b d f i k *etc.*  
*καὶ ἐνέβλεπεν* κ<sup>o</sup> B L Δ.  
*καὶ ἐνέβλεψεν* A C *etc.*

- Mark viii. 35. ἔνεκεν τοῦ εὐαγγελίου (— ἐμοῦ καὶ) D, a b d i (k).  
 „ ix. 15. προσχέροντες D, (b cadentes for gaudentes?) d f i k.  
 προστρέχοντες Gk. MSS. f.  
 „ „ 16. ἐπηρώτησεν αὐτοὺς κ B D L Δ, b d f i k.  
 ἐπηρώτησεν τοὺς γραμματεῖς A C etc., a.  
 „ „ 38. + ὅτι οὐκ ἀκολουθεῖ ἡμῖν κ A B C L Δ etc., f (with slight variants).  
 — ὅτι . . . ἡμῖν D\*, a b d k etc.  
 „ „ 43. ὅπου ἐστὶ τὸ πῦρ κ.τ.λ. D, b c d f i k.  
 εἰς τὸ πῦρ Gk. MSS., a f.  
 „ x. 2. — οἱ φαρισαῖοι D, a b d k etc.  
 + οἱ φαρισαῖοι (or φαρ.) κ A B C L etc., f.  
 „ „ 5. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν A D etc., (a) b d f k.  
 ὁ δὲ Ἰησοῦς εἶπεν κ B C L etc.  
 „ „ 6. ἐποίησεν αὐτοὺς ὁ θεός A D etc., a b d f k etc. (some om. αὐτοὺς).  
 ἐποίησεν αὐτοὺς (— ὁ θεός) κ B C L etc.  
 „ „ 20. ὁ δὲ ἀποκριθεὶς εἶπεν A D etc., a b d f k.  
 ὁ δὲ ἔφη κ B (C).  
 „ „ 29. — ἡ γυναῖκα κ B D etc., a b d k etc.  
 + ἡ γυναῖκα A C etc., f.  
 „ xi. 1. Βηθανίαν D, a b d i k.  
 Βηθφαγὴ καὶ Βηθανίαν κ A B C L etc., f.  
 „ xii. 14. εἶπε ὅν ἡμῖν (before ἔξεστιν) (C\*) D etc., a b d i k.  
 — εἶπε ὅν ἡμῖν κ A B L etc.  
 „ „ 42. μία χῆρα (— πτωχή) D, a b d i k.  
 „ xiii. 2. + καὶ διὰ τριῶν ἡμερῶν ἄλλος ἀναστήσεται ἀνευ χειρῶν D, a b d i k.  
 „ „ 33. ἀγρυπνεῖτε (— καὶ προσεύχεσθε) B D, a d k.  
 ἀγρυπνεῖτε καὶ προσεύχεσθε κ A C L etc., f i etc.  
 „ xiv. 16. μαθηταὶ αὐτοῦ A C D etc., a d f i k.  
 μαθηταὶ (— αὐτοῦ) κ B L etc.  
 „ „ 19. οἱ δὲ ἤρξαντο A D etc., a d f i k.  
 ἤρξαντο κ B L etc.  
 μήτι ἐγώ καὶ ἄλλος μήτι ἐγώ A D etc., a d f i k.  
 μήτι ἐγώ (— καὶ . . . ἐγώ) κ B C L etc.  
 „ „ 22. λαβῶν (— ὁ Ἰησοῦς B D, a d i k etc.  
 λαβῶν ὁ Ἰησοῦς κ\* A C L etc., f etc.  
 „ „ 27. — ἐν ἐμοὶ ἐν τῇ νύκτι ταυτῇ κ B C\* D L etc., a d f i k etc.  
 + ἐν ἐμοὶ . . . ταυτῇ A etc.  
 „ „ 43. καὶ ἔτι αὐτοῦ λαλοῦντος (— εὐθύς) D etc., a d k etc.  
 καὶ εὐθύς ἔτι αὐτοῦ λαλοῦντος κ A B C L etc., f.  
 „ „ 45. — καὶ ἐλθὼν εὐθύς D a d k.  
 + καὶ ἐλθὼν εὐθύς Gk. MSS., f.

(2). *Agreement with majority of Old Latin Authorities, not including D.*

- Matt. v. 2. *ἐδίδασκεν* a b f k *etc.*  
*ἐδίδαξεν* D, d.
- „ vi. 4. *ἀποδώσει* (— *αὐτός*) κ B L Z *etc.*, a b f f i k.  
*ἀποδώσει αὐτός* D *etc.*, d *etc.*
- „ ix. 12. *ὁ δὲ Ἰησοῦς* C *etc.*, a b f f i, k *etc.*  
*ὁ δὲ* (— *Ἰησοῦς*) κ B D, d.
- „ xii. 15. *πολλοί* (— *ἄλλοι*) κ B, a b f f i, k *etc.*  
*ἄλλοι πολλοί* C D L *etc.*, d f *etc.*
- „ „ 50. *ποιήσῃ* κ B L Z *etc.*, (— *σει* L Z *etc.*) a b f f i, k.  
*ποιεῖ* D, d.
- Mark ix. 42. *πιστευόντων* κ A B L *etc.*, b f f i, k (*some add eis ἐμέ*).  
*πίστιν ἐχόντων* C\* D, a d.
- „ xi. 3. *εἶπατε ὁ κύριος* (— *στι*) B *etc.*, a b i k *etc.*  
*εἶπατε στι ὁ κύριος* κ A C D L, d f.
- „ xiii. 22. *δώσουσι σημεῖα* κ A B C L *etc.*, b k *etc.*  
*ποιήσουσι σημεῖα* D *etc.*, a d.
- „ xv. 46. — *καὶ ἀπῆλθεν* κ n q.  
*+ καὶ ἀσῆλθεν* D, d.

(3) *Difference from majority of Old Latin MSS.*

- Matt. i. 3. — *καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ* g, k (D *def.*).  
*+ καὶ . . . Θάμαρ* a f f i.
- „ iv. 4. — *ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένην διὰ στόματος Θεοῦ* κ.  
*+ ἀλλ' . . . Θεοῦ* (D) *etc.*, a b (d) f *etc.*
- „ „ 12. *ἀκούσας δὲ* (— *ὁ Ἰησοῦς*) κ B C\* D Z, d k.  
*ἀκούσας δὲ ὁ Ἰησοῦς* L *etc.*, a b f f i.
- „ „ 24. *+ καὶ ἐθεράπευσεν αὐτούς* (or *πάντας*) D *etc.*, a b d f f i.  
*— καὶ ἐθεράπευσεν αὐτούς* κ.
- „ v. 11. *οἶδες διώξουσιν ὑμᾶς καὶ ὀνειδίσουσιν* D, d k.  
*ὀνειδίσουσιν ὑμᾶς καὶ διώξουσιν* a b f f i.
- „ „ 12. *+ οἱ πατέρες αὐτῶν* b k.  
*— οἱ πατέρες αὐτῶν* D, a d f *etc.*
- „ „ 36. *ποιῆσαι τρίχα μίαν λευκὴν ἢ μέλαιναν* D, d k.  
*μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν* κ B L, a b f *etc.*
- „ „ 39. — *δεξιάν* (*desore* *σιαγόνα*) D, d k.  
*+ δεξιάν* Gk. MSS., a b f f i.
- „ „ 44. — *καλῶς ποιεῖτε τοὺς μισούντας ὑμᾶς* κ B, k *etc.*  
*+ καλῶς . . . ὑμᾶς* D L *etc.*, a b d f *etc.*

- Matt. v. 44. — ἐπιρραζόντων ὑμῖν καὶ κ B, k *etc.*  
 + ἐπιρραζόντων . . . καὶ D L *etc.*, a b d f *etc.*
- „ „ 45. ὅτι (τὸν ἥλιον) D, d k.  
 ὅς . . . Gk. MSS., a b f ff<sub>1</sub>.
- „ vi. 20. — οὐδὲ κλέπτουσιν κ.  
 + οὐδὲ κλέπτουσιν a b f ff<sub>1</sub>.
- „ viii. 3. ἤψατο αὐτοῦ (— ὁ Ἰησοῦς) κ B C\* Z, ff<sub>1</sub> k.  
 ἤψατο αὐτοῦ ὁ Ἰησοῦς (οἱ ὁ Ἰησ. ἤψ. αὐτ.) L *etc.*, a b f *etc.*
- „ „ 4. εἶπεν κ, k.  
 λέγει *rel.*, a b f *etc.*  
 Μωσῆς L *etc.*, k.  
 Μωϋσῆς κ B Z *etc.*, a b f ff<sub>1</sub> *etc.*
- „ „ 7. λέγει αὐτῷ (— ὁ Ἰησοῦς) κ B, k.  
 λέγει αὐτῷ ὁ Ἰησοῦς C L *etc.*, a b f *etc.*
- „ „ 15. αὐτῷ κ\* B C *etc.*, k q.  
 αὐτοῖς L *etc.*, a b f ff<sub>1</sub> *etc.*
- „ ix. 2. ἀφίονται σοὶ αἱ ἁμαρτίαι (— σου) D, k.  
 ἀφίονται σοὶ αἱ ἁμαρτίαι σου L *etc.*, a b d f ff<sub>1</sub> (a b ἀφίονται, L *etc.*  
 ἀφέωνται).
- „ „ 5. σου αἱ ἁμαρτίαι κ B C D L *etc.*, k.  
 σοὶ αἱ ἁμαρτίαι S *etc.*, b d.  
 σοὶ αἱ ἁμαρτίαι σου Gk. *unc.*, a f *etc.*
- „ „ 15. πενθεῖν Gk. MSS., k.  
 νηστεῖν D, a b d f *etc.*
- „ „ 17. ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοὶ D, d k.  
 ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται  
 κ B *etc.* (a) b f ff<sub>1</sub> (a b ff<sub>1</sub> ἀπολούνται).
- „ „ 27. — καὶ λέγοντες C\* L, a k.  
 + καὶ λέγοντες Gk. MSS., b d f *etc.*
- „ x. 3. Λεββαῖος D, d k.  
 Λεββαῖος ὁ ἐπικλήθεις Θαδδαῖος L *etc.*, f.  
 Θαδδαῖος κ B, c ff<sub>1</sub> *etc.*
- „ „ 10. ῥάβδον κ B D, a b d f *etc.*  
 ῥάβδους C L *etc.*, k.
- „ „ 19. δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε κ B C *etc.*, a b  
 f ff<sub>1</sub> *etc.*  
 — δοθήσεται . . . λαλήσητε D L *etc.*, k.
- „ xi. 15. ὁ ἔχων ὄρα (— ἀκούειν) B D, d k.  
 ὁ ἔχων ὄρα ἀκούειν κ C L *etc.*, a b f *etc.*
- „ xii. 3. ἐπέινασεν (— αὐτός) κ B C D *etc.*, d k.  
 ἐπέινασεν αὐτός L *etc.*, a b f *etc.*
- „ „ II. ἐγείρει C D L, d k.  
 ἐγερεῖ Gk. MSS., a b f ff<sub>1</sub> *etc.*
- „ xiii. II. εἶπεν (— αὐτοῖς) κ C Z, ff<sub>1</sub> k.  
 εἶπεν αὐτοῖς B D L *etc.*, a b d f *etc.*

- Matt. xiii. 17. ἀμήν (— γάρ) κ *etc.*, a b f ff, *etc.*  
 ἀμήν γάρ B C D *etc.*, d k.
- ” ” 33. ἄλλην παραβολήν (— ἐλάλησεν αὐτοῖς) D, d (k alia similitudo).  
 ἄλλην παραβολήν ἐλάλησεν αὐτοῖς a b f ff, *etc.*
- Mark viii. 16. ἔχουσιν B *etc.*, k.  
 εἶχαν D, a b d i.  
 ἔχομεν κ A C L *etc.*, f *etc.*
- ” ” 20. καὶ λέγουσιν κ B C L *etc.*, k.  
 οἱ δὲ εἶπον A D *etc.*, (a) b f i *etc.*
- ” ” 21. οὐπω κ C L *etc.*, k.  
 πῶς οὐπω A D *etc.*, a (f) i *etc.*  
 πῶς οὐ B *etc.*, b d *etc.*
- ” ” 25. διέβλεψεν κ B C\* L *etc.*, k.  
 ἤρξατο ἀναβλέψαι D, b d *etc.*  
 ἐποίησεν αὐτὸν ἀναβλέψαι A *etc.*, a f *etc.*
- ” ” 28. εἶπαν κ B C L *etc.*, k.  
 ἀπεκρίθησαν A D *etc.*, a b d f *etc.*  
 ὅτι ἓνα τῶν προφητῶν (— ὡς) A *etc.*, k.  
 ὅτι ὡς ἓνα κ.τ.λ. D *etc.*, a b d f i.
- ” ” 33. καὶ λέγει κ B C L *etc.*, ff, k.  
 λέγων A D *etc.*, a b d f *etc.*
- ” ” 34. ὀπίσω μου ἐλθεῖν κ A B L *etc.*, k *etc.*  
 ὁ. μ. ἀκολουθεῖν C D *etc.*, a b d f i n *etc.*
- ” ix. 3. λευκὰ λίαν (— ὡς χίων) κ B C L *etc.*, d k.  
 λευκὰ λίαν ὡς χίων A D *etc.*, a b f i.  
 δύναται λευκᾶναι (— οὕτως) A D *etc.*, b d f i.  
 δύναται οὕτως λευκᾶναι κ B C L *etc.*, k ff, i.
- ” ” 6. ἀποκριθῆ κ B C\* L *etc.*, k.  
 λαλήσει A D *etc.*, a b (d) f i n *etc.*
- ” ” 7. φωνὴ ἐκ τῆς νεφέλης (— λεγούσα) κ B C *etc.*, k.  
 φ. ἑ. τ. ν. λεγούσα A D L *etc.*, a b d f i n *etc.*
- ” ” 14. ἐλθόντες . . . εἶδον κ B L *etc.*, k.  
 ἐλθὼν . . . εἶδεν A C D *etc.*, a b d f i.
- ” ” 15. ἐξεθαμβήθη A *etc.*, f k *etc.*  
 ἐξεθαμβήθησαν κ B C (D) L *etc.*, a b d i.
- ” ” 20. εὐθὺς συνεσπάραξεν κ B C L *etc.*, f k.  
 συνεσπάραξεν (— εὐθύς) D, a b d i *etc.*
- ” ” 23. τὸ εἰ δύνῃ (— πιστεῦσαι) κ B C L *etc.*, k.  
 τὸ εἰ δύνῃ πιστεῦσαι (or δυνάσαι) A D, a b d f *etc.*
- ” ” 24. ἔλεγεν (— μετὰ δακρύων) κ A\* B C\* L *etc.*, k.  
 μετὰ δακρύων ἔλεγεν D *etc.*, a b d f i *etc.*
- ” ” 29. ἐν προσευχῇ (— καὶ νηστειᾷ) κ\* B, k.  
 ἐν προσευχῇ καὶ νηστειᾷ A C D L *etc.*, a b d f.

- Mark ix. 35. — και λέγει αὐτοῖς· εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἑσχατος, και πάντων διάκονος D, d k.  
+ και λέγει . . . διάκονος Gk. MSS., a b fi.
- ” ” 38. Ἰωάννης (— λέγων) κ B etc., k.  
Ἰωάννης λέγων A (D) L etc., a b (d) fi.
- ” ” 40. καθ' ἡμῶν, ὑπὲρ ἡμῶν κ B C etc., k.  
καθ' ὑμῶν, ὑπὲρ ὑμῶν A (D) etc., a b (d) fi.
- ” ” 44. — ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ και τὸ πῦρ οὐ σβέννυται κ B C L etc., k.  
+ ὅπου ὁ σκόληξ . . . οὐ σβέννυται A D etc., a b d fi etc.
- ” ” 45. — εἰς τὸ πῦρ τὸ ἄσβεστον κ B C L etc., b k.  
+ εἰς . . . ἄσβεστον A D etc., (a) d f (i).
- ” x. 10. + secreto (after discipuli) c k.  
— secreto a b d f.
- ” ” 22. + et agros (after diuitias) b k (cf. ff<sub>2</sub> possessiones, et pecunias).  
— et agros a d f.
- ” ” 24. — τοὺς πεποιθότας ἐπὶ χρήμασι κ B etc., k.  
+ τοὺς . . . χρήμασι A C D etc., a b d f.
- ” ” v. 25. εὐκοπώτερον before v. 24 οἱ δὲ μαθηταί D, a b d etc.  
order 24, 25. f k.
- ” ” 30. — οἰκίας και ἀδελφούς και ἀδελφὰς και μητέρας και τέκνα και ἀγρούς κ\*, c k.  
+ οἰκίας . . . ἀγρούς B C D etc., a b f etc. (with variations).
- ” ” 49. εἶπεν· φωνήσατε αὐτόν κ B C L etc., k.  
εἶπεν αὐτόν φωνηθῆναι A D etc., a b d fi.
- ” xi. 26. — εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν κ B L etc., k etc.  
+ εἰ δὲ ὑμεῖς . . . ὑμῶν A C D etc., a b d fi etc.
- ” ” 29. ἐπερωτήσω ὑμᾶς (— κἀγώ) B C L etc., k.  
ἐπ. ὑμᾶς κἀγώ κ (A) D etc., a b d fi.
- ” xii. 15. ἰδὼν κ\* D etc., b d ff<sub>2</sub> i etc.  
εἰδὼς A B C L etc., a k etc.
- ” ” 27. πολὺ πλανᾶσθε κ B C L etc., k.  
ὑμεῖς οὖν πολὺ πλανᾶσθε A D etc., a b d.
- ” ” 36. εἶπεν ὁ κύριος κ B L etc., a b d i etc.  
λέγει ὁ κ. A D, k q.
- ” xiii. 14. — τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου κ B D L etc., a d n\* etc.  
+ τὸ ῥηθὲν . . . προφήτου A etc., k n<sup>oort</sup>. etc.
- ” ” 15. καταβάτω (— εἰς τὴν οἰκίαν) κ B L etc., k.  
καταβάτω εἰς τὴν οἰκίαν A D etc., a n etc.
- ” ” 18. ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος A etc., k.  
ἵνα μὴ γένηται χειμῶνος (— ἡ φυγὴ ὑμῶν) κ B D L etc., a d i n.
- ” xiv. 20. ὁ δὲ ἀποκριθεὶς εἶπεν A etc., k.  
ὁ δὲ εἶπεν (— ἀποκριθεὶς) κ B C D L, a d fi etc.
- ” ” 24. διαθήκης κ B C D L etc., d k.  
καίνης διαθήκης A etc., a fi etc.



- Mark xiv. 36. — *θέλεις Gk. MSS.*, k l.  
 + *θέλεις D*, a d f *etc.*  
 „ „ 37. *ισχύσατε D*, d k.  
*ἰσχυσας Gk. MSS.*, a f.  
 „ „ 51. — *ἐπὶ γυμνοῦ c k.*  
 + *ἐπὶ γυμνοῦ D etc.*, a d f *etc.*  
 „ „ 54. *συν(ορ συγ)καθήμενος* κ A B\* C L *etc.*, k.  
*καθήμενος D*, a d *etc.*

(4) *Division in Old Latin Authorities.*

- Matt. i. 22. *διὰ Ἡσαίου τοῦ προφήτου D*, a b d f.  
*διὰ τοῦ πρ. (— Ἡσαίου) Gk. MSS.*, ff, k.  
 „ „ 25. *υἰόν κ B Z*, a b k *etc.*  
*τὸν υἱὸν αὐτῆς τὸν πρωτοτόκον C D L*, d f ff, q.  
 „ ii. 11. *εἶδον κ B C D L*, a d f k *etc.*  
*εἶδρον Gk. min.*, b ff *etc.*  
 „ iv. 10. *ὑπαγε (— ὀπίσω μου) κ B C\* etc.*, f k.  
*ὑπαγε ὀπίσω μου D L Z*, a b *etc.*  
 „ „ 15. *Γαλιλαία f k.*  
*Γαλιλαίας D\* L*, a b d *etc.*  
 „ „ 20. *δίκτυα (— αὐτῶν) D*, d f ff, k.  
*δίκτυα αὐτῶν k etc.*, a b *etc.*  
 „ v. 32. *λέγω ὑμῖν (— ὅτι) D*, a b d k *etc.*  
*λέγω ὑμῖν ὅτι Gk. MSS.*, f ff.  
 „ „ 44. — *εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς κ B*, a b ff, k *etc.*  
 + *εὐλογεῖτε . . . ὑμᾶς D L etc.*, d f *etc.*  
 „ „ 45. *πονηροὺς καὶ ἀγαθοὺς D*, b d k.  
*ἀγαθοὺς καὶ πονηροὺς a f ff.*  
 „ „ 46. *οὕτω ποιούσιν D Z*, d h k *etc.*  
*τὸ αὐτὸ π. κ B L etc.*, τοῦτο π. a b f *etc.*  
 „ „ 48. *ἐν τοῖς οὐρανοῖς D etc.*, b d k *etc.*  
*ὁ οὐράνιος κ B L Z etc.*, a f ff.  
 „ vi. 4. } — *ἐν τῷ φανέρῳ κ B D Z*, d ff, k *etc.*  
 „ „ 6. } + *ἐν τῷ φανέρῳ L etc.*, a b f *etc.*  
 „ „ 13. — *ὅτι σοῦ ἐστὶν . . . ἀμήν κ B D Z*, a b *etc.*  
 + *ὅτι . . . ἀμήν L etc.*, f *etc.* (k quoniam est tibi uirtus in saecula saeculorum).  
 „ „ 15. *ἀνθρώποις τὰ παραπτώματα αὐτῶν B L etc.*, b f *etc.*  
*ἀνθρώποις (— τὰ παραπ. αὐτ.) κ D*, a k *etc.*

- Matt. vi. 32. — πάντα a b k.  
 + πάντα f etc.
- „ vii. 14. — ἡ πύλη a k etc.  
 + ἡ πύλη b f etc.
- „ „ 19. πᾶν (— οὐν) κ B C etc., a k etc.  
 πᾶν οὐν L Z etc., b (f) etc.
- „ viii. 8. — ὁ παῖς μου Gk. min., a k.  
 + ὁ παῖς μου Gk. unc., b f etc.
- „ „ 9. τῷ δούλῳ μου (— λέγω) f k etc.  
 τῷ δούλῳ μου λέγω a b etc.
- „ „ 10. παρ' οὐδένι τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὐρον B, a k q.  
 οὐδὲ ἐν τῷ Ἰσρ. τοσ. πιστ. εὐρον κ C L etc., b f ff, etc.
- „ „ 12. βασιλείας (— ταύτης) a k etc.  
 βασιλείας ταύτης b f etc.  
 ἐξελεύσονται κ\*, a b k etc.  
 ἐκβληθήσονται B C etc., f ff, etc.
- „ „ 13. ἐν τῇ ὥρᾳ ἐκείνῃ κ B L etc., f k etc.  
 ἀπὸ τῆς ὥρας ἐκείνης C, a b etc.
- „ „ 27. ὅτι καὶ κ B L etc., d f k.  
 ὅτι (— καὶ) C etc., a b ff, etc.
- „ „ 29. νιέ (— Ἰησοῦ) κ B C\* L etc., ff, k etc.  
 Ἰησοῦ νιέ E K etc., a b d f etc.
- „ ix. 5. ἀφίενται B, ἀφίονται κ\* D, d f k etc.  
 ἀφέωνται C etc., a b etc.
- „ „ 6. ἔγειρε καὶ ἄρον D, a d k etc.  
 ἔγειρε ἄρον B, b f etc.  
 ἐγερθεὶς ἄρον κ C L etc., q.
- „ „ 10. καὶ ἰδοὺ B C etc., h k q.  
 ἰδοὺ (— καὶ) κ D a b d f etc.
- „ „ 15. — ἐν ἐκείναις ταῖς ἡμέραις Gk. MSS., f ff, k.  
 + ἐν ἐκ. τ. ἡμ. D, a b d etc.
- „ „ 28. — δύο Gk. MSS., f ff, k.  
 + δύο κ\* D, a b d.
- „ x. 3. Λεββαῖος D, d f k.  
 Ἰούδας Ζηλωτῆς a b etc.
- „ „ 15. γομόρρων κ B etc., a b f etc.  
 γομόρρας C D L, d ff, k etc.
- „ xi. 10. ὅς κατασκευάσει κ B C D L etc., d f etc.  
 καὶ κατασκ. P, a b k etc.
- „ xii. 4. ὃ οὐκ ἐξὸν ἦν B D, b d k etc.  
 οὐς κ.τ.λ. κ C etc., a f etc.
- „ „ 6. λέγω γάρ D, d ff, k.  
 λέγω δέ Gk. MSS., a b f.
- „ „ 44. καὶ σεσαρωμένον κ C\* Z etc., a c (ff,) h q.  
 σεσαρωμένον (— καὶ) B D L etc., b d f k etc.

- Matt. xiii. 9. ὄρα (— ἀκούειν) κ B L, a e k *etc.*  
 ὄρα ἀκούειν C D *etc.*, b d f.  
 „ „ 10. μαθηταί (— αὐτοῦ) κ B D L Z, e ff, k.  
 μαθηταί αὐτοῦ C *etc.*, a b d f *etc.*  
 „ „ 16. τὰ ὄρα ὑμῶν κ C D *etc.*, d f k *etc.*  
 τὰ ὄρα (— ὑμῶν) B *etc.*, a b *etc.*  
 „ „ 43. ὄρα (— ἀκούειν) κ\* B, a b e k.  
 ὄρα ἀκούειν C D L *etc.*, d f ff<sub>1</sub>.  
 „ „ 48. ὅτε δὲ ἐπληρώθη ἀνεβίβασαν αὐτήν D *etc.*, a b d e f k.  
 ἦν ὅτε ἐπλ. ἀναβιβάσαντες κ B C L *etc.*, c ff, q.  
 „ xiv. 9. λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς ὄρκους B D (L\* a b *etc.*).  
 ἐλυπήθη ὁ β. διὰ δὲ τ. ὄρ. C (Z) *etc.*, f k *etc.*  
 „ xv. 25. προσεκύνη κ\* B D *etc.*, b c ff<sub>1</sub> k *etc.*  
 προσεκύνησεν C L *etc.*, a f q *etc.*  
 „ „ 26. ἔξεστιν D, a b d ff<sub>1</sub> *etc.*  
 ἔστι καλόν κ B C L *etc.*, e f k *etc.*  
 „ „ 30. χωλοὺς, τυφλοὺς, κυλλοὺς D (clodos, caecos, sideratos, d).  
 surdos, caecos, clodos k.  
 clodos, caecos, debiles, mutos a b (f).

[There are many variations both in Greek and Latin MSS.]

- Mark ix. 24. πιστεύω (— κύριε) κ A B C\* D L *etc.*, d i k.  
 πιστεύω κύριε N Δ *etc.*, a b f.  
 „ „ 45. — εἰς τὸ πῦρ τὸ ἄσβεστον κ B C L *etc.*, b k.  
 + εἰς τὸ π. τ. ἄσ. A D *etc.*, (a) d f (i).  
 „ x. 19. μὴ μοιχεύσης, μὴ φονεύσης A *etc.*, a b d (B C *etc.*, μὴ φον. μὴ μοιχ.)  
 μὴ μοιχεύσης, μὴ πορνεύσης D, k.  
 μὴ μοιχεύσης f.  
 „ xi. 9. + τῷ ὑψίστῳ a i k.  
 — τῷ ὑψίστῳ b d f.  
 „ xiii. 22. — ψευδόχριστοι καὶ D, d i k.  
 + ψευδόχριστοι καὶ κ A B C L *etc.*, a b *etc.*  
 ποιήσουσι σημεῖα D *etc.*, a d.  
 δώσουσι σ. κ A B *etc.*, b k.  
 „ xiv. 46. τὰς χεῖρας αὐτῷ B D L *etc.*, a k q.  
 τὰς χεῖρας αὐτῶν κ\* C *etc.*, (d ff<sub>2</sub>).

II. RELATION TO THE GREEK TEXT OF  $\aleph$  B.(1) Agreement with  $\aleph$  B combined.

- Matt. i. 5. Βοός  $\aleph$  B, k.  
 Βοός L *etc.*, a f *etc.*
- „ „ 7, 8. Ἀσάφ  $\aleph$  B C D<sup>luc</sup>. c d k *etc.*  
 Ἀσά L *etc.*, a f fi.
- „ „ 10. Ἀμός  $\aleph$  B C D<sup>luc</sup>. *etc.*, c d k *etc.*  
 Ἀμών L *etc.*, a f.
- „ v. 25. ὁ κριτής (— σε παραδῶ)  $\aleph$  B *min.* *etc.*, k.  
 ὁ κριτής σε παραδῶ D L *etc.*, a b d f *etc.*
- „ „ 44. — εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς  $\aleph$  B, a b fi k *etc.*  
 + εὐλογεῖτε . . . ὑμᾶς D L *etc.*, c d f *etc.*  
 — καλῶς ποιεῖτε τοὺς μισούντας ὑμᾶς  $\aleph$  B, k *etc.*  
 + καλῶς . . . ὑμᾶς D L *etc.*, a b d f *etc.*  
 — ἐπηρεαζόντων ὑμᾶς καὶ  $\aleph$  B, k m.  
 + ἐπηρε. . . καὶ D L *etc.*, a b d f *etc.*
- „ vi. 4, 6. — ἐν τῷ φανέρῳ  $\aleph$  B D Z, d fi k *etc.*  
 + ἐν τῷ φανέρῳ L *etc.*, a b f *etc.*
- „ „ 21. ὁ θησαυρὸς σου  $\aleph$  B, a b k *etc.*  
 ὁ θησαυρὸς ὑμῶν L *etc.*, f.
- „ „ 33. τὴν βασιλείαν (B δικαιοσύνην) — τοῦ θεοῦ  $\aleph$  B, k m *etc.*  
 τὴν β. τοῦ θεοῦ L *etc.*, a b f *etc.*
- „ viii. 3. ἦψατο αὐτοῦ (— ὁ Ἰησ.)  $\aleph$  B *etc.*, fi k.  
 ἦψ. αὐτοῦ ὁ Ἰησοῦς (or ὁ Ἰησ. ἦψ. αὐτ.) L *etc.*, a b f *etc.*
- „ „ 7. λέγει αὐτῷ (— ὁ Ἰησ.)  $\aleph$  B, k.  
 λ. αὐτ. ὁ Ἰησοῦς C L *etc.*, a b f *etc.*
- „ „ 9. ὑπὸ ἐξουσίαν τασσόμενος  $\aleph$  B, a b k *etc.*  
 ὑ. ἐξ. (— τασσόμενος) C L *etc.*, f *etc.*
- „ „ 13. ὡς (— καὶ)  $\aleph$  B, a b k *etc.*  
 καὶ ὡς C L *etc.*, f *etc.*  
 ὁ παῖς (— αὐτοῦ)  $\aleph$  B *etc.*, a b f fi k.  
 ὁ παῖς αὐτοῦ C L *etc.*
- „ „ 25. προσελθόντες (— οἱ μαθηταὶ αὐτοῦ)  $\aleph$  B, a k *etc.*  
 πρ. οἱ μαθηταὶ αὐτοῦ C (L) *etc.*, b (h) *etc.*
- „ „ 31. ἀπόστειλον ἡμᾶς  $\aleph$  B, a b d k *etc.*  
 ἐπίτρεψον ἡμῖν ἀπελθεῖν C L *etc.*, f *etc.*
- „ „ 32. εἰς τοὺς χοίρους  $\aleph$  B C\* *etc.*, a b d k *etc.*  
 εἰς τὴν ἀγέλην τῶν χοίρων L *etc.*, f *etc.*
- „ ix. 2. ἀφίενται  $\aleph$  B (D ἀφίονται), d f k *etc.*  
 ἀφένονται C L *etc.*, a b *etc.*
- „ „ 5. ἀφίενται  $\aleph$  B (D ἀφίονται), d f k *etc.*  
 ἀφένονται C L *etc.*, a b *etc.*

- Matt. ix. 12. εἶπεν (— αὐτοῖς) κ B C\* D *etc.*, b d k *etc.*  
εἶπεν αὐτοῖς L *etc.*, a f *etc.*
- „ x. 4. Ἰσκαριώτης κ B L *etc.*, D, d f k *etc.*, σκαριώτης.  
Ισκαριώθ C, and similarly a b *etc.*, (b carioth).
- „ „ 19. παραδώσιν κ B *etc.*, d f k *etc.*  
παραδώσουσιν D L *etc.*, a b *etc.*
- „ xi. 10. οὗτος (— γάρ) κ B D Z, b d k *etc.*  
οὗτος γάρ C L *etc.*, f *etc.*
- „ „ 17. ἐθρηγήσαμεν (— ὑμῖν) κ B D Z *etc.*, d f k *etc.*  
ἐθρ. ὑμῖν C L *etc.*, a b *etc.*
- „ „ 23. μὴ ἔως οὐρανοῦ ὑψωθήσῃ κ B C D L, a b d k *etc.* (with slight variations).  
ἢ ἔως οὐρ. ὑψώθῃς ἢ ἢ . . . ὑψωθείσα E F G K *etc.*, f *etc.*
- „ „ 26. εὐδοκία ἐγένετο κ B, k (placitum factum est).  
ἐγεν. εὐδοκία C D L *etc.*, a b (fruit placitum).
- „ xii. 3. ἐπέειπασεν (— αὐτός) κ B C D *etc.*, d k.  
ἐπέειπασεν αὐτός L *etc.*, a b f *etc.*
- „ „ 10. ἄνθρωπος χεῖρα ἔχων (— ἦν) κ B C, k *etc.*  
ἄνθρωπος ἦν τὴν χεῖρα ἔχων G K *etc.*, a b f *etc.* (D L *etc.*, add  
ἐκεῖ).
- „ „ 15. πολλοί (— ὄχλοι) κ B, a b k *etc.*  
ὄχλοι πολλοί C D L *etc.*, d f *etc.*
- „ „ 22. ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν κ B D, d k *etc.*  
ὥστε λαλεῖν κ.τ.λ. (— τὸν κωφόν) a b f *etc.*  
ὥστε τὸν τυφλὸν καὶ κωφὸν λαλεῖν κ.τ.λ. C (L) *etc.*
- „ „ 25. εἰδώς δέ (— ὁ Ἰησοῦς) κ B D, d k (ιδών D, d).  
εἰδώς δέ ὁ Ἰησ. C L *etc.*, a b f *etc.*
- „ „ 31. οὐκ ἀφεθήσεται (— αὐτοῖς ἢ τοῖς ἀνθρώποις) κ B *etc.*, k.  
οὐκ ἀφ. αὐτοῖς ἢ τοῖς ἀνθρ. C D L *etc.*, b d f *etc.*
- „ „ 47. — εἶπεν δέ τις αὐτῷ . . . λαλήσαι κ\* B L *etc.*, k *etc.*  
+ εἶπεν δέ τις αὐτῷ . . . λαλήσαι C D Z *etc.*, a b d f *etc.* (with slight  
variations).
- „ xiii. 9. ὄτα (— ἀκούειν) κ B L, a e k *etc.*  
ὄτα ἀκούειν C D *etc.*, b d f.
- „ „ 22. τοῦ αἰῶνος (— τούτου) κ\* B D *etc.*, a d k *etc.*  
τοῦ αἰ. τούτου C L *etc.*, b f *etc.*
- „ „ 43. ὄτα (— ἀκούειν) κ\* B, a b e k.  
ὄτα ἀκούειν C D L *etc.*, d f *etc.*
- „ „ 44. ὁμοία ἐστίν κ B D, a d e k *etc.*  
πάλιν ὁμοία ἐστίν C L *etc.*, f *etc.*
- „ „ 51. λέγει αὐτοῖς ὁ Ἰησοῦς συνήκατε C L *etc.*, f *etc.*  
συνήκατε (— λ. αὐτ. ὁ Ἰησ.) κ B D, b d e k *etc.*
- „ xiv. 12. πτώμα κ B C D L *etc.*, k.  
σῶμα E F G K *etc.*, a b d f *etc.*
- „ „ 15. οἱ μαθηταί (— αὐτοῦ) κ B Z *etc.*, b k.  
οἱ μαθ. αὐτοῦ C D L *etc.*, a d f *etc.*

- Matt. xv. 33. οἱ μαθηταί (- αὐτοῦ) κ B *etc.*, a b k *etc.*  
οἱ μαθ. αὐτοῦ C D L *etc.*, f *etc.*
- Mark viii. 20. καὶ λέγουσιν κ B C L *etc.*, k.  
οἱ δὲ εἶπον A D *etc.*, (a) b f i *etc.*
- „ „ 25. διέβλεψεν κ B C\* L *etc.*, k.  
ἤρξατο ἀναβλέψαι D, b d i *etc.*  
ἐποίησεν αὐτὸν ἀναβλ. A *etc.*, a f *etc.*
- „ „ 28. εἶπαν κ B C L *etc.*, k.  
ἀπεκρίθησαν A D *etc.*, a b d f *etc.*
- „ „ 33. καὶ λέγει κ B C L *etc.*, k.  
λέγων A D *etc.*, a b d f *etc.*
- „ ix. 7. νεφέλης (- λέγουσα) κ B C *etc.*, k.  
νεφέλης λέγουσα A D L *etc.*, a b d f i n *etc.*
- „ „ 14. ἐλθόντες . . . εἶδον κ B L *etc.*, k.  
ἐλθὼν . . . εἶδεν A C D *etc.*, a b d f i.
- „ „ 23. δύνη (- πιστεῦσαι) κ B C\* L *etc.*, k\*.  
δύνη πιστεῦσαι A D *etc.*, (a) b d f *etc.*
- „ „ 29. ἐν προσευχῇ (- καὶ νηστειᾷ) κ\* B, k.  
ἐν πρ. καὶ νηστ. A C D L *etc.*, a b d f.
- „ „ 38. ὁ Ἰωάννης (- λέγων) κ B *etc.*, k.  
ὁ Ἰω. λέγων A (D) L *etc.*, a b (d) f i *etc.*
- „ „ 44, 46. - ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννεται κ B C L  
*etc.*, k.  
+ ὅπου . . . σβέννεται A D *etc.*, a b d (f) i *etc.*
- „ x. 13. αὐτοῖς κ B C L Δ, c k.  
τοῖς προσφέρουσιν A D *etc.*, a b f *etc.*
- „ „ 24. - τοὺς πεποιθότας ἐπὶ χρήμασιν κ B *etc.*, k.  
+ τοὺς πεπ. . . χρήμασιν A C D *etc.*, a b d f *etc.*
- „ xi. 26. - εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ  
παραπτώματα ὑμῶν κ B L Δ *etc.*, k *etc.*  
+ εἰ δὲ ὑμεῖς . . . ὑμῶν A C D *etc.*, a b d f i *etc.*
- „ xii. 27. πολὺ πλανᾶσθε κ B C L *etc.*, k.  
ὑμεῖς οὖν π. πλ. A D *etc.*, a b d.
- „ „ 36. αὐτός (- γάρ) κ B L *etc.*, a k (καὶ οὗτος D, et ipse d).  
αὐτὸς γάρ A *etc.*, b i *etc.*
- „ xiii. 8. λιμοί (- καὶ ταραχαί) κ B D L, a b d i k n *etc.*  
λιμοὶ καὶ ταραχαί A X *etc.*, q.
- „ „ 15. καταβάτω (- εἰς τὴν οἰκίαν) κ B L *etc.*, k.  
κατ. εἰς τὴν οἰκίαν A D *etc.*, a d i n *etc.*
- „ „ 22. δώσουσι σημεῖα κ A B C *etc.*, b k *etc.*  
ποιήσουσι σημ. D *etc.*, a d.
- „ xiv. 24. τῆς διαθήκης κ B C D L *etc.*, d k.  
τῆς καίνης δ. A *etc.*, a f i *etc.*

- Mark xiv. 27. — ἐν ἐμοὶ ἐν τῇ νύκτι ταυτῇ κ B C\* D L *etc.*, a d f i k *etc.*  
 + ἐν . . . ταυτῇ A *etc.*  
 „ „ 52. γυμνὸς ἔφυγεν (— ἀπ' αὐτῶν) κ B C L, k *etc.*  
 γ. ἔφ. ἀπ' αὐτῶν A D *etc.*, a d f *etc.*  
 „ „ 70. Γαλιλαῖος εἶ κ B C D L *etc.*, a d k *etc.*  
 Γ. εἶ καὶ ἡ λαλία σου ὁμοιάζει A *etc.*, q.  
 „ „ 72. καὶ εὐθύς κ B (D) L *etc.*, a d k : καὶ (— εὐθύς) A C *etc.*  
 „ xvi. 9–20. *Om.* κ B, k.

## (2) Agreement with κ against B.

- Matt. vi. 15. τοῖς ἀνθρώποις (— τὰ παραπτώματα αὐτῶν) κ D, a k *etc.*  
 τ. ἀνθ. τὰ παραπτώματα αὐτῶν B L *etc.*, b f *etc.*  
 „ „ 16. τὸ πρόσωπον κ, k : τὰ πρόσωπα B D *etc.*, a b f *etc.*  
 „ „ 25. φάγητε (— καὶ τί πίητε) κ, a b k *etc.*  
 φ. καὶ (οἷ ἢ) τί πίητε B L *etc.*, f *etc.*  
 „ „ 33. τὴν βασιλείαν (— τοῦ θεοῦ) κ, k m.  
 τὴν δικαιοσύνην B.  
 τὴν βασ. τοῦ θεοῦ L *etc.*, a b f *etc.*  
 „ vii. 4. λέγεις κ\*, a b f k *etc.* (dicens) : ἐρεῖς *rell.*  
 „ „ 6. καταπατήσουσιν κ *etc.*, a b f k *etc.*  
 καταπατήσουσιν B L *etc.*  
 „ „ 13. πλατεία (— ἡ πύλη) κ\*, a b k *etc.*  
 πλ. ἡ πύλη B C L *etc.*, f *etc.*  
 „ viii. 1. καταβάντι δὲ αὐτῷ κ L *etc.*, k.  
 καταβάντος δὲ αὐτοῦ B C *etc.*, a b f *etc.*  
 „ „ 12. ἐξελεύσονται κ\*, ibunt a b *etc.*, exient k.  
 ἐκβληθήσονται B C *etc.*, f *etc.*  
 „ „ 22. — Ἰησοῦς κ, b k *etc.*  
 + Ἰησοῦς B C L *etc.*, a *etc.*  
 „ ix. 22. ὁ δὲ (— Ἰησοῦς) κ\* D, a b d k *etc.*  
 ὁ δὲ Ἰησοῦς B C *etc.*, f *etc.*  
 „ xiv. 16. ὁ δὲ (— Ἰησοῦς) κ\* D, d k.  
 ὁ δὲ Ἰησοῦς B C L *etc.*, a b f *etc.*
- [ Mark viii. 20. — αὐτῷ (after λέγουσιν or equivalent) κ A D *etc.*, a b d f i k.  
 + αὐτῷ B C L *etc.*  
 „ „ 23. βλέπει κ A L *etc.*, a b d f i k.  
 βλέπει B C D.  
 „ ix. 18. ῥήσσει (— αὐτόν) κ D, d k.  
 ῥήσσει αὐτόν A B C L *etc.*, a b f i.  
 „ x. 30. — οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροῦς κ\*, k.  
 + οἰκίας . . . ἀγροῦς B C D *etc.*, a b f *etc.* (with variations).

- Mark xiv. 71. ἄνθρωπον τοῦτον (— ὃν λέγετε) κ, k.  
 ἄνθ. τ. ὃν λέγετε A B C D *etc.*, a d.  
 „ xv. 20. σταυρώσουσιν (— αὐτόν) κ D *etc.*, d k *etc.*  
 στ. αὐτόν A B C L *etc.*  
 „ „ 44. ἐθαύμαζεν κ D, d k *etc.*·  
 ἐθαύμασεν A B C L *etc.*, n.

## (3) Agreement with B against κ.

- Matt. v. 9. + αὐτοί B *etc.*, f k.  
 — αὐτοί κ C D, a b *etc.*  
 „ „ 22. ῥακά B *etc.*, k.  
 ῥαχά κ D, a b d f *etc.*  
 „ vi. 22. ἐστιν ὁ ὀφθαλμός σου B, a b k *etc.*  
 ἐ. ὁ ὀφθαλμός (— σου) κ L *etc.*, f.  
 ἐὰν οὖν B L *etc.*, f k *etc.*  
 ἐὰν (— οὖν) κ *etc.*, a *etc.*  
 „ vii. 24. λόγους (— τούτους) B\*, a k *etc.*  
 λόγους τούτους κ *etc.*, b f *etc.*  
 „ viii. 7. λέγει (— καί) B, b k *etc.*  
 καὶ λέγει κ C L *etc.*, a f *etc.*  
 „ „ 10. παρ' οὐδένι τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ B, a k *etc.*  
 οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν κ C L *etc.*, (b f *etc.*).  
 „ ix. 10. καὶ ἰδοὺ B C *etc.*, k *etc.*  
 ἰδοὺ (— καί) κ D, a b d f *etc.*  
 „ „ 35. μαλακίαν (— ἐν τῷ λαῷ) B C\* D, a b d f k *etc.*  
 μ. ἐν τῷ λαῷ κ\* L *etc.*, c *etc.*  
 „ xi. 15. ὤτα (— ἀκούειν) B D, d k.  
 ὤτα ἀκούειν κ C L *etc.*, a b f *etc.*  
 „ xiii. 35. προφήτου (— Ἡσαίου) B C D *etc.*, a b d f k *etc.*  
 πρ. Ἡσαίου κ\* *min.*  
 καταβολῆς (— κόσμου) B *min.*, e k.  
 καταβολῆς κόσμου κ\* C D L *etc.*, a b d f *etc.*  
 „ xv. 22. ἔκραζεν B D *etc.*, k *etc.*  
 ἔκραζεν κ\* Z, a *etc.*
- Mark viii. 16. ἔχουσιν B *etc.*, k.  
 εἶχαν D, a b d i: ἔχομεν κ A C L *etc.*, f *etc.*  
 „ „ 22. ἔρχονται B C D L *etc.*, d i k (a b f *etc.* venerunt).  
 ἔρχεται κ\* A *etc.*  
 „ xiv. 22. λαβῶν (— ὁ Ἰησοῦς) B D, a d i k *etc.*  
 λ. ὁ Ἰησοῦς κ\* A C L *etc.*, f *etc.*



- Mark xiv. 72. φωνῆσαι *dis* (or *dis φων.*) A B L etc., k.  
 φωνῆσαι (— *dis*) κ C\* etc., ff<sub>3</sub> etc.  
 „ xv. 24. σταυροῦσιν αὐτόν, καί B L, d k etc.  
 σταυρώσαντες αὐτόν κ A C D etc.

(4) *Difference from κ B combined.*

- Matt. iv. 16. φῶς εἶδεν μέγα κ B C, a b f etc.  
 εἶδεν φῶς μέγα D K L, d k.  
 „ „ 23. ἐν δλη τῇ Γαλιλαίᾳ (κ\*) B C.  
 δλην τὴν Γαλιλαίαν D E K etc., a b d f k etc.  
 „ v. 4, 5. μακάριοι οἱ πραεῖς κ.τ.λ. before μακάριοι οἱ πενθοῦντες D, a d k etc.  
 μ. οἱ πενθοῦντες κ.τ.λ. before μ. οἱ πραεῖς κ B C etc., b f etc.  
 „ „ 11. — ψευδόμενοι D, b c d k etc.  
 + ψευδόμενοι κ B C etc., f etc.  
 „ „ 22. — εἰκῆ κ B.  
 + εἰκῆ D L etc., a b d f k etc.  
 „ „ 25. μετ' αὐτοῦ ἐν τῇ ὁδῷ κ B D L, a b d etc.  
 ἐν τῇ ὁδῷ μετ' αὐτοῦ E K M etc., f k etc.  
 „ „ 32. πᾶς ὁ ἀπολύων κ B L etc., f etc.  
 ὅς ἂν ἀπολύσῃ D etc., a b d k etc.  
 „ „ 46. ἔχετε κ B Z etc., ff<sub>1</sub>.  
 ἔξετε D, a b d f k etc.  
 τὸ αὐτὸ ποιοῦσιν κ B L etc. (hoc faciunt a b f etc.).  
 οὕτω π. D Z, d k etc.  
 „ „ 48. ὁ οὐράνιος κ B L Z etc., a f etc.  
 ἐν τοῖς οὐρανοῖς D etc., b d k etc.  
 „ vi. 1. δικαιοσύνην κ B D, a b d etc.  
 ἐλεημοσύνην L Z etc., f k.  
 „ „ 5. προσεύχησθε . . . ἔσεσθε κ B Z, a b f etc.  
 προσεύχη . . . ἔση D L etc., d k etc.  
 „ „ 8. ὁ θεὸς ὁ πατὴρ ὑμῶν κ\* B.  
 ὁ πατὴρ ὑμῶν (— ὁ θεός) D E K etc., a b f k etc.  
 „ „ 12. ἀφήκαμεν κ B Z.  
 ἀφίμεν (or ἀφίμεν) D E K L etc., b f k etc.  
 „ „ 13. — ὅτι σοῦ ἐστίν . . . ἀμήν κ B D Z, a b etc.  
 + ὅτι σοῦ ἐστίν . . . ἀμήν L etc., f etc. (k quoniam est tibi uirtus in  
 saecula saeculorum).  
 „ „ 18. ἀποδώσει σοι (— ἐν τῷ φανέρῳ) κ B D L etc., f etc.  
 ἀπ. σ. ἐν τῷ φανέρῳ E Δ etc., a b k etc.  
 „ „ 22. ἦ . . . ἀπλοῦς κ B, f etc.  
 ἀπλοῦς . . . ἦ L etc., a b k etc.

- Matt. vii. 5. ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκὸν κ B C.  
τὴν δ. ἐκ τοῦ ὀφθ. σου L etc., a b f k etc.
- „ „ 9. ὄν (— εἶν) κ\* B C, a b etc.  
ὄν εἶν L etc., f k etc.
- „ „ 24. ὁμοιωθήσεται κ B Z min., a b etc.  
ὁμοιώσω αὐτόν C L etc., f k etc.
- „ viii. 4. μωϋσῆς κ B Z etc., a b f etc.  
μωσῆς C\* L etc., k.
- „ „ 21. μαθητῶν (— αὐτοῦ) κ B, a b etc.  
μαθ. αὐτοῦ C L etc., k etc.
- „ ix. 11. ἔλεγον κ B C L etc., a b f etc.  
εἶπον D etc., d k.
- „ „ 32. κωφόν (— ἀνθρωπον) κ B etc.  
ἀνθ. κωφόν C D L etc., a b d f k etc.
- „ x. 2. καὶ Ἰάκωβος κ\* B, d.  
Ἰάκ. (— καί) C D L etc., a b f k etc.
- „ „ 10. ῥάβδον κ B D, b d f etc.  
ῥάβδους C L etc., a k.
- „ xi. 10. ὅς κατασκευάσει κ B C D L etc., d f etc.  
καὶ κατασκ. P, a b k etc.
- „ „ 16. ἐν ταῖς ἀγοραῖς κ B Z.  
ἐν τῇ ἀγορᾷ D, a b d f k etc.
- „ „ 19. ἔργων αὐτῆς κ B\*.  
τέκνων αὐτῆς C D L etc., a d f k etc.
- „ xii. 4. ἔφαγον κ B.  
ἔφαγεν C D etc., a b d f k etc.
- „ „ 6. μείζον κ B D etc.  
μείζων L etc., a b d f k etc.
- „ xiii. 24. σπείραντι κ B etc., a b f etc. (qui seminavit).  
σπείροντι C D L etc., d k etc. (seminanti).
- „ „ 30. δῆσατε αὐτὰ εἰς δεσμάς κ B C etc., ff; (b alligate ea fasciculis).  
δῆσατε δεσμάς D, d e f k etc. (alligate fasciculos).
- „ „ 55. Ἰωσήφ B C etc., a b f etc.  
Ἰωάννης κ\* D etc., d.  
Ἰωσῆς L etc., k etc.
- Mark viii. 9. ἦσαν δέ (— οἱ φάγοντες) κ B L etc.  
ἦ δ. οἱ φάγοντες A C D etc., a b d f k etc.
- „ „ 36. ὠφελεῖ κ B L, a n etc.  
ὠφελήσει A C D etc., b d f i k etc.
- „ ix. 15. ἐξεθαμβήθησαν κ B C (D) L etc., a b d i.  
ἐξεθαμβήθη A etc., f k etc.
- „ „ 38. — ὅς οὐκ ἀκολουθεῖ ἡμῖν κ B C L etc., f.  
+ ὅς . . . ἡμῖν A (D) etc., a b d i k etc.

- Mark ix. 38 + *ὅτι οὐκ ἠκολουθεῖ ἡμῖν* κ B C L *etc.*, f. (*with slight variations*).  
 - *ὅτι . . . ἡμῖν* D *etc.*, a b d k.
- ” x. 29. *ἔφη ὁ Ἰησοῦς* κ B *etc.*  
*ἀποκριθεὶς ὁ Ἰησ.* εἶπεν A C (D) *etc.*, a b d f k.
- ” xi. 8. *κόψαντες ἐκ τῶν ἀγρῶν* κ B (C) L *etc.*  
*ἔκοπτον ἐκ τῶν δένδρων καὶ ἐστρώννον εἰς τὴν ὄδον* A D *etc.*, a b d f k.
- ” ” 31. *διατί οὖν* κ B D *etc.*, f.  
*διατί (- οὖν)* A C\* L *etc.*, a b d i k *etc.*
- ” xii. 14. - *εἰπέ οὖν ἡμῖν (before ἔξεστιν)* κ A B L *etc.*  
 + *εἰπέ οὖν ἡμῖν* (C\* D) *etc.*, a b d i k *etc.*
- ” ” 15. *ιδῶν* κ\* D *etc.*, b d i *etc.*  
*εἰδῶς* A B C *etc.*, a k *etc.*
- ” ” 30. - *αὕτη πρώτη ἐντολή* κ B L *etc.*, a.  
 + *αὕτη πρώτη (ἐντολή)* A D *etc.*, b d i k.
- ” ” 31. *δευτέρα αὕτη* (κ) B L *etc.*  
*δευτέρα ὁμοία αὐτῇ* A (D) *etc.*, b d i k.
- ” ” 36. *εἶπεν ὁ κύριος* κ B L *etc.*, a b d *etc.*  
*λέγει ὁ κ.* A D, k *etc.*
- ” xiii. 14. *τὸ βδέλυγμα τῆς ἐρημώσεως* κ B D L, a d ff, i n\* *etc.*  
*τὸ βδ. τῆς ἐρ., τὸ ῥηθὲν ὑπὸ Δαυιὴλ τοῦ προφήτου* A X *etc.*, k (quod dictum est ante profeta) n° *etc.*
- ” ” 18. *χειμῶνος (- ἡ φυγὴ ὑμῶν)* κ B D L *etc.*, a d i n (*with slight variations*).  
*ἡ φυγὴ ὑμῶν* χ. A *etc.*, k.
- ” ” 27. *ἐκλεκτοῦς (- αὐτοῦ)* D L *etc.*, a d e i k *etc.*  
*ἐκλ. αὐτοῦ* κ A B C *etc.*
- ” xiv. 4. - *καὶ λέγοντες* κ B C\* L *etc.*, i.  
 + *καὶ λέγοντες* A *etc.*, a f k.
- ” ” 8. *ἐποίησεν (- αὕτη)* κ B L *etc.*, a.  
*αὕτη ἐποίησεν* A C D *etc.*, d f i k *etc.*
- ” ” 9. *ἀμὴν δέ* κ B D L *etc.*, a.  
*ἀμὴν (- δέ)* A C *etc.*, d f i k.
- ” ” 14. *κατάλυμά μου* κ B C D L *etc.*, a d f *etc.*  
*κατάλυμα (- μου)* A *etc.*, i k *etc.*
- ” ” 16. *μαθηταί (- αὐτοῦ)* κ B L *etc.*  
*μαθ. αὐτοῦ* A C D *etc.*, a d f i k.
- ” ” 19. - *οἱ δέ (before ἤρξαντο)* κ B L *etc.*  
 + *οἱ δέ* A D *etc.*, a d f i k.
- ” ” ” *μήτι ἐγὼ (- καὶ ἄλλος μήτι ἐγὼ)* κ B C L *etc.*  
*μ. ἐ. καὶ ἄλλος μήτι ἐγὼ* A D *etc.*, a d f i k.
- ” ” 20. *εἶπεν (- ἀποκριθεὶς)* κ B C D L, a d f i *etc.*  
*ἀποκριθεὶς εἶπεν* A *etc.*, k.
- ” ” 43. *ὄχλος (- πολὺς)* κ B L *etc.*, a f *etc.*  
*ὄχλος πολὺς* A C D *etc.*, d k *etc.*
- ” xv. 23. *εἰδίδουν αὐτῷ (- πιεῖν)* A B C\* L, n.  
*εἶδ. αὐτῷ πιεῖν* A D *etc.*, d k *etc.*

Mark xv. 45. πῶμα *κ* B D L.  
σῶμα A C *etc.*, d k u.

### III. AGREEMENT WITH A SMALL GROUP, INCLUDING L.

- Matt. vi. 1. ἐλεημοσύνην E K L Z *etc.*, f k.  
δικαιοσύνην *κ\** B D, a b d.  
,, x. 15. γομόρρας C D L M P, d ff k *etc.*  
γομόρρων *κ* B *etc.*, a b f *etc.*  
,, ,, 19. — δοθήσεται . . . λαλήσητε D L *etc.*, d k.  
+ δοθήσεται . . . λαλήσητε *κ* B C *etc.*, a b f *etc.*  
,, ,, 23. + κἄν ἐν τῇ ἐτέρᾳ . . . ἄλλην D L *etc.*, a b d k *etc.*  
— κἄν . . . ἄλλην *κ* B C *etc.*, f.  
,, xii. 6. μείζων L *etc.*, a b d f k *etc.*  
μείζον *κ* B D *etc.*, ff, q.  
,, ,, 11. ἐγείρει C D L, d k.  
ἐγερῆ *rel.*, a b f ff, *etc.*  
,, xiii. 55. Ἰωσῆς K L *etc.*, k *etc.*  
Ἰωσήφ *κ\** B C, a b f *etc.*  
Ἰωάννης *κ\** D *etc.*, d.
- Mark ix. 12. Ἡλείας (— μὲν) D L *etc.*, a b d f i k *etc.*  
Ἡλείας μὲν *κ* A B C *etc.*  
,, xi. 31. διατί (— οὖν) A C\* L *etc.*, a b d i k *etc.*  
διατί οὖν *κ* B D *etc.*, f.  
,, xii. 8. ἐξέβαλον (— αὐτόν) L X Δ *etc.*, b k.  
ἐξέβαλον αὐτόν *κ* A B C D *etc.*, a d *etc.*  
,, xiii. 27. τοὺς ἐκλεκτοὺς D L, a d e i k.  
τοὺς ἐκλεκτοὺς αὐτοῦ *κ* A B C *etc.*  
,, xvi. 8 ff. *The termination in k is similar to an alternative termination in L, and is also found in one cursive, in the margin of the Harklean Syriac, in one good MS. of the Memphitic, and in several MSS. of the Aethiopic version.*

These lists will in a great measure speak for themselves. They exhibit the extent to which the different elements enter into the fundamental text of *k*, in the

most concrete and definite form. Two of these elements stand out with great clearness, those which are called by Westcott and Hort respectively 'Western' and 'Neutral.' Each of these enters in large proportions into the composition of *k*: the 'Western' is naturally somewhat the larger, but the 'Neutral' is also strongly pronounced. On the other hand, the readings which show a special affinity to L are insignificant. Besides the one conspicuous instance, the conclusion to the Gospel of St. Mark, there is hardly another that is quite free from ambiguity. Readings into the attestation of which L enters are common enough, but it is only as one amongst a crowd of other MSS. The peculiar grouping of the evidence for the alternative ending to St. Mark does not, I believe, reappear.

When we come to look more closely into the readings which are common to *k* with the Old Latin as a whole or with a leading branch of it, it will be seen that they present all the characteristics of Western readings in general. They are marked by the usual licence of paraphrase, assimilation, or supplementary addition. Few of these can lay a claim to belong to the text as it was originally written. For this reason it is all the more certain that they are connected among themselves. The exact nature of this connexion is an intricate question, and one that must stand over until we come to consider the origin of the Latin Version as a whole. For the present we must content ourselves with simply calling attention to it. There is, however, one reading which should not be allowed to pass without a word of special comment. In St. Mark ix. 15, the Greek *προστρέχοντες* has been corrupted to *προσχέροντες* (for *προσχαίροντες*), which is represented by *gaudentes* in the Latin of *c d ff<sub>2</sub> i k*. It seems difficult to avoid the inference that these MSS., in spite of all their divergences, have after all a common origin. If it is not so, two hypotheses only are open: (1) that an early European reading found its way into *k*; or (2) that an early African reading obtained admission into the European texts *D d* and *i*. Neither of these hypotheses seems so probable as that which would trace the reading to community of origin. This interposes a considerable obstacle to the view, which I was inclined to take at first, that the African and European texts are fundamentally distinct. And there are other phenomena which tend to shake that position. The further discussion of these must, however, be reserved until we have to deal with the question of the origin of the version more directly.

Speaking generally it appears that certain common properties run through the readings which are shared by *k* with other Old Latin authorities. Can we also discover common properties in the readings in which *k* joins the group *NB*? It is our duty to hold ourselves as impartial as possible; we will, therefore, assume nothing, but simply try to lay the data for forming a judgment before the reader

as fully as we can. It must be remembered that in estimating the internal probabilities of corruption the evidence is apt to be double-edged, and to be capable of more than one explanation. We will take the ordinary causes of corruption and test both sides of the evidence by them.

*Analysis of the Readings of  $\aleph$  B, k.*

*Peculiar Forms:* Matt. i. 5, 7, 8, 10; ix. 2, 5. The question whether  $\text{'}\Lambda\sigma\acute{\alpha}\phi$  and  $\text{'}\Lambda\mu\acute{\omega}\varsigma$  are original in Matt. i. 7, 8, 10, turns upon the balance between the probability that these were peculiar forms of spelling adopted in the original text and the probability that the scribe has confused the names of the kings with the more familiar names of the psalmist and the prophet. There does not appear to be direct evidence for the form  $\text{'}\Lambda\sigma\acute{\alpha}\phi$ , but  $\text{'}\Lambda\mu\acute{\omega}\varsigma$  is the consistent reading of the LXX in 2 Kings xxi. 18-25, where the name occurs five times; and the substantiation of this form greatly diminishes the probability of confusion in the case of its companion  $\text{'}\Lambda\sigma\acute{\alpha}\phi$ . On the forms  $\acute{\alpha}\phi\acute{\iota}\epsilon\nu\tau\alpha$ ,  $\acute{\alpha}\phi\acute{\iota}\omicron\nu\tau\alpha$ , see Hort, *Introd. Notes*, p. 167.

*Assimilation.* This is of three kinds: assimilation to parallel passages in other Gospels, to expressions in the immediate context of the same Gospel, to the usage of the writer in other places. The alternative reading to that of  $\aleph$  B k is liable to suspicion on one or other of these grounds in Matt. v. 44 (*ter*), viii. 31, 32, x. 19, xii. 3, 10, 15, xiii. 9, 43, 44; Mark ix. 7, 29, xi. 26, xiv. 24, 27, 70. If these readings are right then the readings of  $\aleph$  B k must be explained as instances of deliberate or accidental abridgment, etc.  $\aleph$  B k themselves are exposed to the charge of assimilation in Matt. viii. 9, xiv. 12; Mark x. 13, xiii. 22, xiv. 72. Of these the most important is  $\text{\iota}\nu\delta\ \acute{\epsilon}\xi\upsilon\sigma\iota\alpha\nu\ \tau\alpha\sigma\sigma\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$  in Matt. viii. 9, where  $\tau\alpha\sigma\sigma\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$  appears at first sight to be inserted from the parallel passage in St. Luke. I should like, however, before deciding upon this point to see a larger collection of examples of such a phrase as  $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma\ \text{\iota}\nu\delta\ \acute{\epsilon}\xi\upsilon\sigma\iota\alpha\nu$ : the construction would be more correct with  $\tau\alpha\sigma\sigma\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$  expressed; but in the Greek of the New Testament  $\text{\iota}\nu\delta$  with acc. has so entirely taken the place of  $\text{\iota}\nu\delta$  with dat. that no stress can be laid on this.

*Supplementary Addition.* By this is meant the tendency to complete an expression by supplying subject, object, or the like, which is common in many MSS. The opponents of  $\aleph$  B k seem to do this in Matt. v. 25, vi. 33, viii. 3, 7, 13, 25, ix. 12, xi. 17, xii. 25, 31, xiii. 22, 51, xiv. 15, xv. 33; Mark ix. 38, xv. 52. On the other hand,  $\aleph$  B D k insert a subject in Matt. xii. 22 which is wanting in

most other forms of the Old Latin: it should be observed, however, that no Greek MS. omits it, while the majority double the phrase (τὸν τυφλὸν καὶ κωφόν).

*Explanatory Addition or Gloss.* Under this head we may range instances of more important addition, such as are not found in  $\aleph$  B k, and are found in other authorities in Matt. xii. 47; Mark viii. 25, ix. 23, x. 24, xiii. 15. The alternative view in each of these cases would be that something necessary to the sense, though not perhaps to the form of sentence, is left out either by accident or design. In Mark ix. 23 (τὸ εἰ δύνῃ + πιστεῦσαι) however it would seem that the sense has been completed wrongly.

*Antithetical Addition.* We may describe by this term the addition of ἐν τῷ φανέρῳ in Matt. vi. 4, 6, which (if not genuine) has been inserted in the majority of the MSS. to heighten the antithesis with ὁ βλέπων ἐν τῷ κρυπτῷ.

*Grammatical Emendation.* We should naturally refer to this cause a reading like ὑμῶν for σου in Matt. vi. 21, determined by θησαυρίζετε preceding. Similar corrections appear to have been made by the mass of authorities in Mark viii. 33, ix. 14.

*Emendation of style.* Perhaps this is the reason for the substitution of σῶμα for πῶμα in Matt. xiv. 12, and of the more varied οἱ δὲ εἶπον for the monotonous καὶ λέγουσιν αὐτῷ in Mark viii. 20.

*Removal of Asyndeton.* This special form of improvement of style is found in most MSS. of Matt. viii. 13, xi. 10; Mark xii. 27, 36.

*Palaeographical Error.* Whichever is the true reading in Matt. xi. 23 the corruption would seem to be best accounted for by the doubling or not of M in ΚΑΦΑΡΝΑΟΥΜ[M]Η. The omission in Mark xi. 26 may be from homoeoteleuton, and that of καὶ παραχαί in Mark xiii. 8 is explained by Weiss (*Marc. Evang.* p. 410) in the same manner, as due to ἀρχαί following.

We do not wish to beg the question as to which is the wrong reading in the instances above given; it will be observed however that if the mass of authorities is liable to be suspected of succumbing to *Assimilation* or *Interpretative Addition*, on the other hand there seems to be a tendency in *k* and its allies towards systematic abridgment. It will be well to collect more precise data on this head. I proceed, therefore, to put together all the instances of omission in *k* of words, phrases, or clauses that are found in other Latin authorities. And where there is any seeming indication of a possible cause for the omission, note will be taken of it. This, however, must only be regarded as provisional and quite *prima facie*

criticism. We are feeling our way, more or less in the dark, and the first step is to obtain landmarks of any kind. They can be more closely tested afterwards.

	<i>Words or Clauses omitted or not inserted in k.</i>	<i>Apparent Cause of Omission.</i>
Matt. i.	1. — Ἰησοῦ Χριστοῦ . . . . .	accidental.
” ”	24. — αὐτοῦ <i>after</i> γυναῖκα . . . . .	
” ii.	15. — per <i>before</i> profetam . . . . .	accidental.
” ”	16. — a <i>before</i> magis . . . . .	accidental.
” iv.	4. — ἀλλ’ ἐπὶ . . . θεοῦ (cf. D, b) . . . . .	abridgment.
” ”	6. — pedem . . . . .	accidental.
” ”	17. — μετανοεῖτε (= Syr-cu) . . . . .	
” ”	24. — καὶ ἐθεράπευσεν αὐτοὺς (πάντας ἐθερ. D, OL.)	homoeoteleuton.
” v.	25. — σε παραθῶ 2 <sup>o</sup> (= κ B) . . . . .	
” ”	29. — ex or de [membris tuis] . . . . .	accidental.
” ”	— βληθῆ or ἀπέλθη . . . . .	accidental.
” ”	33. τοῖς ἀρχαίοις . . . . .	abridgment.
” ”	44. <i>three clauses omitted</i> . . . . .	abridgment?
” ”	45, 48. — est (cf. vi. 1, 14, vii. 21, xi. 10, xiii. 55, also xii. 3, 4)	characteristic idiom.
” vi.	4, 6. — ἐν τῷ φανερῷ (= κ B) . . . . .	
” ”	20. — καὶ κλέπτουσιν . . . . .	abridgment or homoeoteleuton.
” ”	23. tenebrae quantae ( <i>for ipsae tenebrae quantae sunt, etc.</i> ).	condensed translation.
” ”	28. — καὶ . . . τί . . . . .	do. (?)
” vii.	9. — μή, numquid . . . . .	do.
” ”	11. — πόσῳ μᾶλλον . . . . .	
” viii.	5. — cum introisset Capharnaum . . . . .	
” ”	17. — quia . . . . .	condensed translation.
” ix.	13. — ἦλθον . . . . .	accidental.
” x.	13. — illa (a b f etc.) . . . . .	
” ”	16. — οὖν . . . . .	condensed translation.
” ”	19. — δοθήσεται . . . λαλήσητε (dabitur . . . loquamini).	homoeoteleuton.
” ”	24. — neque servus super dominum . . . . .	homoeoteleuton?
” xi.	1. — praecipiens . . . . .	accidental.
” ”	28. — faciam . . . . .	accidental.
” xii.	1. — καὶ ἤρξαντο . . . . .	accidental.
” ”	2. — ἐν σαββάτῳ . . . . .	
” ”	30. — dispargit . . . . .	homoeoteleuton.
” ”	40. — erit . . . . .	condensed translation.
” xiii.	9. — ἀκούειν (= κ B L, a e ff.) . . . . .	
” ”	10. — eius (OL.) . . . . .	
” ”	— ad (at) . . . . .	accidental.



	<i>Words or Clauses omitted or not inserted in k.</i>	<i>Apparent Cause of Omission.</i>
Matt. xiii.	12. habetur (= habet dabitur) . . . . .	accidental.
" "	15. <i>large omission</i> . . . . .	abridgment.
" "	44. — prae before gaudio (gaudereio cod.) = e . . . . .	characteristic idiom.
" "	51. — πάντα . . . . .	abridgment.
" "	52. novae (for nova et vetera) . . . . .	
" "	53. — istas (not e) . . . . .	
xv.	30. — κυλλούς . . . . .	abridgment.
" "	31. — κυλλούς ὑγίεις (= κ, and most forms of OL.) . . . . .	abridgment.
" "	36. — ἐπτά . . . . .	abridgment.
Mark viii.	25. — πάντα . . . . .	abridgment.
" "	26. nemini dixeris in castello (cf. Gk. text and OL.) . . . . .	abridgment?
" ix.	5. — και ἀποκριθεις . . . τῷ Ἰησοῦ . . . . .	homoeoteleuton.
" "	10. — συζητούντες . . . . .	accidental.
" "	12. — ἐλθών . . . . .	abridgment.
" "	29. — και νηστεία (= κ* B) . . . . .	
" "	31. γάρ . . . . .	abridgment.
" "	35. — και λέγει . . . διάκονος (= D) . . . . .	assimilation.
" "	41. — estis . . . . .	condensed translation?
" "	44. — σπουδ σκώληξ . . . τελευτᾶ (cf. κ B C L Δ etc.) . . . . .	
x.	8. — οι δύο . . . . .	abridgment.
" "	17. — προσδραμών και . . . . .	abridgment.
" "	34. omission of two clauses . . . . .	abridgment.
" "	36. whole verse omitted . . . . .	
" "	37. — καθίσωμεν ἐν τῇ δόξῃ σου . . . . .	accidental.
" "	39. ὁ ἐγὼ βαπτίζομαι . . . . .	like beginning.
" "	46. double omission . . . . .	partly homoeoteleuton.
" "	48. — πολλοί . . . . .	abridgment.
" "	49. — ἔγειρε . . . . .	abridgment.
xi.	4-6. large omissions . . . . .	abridgment.
" "	6. — και φέρουσιν . . . . .	accidental.
" "	8. — εις τὴν ὁδόν . . . . .	abridgment.
" "	10. — ὀνόματι . . . ἐρχομένη . . . . .	condensation arising from homoeoteleuton.
" "	17. — πᾶσιν τοῖς ἔθνεσιν . . . . .	abridgment.
" "	26. verse omitted (with κ B L Δ etc.) . . . . .	
" "	31. — ἐὰν εἴπωμεν . . . . .	homoeoteleuton.
" "	" — ἐρεῖ . . . . .	accidental.
" "	32. — ὕψους . . . . .	abridgment.
xii.	2. — τοῦ ἀμπελώνος . . . . .	abridgment.
" "	4. — και ἡτίμασαν . . . . .	abridgment or homoeoteleuton.

	<i>Words or Clauses omitted or not inserted in κ.</i>	<i>Apparent Cause of Omission.</i>
Mark xii.	9. — τί ποιήσει (tunc dominus indignatus κ)	paraphrase.
„ „	17. — ὁ δὲ Ἰησοῦς . . . . .	abridgment.
„ „	„ — οὖν . . . . .	abridgment.
„ „	19. — διδάσκαλε . . . . .	abridgment.
„ „	21. — μὴ καταλιπὼν σπέρμα . . . . .	abridgment.
„ „	22. — οὐκ ἀφήκαν σπέρμα . . . . .	abridgment.
„ „	27. — ὑμεῖς οὖν (= κ B C L Δ) . . . . .	
„ „	30. — καὶ ἐξ ὧν . . . . .	abridgment or homoeoteleuton.
„ „	32. — καλῶς . . . . .	abridgment.
„ „	32,33. large omission . . . . .	homoeoteleuton.
„ „	36. — γὰρ (= κ B L Δ) . . . . .	
„ „	39. — ἐν τ. συναγ. . . . . πρωτοκλισίας . . . . .	homoeoteleuton.
„ xiii.	9. — vapulabitis . . . . .	accidental.
„ „	22. — ψευδόχριστοι καὶ . . . . .	like beginning.
„ „	25. confused omissions . . . . .	
„ „	37. γρηγορεῖτε . . . . .	abridgment.
„ xiv.	8. — ἐποίησεν . . . . .	homoeoteleuton.
„ „	35. — καὶ ἔλεγεν . . . ἀπ' ἐμοῦ . . . . .	abridgment.
„ „	51. — ἐπὶ γυμνοῦ (= c) . . . . .	abridgment.
„ „	71. — οὖν λέγετε (cf. κ) . . . . .	abridgment or assimilation.
„ xv.	8. — ἀναβάς (or ἀναβοήσας) . . . . .	abridgment.
„ „	34. — ὃ ἐστὶν μεθερμηνεύμενον . . . . .	abridgment.
„ „	42. — ὃ ἐστὶν προσάββατον (cena pura sabbati κ)	paraphrastic abridgment.
„ xvi.	2. — ἀνατείλατος τοῦ ἡλίου . . . . .	abridgment.

I have gone upon the almost mechanical rule of marking as a possible abridgment nearly every reading which could not be accounted for by an obvious homoeoteleuton, either in the Greek or in the Latin, or where the construction and sense might have seemed complete without the word or phrase in question. By so doing I do not mean to do more than suggest that the hypothesis of deliberate abridgment is worthy of consideration. It is of course a common enough phenomenon in MSS. of all kinds to drop words or phrases which seem to be superfluous. But the question may fairly be raised whether the tendency in κ does not go a step beyond this. There seems to be a certain impatience of anything of the nature of a repetition. Asyndeton is affected: and there is a fondness for reducing a sentence to its simplest and barest form, without any of those heightening expressions that are found in most other MSS. The question to be decided is how far this is the result of an unconscious mental process, and how

far it is conscious and deliberate. I content myself with stating the facts and leaving the reader to form his own impressions.

It would not follow at once even if *k* were convicted of deliberate abridgment that its allies, *ⲛB*, are involved in the same condemnation. Strictly speaking, no argument whatever can be drawn from those readings which are peculiar to *k* to those other readings which are shared by it with a larger group of MSS. These two sets of readings belong to a quite different place in the line of transmission. Readings peculiar to *k* most probably came in either with *k* itself or with some near ancestor of *k*: readings which *k* shares (e.g.) with *ⲛB* must have come in at a remote stage before the Greek and Latin texts in the ancestors of *k* were separated, in fact either before the Western text branched off at all or soon after the point of parting.

And yet we must in candour admit that it is an arguable ground to take that even these common readings present the same characteristics; that the group of readings attested by *k* in combination with *ⲛB* also bears the marks of deliberate condensation. At the same time there seem to be other hypotheses that usually lie more or less near at hand. For instance, it is possible that the series of omissions in Matt. v. 44 may be due to intentional abbreviation; but it is at least equally possible that the fuller text has been conformed to the parallel passage in St. Luke. There is too much danger of assuming either the one or the other hypothesis according to our predilections.

A large question has been opened, which takes us up into the heart of the problem as to the original Greek text of the New Testament. I purposely refrain from any attempt to pronounce upon it here. The materials before us are not sufficient to enable us to do so. They have been collected with a view to a smaller issue, and beyond that smaller issue we must not travel. I would, however, venture to express my opinion that it is only by the method here pursued, viz. by the systematic examination of whole groups of readings, that a satisfactory conclusion will ever be arrived at. The attempt to determine the ultimate problems of New Testament criticism by applying internal evidence to some few dozen isolated and widely separated readings, does not rise above the level of dilettantism; it cannot be dignified with the name of science<sup>1</sup>.

<sup>1</sup> A welcome supplement to the above in regard to the relation of *k* to the Curetonian Syriac is furnished by Baethgen, *Evangelienfragmente: der griechische Text des Cureton'schen Syrers wiederhergestellt*, p. 80 (Leipzig, 1885).

## APPENDIX II.

*The Oxford MSS. of Cyprian.*

Oxford possesses MSS. of Cyprian about which it would be premature to speak too positively, but which certainly deserve closer examination. The character of their text in the *Testimonia* alone is sufficient to entitle them to this. A systematic collation of them has been begun, which it is hoped to make public if, or as far as, the results seem to deserve it. In the meantime a brief preliminary account may not be unacceptable.

We would propose, for convenience of reference, to designate the five oldest MSS. O<sub>1</sub> O<sub>2</sub> O<sub>3</sub> O<sub>4</sub> O<sub>5</sub>, giving precedence in order of date. All the letters of the alphabet are preoccupied in Hartel's edition, but as O (Fragmentum Aurelianense) contains only a single treatise, the *De Mortalitate*, with part of *Ep.* 63, and seems to be otherwise of no great importance, room may well be made for the Oxford MSS., all of which contain more or less full collections of Cyprian's works, and all of which present features of considerable interest.

The four MSS. O<sub>1</sub> O<sub>2</sub> O<sub>3</sub> and O<sub>4</sub> are in the Bodleian Library; O<sub>5</sub> is in the Library of New College. The Epistles are numbered as in the Oxford (Fell's) and in the Vienna (Hartel's) editions. The titles are given as in the text of the MSS., but with some abridgment. Spurious books are printed in italics.

O<sub>1</sub>=Bodl. Add. C. 15. Ascribed to the early part of the 10th century: its dimensions are 13½ × 10 in. (33.7 × 25.4 centim.): 157 leaves: written in careful Caroline minuscules.

Contents:—

- I. Ad Donatum.
- II. Ad Demetrium.
- III. Ad Furtunatum.
- IV. De lapsis.
- V. De opere et elemosinis.
- VI. De mortalitate.
- VII. De patientia.

- VIII. De dominica oratione.
- IX. Epistle 63.
- X. Ad virgines.
- XI. De zelo et livore
- XII. De unitate ecclesiae catholicae.
- XIII. Quod idola dii non sint.
- XIV. Epistles 58, 76, 58 (repeated but with an independent text), 55.
- XV. Ad Quirinum (Testimoniorum libri tres).
- XVI. Epistles 66, 30, 2, 64.
- XVII. Sententiae episcoporum.

This MS. was purchased for the Library at the Libri sale March 29, 1859, where it was numbered 299 in the catalogue. A slip inserted at the beginning of the volume shows that it was No. 3 in the possession of M. Henri Chauffour at Colmar in the first half of this century.

O<sub>2</sub>=Bodl. Laud. 451. Ascribed to the end of the 10th century; contained 199 leaves, measuring 13½ × 9 in. (33.3 × 22 centim.): written in small and beautiful Caroline minuscules, two columns to a page, 37 lines on the average to a column. This MS. was Fell's Bodl. 1.

Contents :—

- I. Ad Donatum.
- II. De habitu virginum.
- III. De lapsis.
- IV. De catholicae ecclesiae unitate.
- V. De dominica oratione.
- VI. De mortalitate.
- VII. De opere et elemosinis.
- VIII. De bono patientiae.
- IX. De zelo et livore.
- X. Ad Demetrianum.
- XI. Ad Fortunatum.
- XII. *Ad Vigilium de Judaica incredulitate.*
- XIII. Epistle 13.
- XIV. *Adversum Judaeos.*
- XV. *Caena Cypriani.*
- XVI. Ad Quirinum (Testimoniorum libb. iii.).
- XVII. Epistles 63, 6, 55, 10, 28, 37, 11, 38, 39, 58, 60, 57, 59, 52, 47, 45, 44, 51, 13, 43, 65, 1, 61, 46, 66, 54, 76, 73, 71, 70.
- XVIII. Sententiae episcoporum n̄ lxxxvii.
- XIX. Epistles 74, 69 (divided), 67, 64, 2, 32, 20, 12.
- XX. *De laude martyrii.*
- XXI. Epistles 40, 78, 79, 77.
- XXII. Quod idola dii non sunt.

XXIII. Epistles 30, 31, 70 (repeated), 7, 5, 4, 14, 56, 3, 72, 12 (repeated) 53, 16, 15, 17, 18, 19, 26, 25, 9, 29, 27, 23, 24, 21, 22, 8, 35, 36, 33, 49, 50, 34, 41, 42, 80.

XXIV. *De aleatores.*

XXV. *De duobus montibus.*

XXVI. *Ad Vigilium episcopum de Judaica incredulitate.*

XXVII. *Vita et passio S. Cypriani.*

XXVIII. *Ad Flavium de resurrectione mortuorum.*

XXIX. *Ordo S. Cypriani martyrii.*

It will be observed that the order of the treatises in this MS. agrees very nearly, and the order of the letters agrees exactly, with that in T (Cod. Reginensis), even to the repetitions. The text also presents so much resemblance as to make it clear that the two MSS. are in close relation to each other; but what is the precise nature of the relation we are not as yet in a position to say.

O<sub>3</sub>=Bodl. Laud. 105. Ascribed to the end of the 11th century: contains 163 leaves, measuring  $11\frac{1}{2} \times 9\frac{5}{8}$  in. ( $29.2 \times 24.5$  centim.), 31 lines on the average in a page. Fell's Bodl. 4.

Contents:—

- I. Ad Donatum.
- II. De habitu virginum.
- III. De lapsis.
- IV. De ecclesiae catholicae unitate.
- V. De dominica oratione.
- VI. De opere et elemosina.
- VII. De mortalitate.
- VIII. Ad Demetrianum.
- IX. De patientia.
- X. De zelo et livore.
- XI. Ad Fortunatum.
- XII. Ad Quirinum libri tres.
- XIII. Epistles 63, 6, 58.
- XIV. *De laude martyrii.*
- XV. Quod idola dii non sint.
- XVI. *Adversus Judaeos.*
- XVII. *De aleatores.*

O<sub>4</sub>=Bodl. 210. Ascribed to the latter part of the 12th century: a large volume with 208 leaves, two columns to a page, and 36 lines in a column. Presented to the Library in 1610 by Jane Owen. Fell's Bodl. 2.

## Contents:—

- I. Ad Donatum.
- II. De disciplina et habitu virginum.
- III. De lapsis.
- IV. De unitate ecclesiae.
- V. De dominica oratione.
- VI. De mortalitate.
- VII. De opere et elemosinis.
- VIII. Ad Demetrianum.
- IX. De bono patientiae.
- X. De zelo et livore.
- XI. Ad Fortunatum.
- XII. Ad Quirinum de sacramento Christi. [The Testimonia in two books, the first and second not divided.]
- XIII. Epistles 55, 74, 69 (in two parts), 40, 67, 64, 2, 60, 57, 59, 52, 47, 45, 44, 51, 13, 43, 65, 1, 61, 46, 66, 4.
- XIV. Quod idola dii non sint.
- XV. Epistles 56, 3, 72, 58, 63, 6, 76, 73.
- XVI. Sententiae episcoporum numero lxxxvii.
- XVII. Epistles 28, 37, 38, 39, 70.
- XVIII. *De aleatoribus.*
- XIX. *De laude martirii.*
- XX. Epistles 79, 20, 32, 47, 54, 78, 75, 53, 16, 15, 17, 18, 19, 26, 25, 9, 29.
- XXI. *De duobus montibus.*
- XXII. Epistle 31.
- XXIII. *Ymnus de Pascha.*

At the beginning of this MS. there is an index in a hand contemporary with the MS., which is however not to be trusted. The MS. forms part of the original Bodleian collection, which has not been catalogued in detail.

O<sub>6</sub>=Coll. Nov. cxxx. A large and handsome volume of the latter part of the 12th century; beautifully written, with bold ornamental capitals in colours: 245 leaves, two columns to a page, 51 lines in a column. Contains other works besides those of Cyprian.

## Order of Cyprian's works.

- I. Ad Donatum.
- II. De habitu virginum.
- III. De lapsis.
- IV. De unitate ecclesiae.
- V. De dominica oratione.
- VI. De mortalitate.

- VII. De opere et elemosinis.  
 VIII. Ad Demetrianum.  
 IX. De bono patientiae.  
 X. De zelo et livore.  
 XI. Ad Fortunatum. •  
 XII. Ad Quirinum de sacramento xpi (libri tres).  
 XIII. Epistles 55, 40, 67, 64, 2, 60, 57, 59, 52, 45, 44, 51, 13, 43, 65, 1, 61, 46, 66, 4.  
 XIV. Quod ydola dii non sint.  
 XV. Epistles 56, 3, 72, 58, 63, 6, 76, 73, 71.  
 XVI. Sententiae episcoporum n̄ lxxxvii.  
 XVII. Epistles 28, 37, 38, 39, 70.  
 XVIII. *De aleatoribus.*  
 XIX. *De laude martyrii.*  
 XX. Epistles 79, 20, 32, 47, 54, 78, 75, 53, 16, 15, 17, 18, 19, 26, 25, 9, 29.  
 XXI. *De duobus montibus.*  
 XXII. Epistles 47, 31, 74, 69 (divided).

[This list is not given correctly in the Catalogue.]

The order in this MS. is almost, though not quite, identical with that of O<sub>4</sub>; the texts are also closely allied.

The remaining MSS. are all set down to the 15th century. For economy of space we will represent the treatises included in them by Roman numerals, following the order of Hartel's and of Fell's editions. We shall then have :—

b=Bodl. Laud. 217 (= Fell's Bodl. 3), containing VI, VII, V, X, VIII, XI, XII, XIII, IX, III, 55, 63, 6, 58, 10, 28, 11, 38, 39, *Libb. spur.*, 60, 57, 59, 52, 47, 45, 44, 51, 13, 43, 65, 1, 61, 46, 54, 32, 20, 12, 78, 37, I, 69, II, *Carm. spur.*

This MS. appears to belong to the M Q family, at a rather advanced stage of corruption.

n<sub>1</sub>=Nov. Coll. cxxxi, containing 63, 55, 6, 28, 39, *Lib. spur.*, 10, 11, 48, 39, 58, 76, 73, 71, 70, XIV, 74, 69, 40, 64, 2, 60, 57, 59, 52, 47, 45, 44, 51, 13, 78, 79, 1, 61, 46, 66, 54, 28, 20, 12, 30, 4, II, *Lib. spur.*, 56, 3, 72, 77, 67, 65, *Lib. spur.*, &c.

n<sub>2</sub>=Nov. Coll. cxxxii, containing IV, VI, V, VII, VIII, XI, XII, XIII, X, II, I, III, IX.

The text of this MS. in the *Testimonia* presents a remarkable resemblance to that of A (Cod. Sessorianus).



1=Linc. XLVII, containing I, IV, VI, V, VIII, X, XIII, XI, XII, VII, IX, III, 63, 30, 6, 13, 28, 37, *Lib. spur.*, 10, 11, 58, 46, 12, 76, 79, 78, 77, 32, 20, 59, 52, 47, 45, 44, 51, 60, 57, 55, 38, 39, 40, 67, 43, 65, 73, 71, 70, XIV, 72, 74, 69 (divided), 64, 2, 1, 61, 54, 66, 4, II, *Lib. spur.*, 56, 3, *Libb. spur.*

Both in the order of the works and in the text this MS. is evidently closely related to B (Cod. Bambergensis): it has on the first page a note, 'Vespasianus librarius Florentinus hunc librum Florentie transcribendum curavit.'

The text of Cyprian falls into three divisions. The *Testimonia* and the Epistles form classes to themselves, and the *Ad Fortunatum*, which is also largely made up of Biblical extracts, comes in as a connecting link between the *Testimonia* and the other treatises. Experience shows that each of these divisions must be taken separately. It does not follow that a good text in the *Testimonia* will carry with it an equally good text in the other treatises or in the Epistles. And the Epistles again fall into groups, the text of which may be of different quality in the same MS. Our examination of the text of the Oxford MSS. has as yet been of the roughest. We must wait for fuller collations before we can attempt to assign to them an exact place in the line of Cyprianic tradition, but one or two points come out clearly enough to be mentioned here.

*The Testimonia.* Fortunately all the older Oxford MSS. contain the *Testimonia*. And if we are right in our estimate of the text of this part of Cyprian's works, the form in which it is presented by them is exceptionally good. Both the external test of agreement with *k*, and the internal test of agreement with L (see p. lxiv) are satisfied in a high degree. The readings which had been marked as singular in L (with the exception of the most doubtful among them, No. 135, p. lxii) cease to be singular, and when compared with the Oxford MSS. receive strong support. Indeed, two of these, O<sub>1</sub> and O<sub>2</sub>, seem to be as good as, if not even better than, L itself. It is noticeable that the Oxford MSS. in a body have preserved to a far greater extent than Hartel's MSS. what are undoubtedly the right headings to the Gospels, CATA MATTHEUM (OR MATHEUM), CATA MARCUM, &c., just as in *k*. The form CATA LUCANUM occurs once or twice, but CATA LUCAM (OR LUCAN) preponderates greatly, and is certainly right: LUCANUM belongs rather to an ancient branch of the European text. The extent of the agreement among the Oxford MSS., both among themselves and with L, is the more remarkable when it is remembered that between the two best at least, O<sub>1</sub> and O<sub>2</sub>, there is no reason to suspect any local connexion: O<sub>2</sub> belongs to the collection made by Archbishop Laud, while O<sub>1</sub> is a French MS. that has only recently made its way to Oxford. No details are given as to the origin of the Laudian MSS., but their mere presence

in the same collection in the 17th century affords the faintest presumption of a like connexion in the 10th, and in any case they are far enough removed from the New College MS. However, speculations of this kind furnish far less certain data than the analysis of the text, which we hope to prosecute with as little delay as possible. In order of merit there appears to be little to choose between  $O_1$  and  $O_2$ , or between  $O_2$  and  $O_4$   $O_5$ , but there is a distinct interval between the two groups.

*The Treatises.* We have collated in full the Oxford MSS. with Hartel's text of the *Ad Fortunatum*, which they will help us to correct in several places, though Hartel has been more successful here than in the *Testimonia*. The general tendency of the Oxford MSS. is to agreement with W R V, edd. Among them  $O_1$  appears to be the best. In *De Eccl. Unit.* c. 4,  $O_2$  alone, with  $n_2$ , has escaped interpolation:  $O_1$  and  $O_4$   $O_5$  admit the shorter interpolations in M, and  $O_2$  the greater part of the longer interpolation. In spite of this,  $O_2$  has one or two readings of considerable interest in the earlier chapters, and appears to deserve closer examination.  $O_4$  and  $O_5$  have a peculiar text of some interest. On the whole it does not seem likely that the Oxford MSS. will reach the same degree of excellence in the other treatises as in the *Testimonia*. The different elements in them will need to be carefully separated.

*The Epistles.* Here  $O_2$  and  $O_4$   $O_5$  are the most important as containing the largest collections. The value of  $O_2$  is, however, discounted at the outset by its exact agreement in the order of the letters with T; and there can be no doubt that it stands in close relation to that MS., though what is the precise nature of the relation still remains to be ascertained. It was natural to turn first to the group of letters, found in T alone of the older MSS., Nos. 8, 21-24, 27, 33-36, 41, 42, which includes, besides letters of Cyprian himself, others written not by, but to Cyprian, especially Epp. 21, 22, the correspondence between the African confessors, Celerinus and Lucianus, which bears more than anything of Cyprian's, the genuine traces of vernacular speech. Unfortunately both here and in other members of the same group,  $O_2$  appears to contribute nothing of any value. It is also tantalising to find that the same epistles, 21 and 22, which the catalogue would lead us to suppose were contained in  $O_4$ , are not really there. The long letter of Firmilian (No. 75), which is contained in that MS., presents a worthless text. It would, however, be a mistake to infer that the text of all the epistles was of the same quality. They are broken up in the MS. into groups by the intrusion of treatises, and it will probably be found that each group stands by itself. The first and the last only have been tested; and though the last, as we have seen, is practically worthless, the first has every appearance of being of a very different

order. It is too soon to speak with confidence, but a single example may be given of a reading that is certainly of a kind to attract attention. In Ep. iv. § 1 (p. 473, ll. 7-10) Hartel's text has 'quominus fratribus et sororibus nostris constanter et fortiter consulatur *et per omnes utilitatis et salutis uias ecclesiastica disciplina seruetur.*' For this  $O_4$  and  $O_5$  have 'quominus . . . consulatur *per omnes utilitates et salutes ecclesiasticae disciplinae.*' No other MS. has precisely the same reading, but there are a number of approximations towards it: B L W omit the first 'et'; B has 'utilitates'; B Q W omit 'uias'; W reads 'ecclesiasticae'; and B W 'disciplinae'; the same MSS. omit 'seruetur.' It is clear that Hartel's text and the reading of  $O_4$  are at opposite ends of the scale; either the one or the other represents the final result of a lengthened process of corruption, and the question is, on which side is the corruption? It is not only the character of a single MS., but of a class of MSS., that is at stake, and a comparative study of other data is desirable before coming to a decision. And yet there is surely a strong *prima facie* case in favour of  $O_4$ . Suppose that it has preserved the original reading, and it is easy to see how by a series of easy and natural changes it might pass into the reading of Hartel's text. The expression 'per omnes utilitates et salutes,' though very possible, is rather unusual: it might naturally be paraphrased by 'salutis uias,' which would lie especially near at hand if, by a common chance, the 'e' of 'salutes' had got converted into an 'i': then the genitive 'ecclesiasticae disciplinae' hangs in mid air, and must needs receive the obvious correction 'ecclesiastica disciplina seruetur'; and after this change, or simultaneously with it, it was a small thing to add the first 'et': so, by degrees, the abrupt edges are filed down and polished to their present smoothness. On the other hand, the converse process does not seem to be nearly so natural: it involves a double omission, both of 'uias' and of 'seruetur'; yet if either of these words had been left out it would seem more obvious to replace it by conjecture than to go on to the series of other changes which end by leaving the condensed form of text as  $O_4$  has it. It would be a help to the future criticism of Cyprian if other scholars would give an opinion on this point.

In another aspect the large number of letters contained in  $O_4$  is important. It will contribute data to a problem of much interest, viz. that which is raised by the varying, and yet in different degrees recurrent order of the epistles as we have them collected in the different MSS. It must be possible by the comparison of these to work back through the archetypes of existing MSS. to the primitive groups of Cyprian's letters, and determine in what form the collections of them circulated at a date not far removed from their original composition. A problem of the same kind, though simpler, is presented by the order, also varying, and also to some extent recurrent, assumed by the treatises. Some steps have

already been taken for working at these allied problems, not without promise of results.

Almost as I write there comes to my hands, through the kindness of Professor Mommsen, a notice, which will, I believe, appear in the next number of *Hermes*, of a discovery made by him in the Phillipps library at Cheltenham last autumn, which is full of interest and suggestiveness for the student of Cyprian. This is nothing less than a list of the writings of Cyprian with the contents of each in *στίχοι*, reckoned after the measure of the Vergilian hexameter of 16 syllables, and dated by a scribe's note in the consulship of Eusebius and Hypatius=359 A. D., or just a century after Cyprian's death. The list occurs amongst a quantity of miscellaneous matter, and follows immediately a similar list, also with stichometry, of the canonical books of the Old and New Testaments. The MS. is numbered 12266 in the Phillipps collection. It had been described by Zangemeister (*Durchforschung d. Bibliotheken England's*, p. 99, Wien, 1877), who had however failed to notice the list of the writings of Cyprian. Many questions are raised, by this discovery, which I hope soon to have an opportunity of discussing. The point that has the most direct bearing upon our present enquiry is a suspicion of large interpolation which it seems to cast upon Book III of the *Testimonia*. Comparing, as Professor Mommsen has done, the number of *στίχοι* assigned to each book, with the number of lines in Hartel's edition, the estimates for Books I and II correspond nearly enough, but for Book III there is a wide discrepancy.

Book I:	<i>στίχοι</i>	550,	lines	560
„ II:	„	850,	„	886
„ III:	„	770,	„	1876

It is true that Hartel has admitted within brackets (pp. 134-138) a long insertion from W, which is wanting both in the rest of his MSS. and in all that we have examined. This would account for 108 lines; and the MSS. testify to other smaller interpolations, but nothing that would make up a difference of more than 1000 lines. It is true also that a process of which there are still traces in the MSS. might not unnaturally be thought liable to be extended. And yet I hesitate to believe that there has been any such serious interpolation. If there had been, it must have been almost infallibly detected by a difference in the Biblical text. But there is no difference. Book III, like the rest, so far as we have examined it, is strictly homogeneous; and it has all the features of the Cyprianic text elsewhere. This will appear from our analysis of a number of readings taken from the book in pp. xlv-lxii of the Introduction. It therefore seems to be by far the simpler hypothesis to suppose that I or M has dropped out from the sticho-

metric notation. The stichometry of the books of the New Testament must be corrupt in several places.

There is a passage in Jerome which has a bearing upon the point. Writing against the Pelagians, Jerome refers to the claim of Pelagius to 'imitate or rather to supplement the work of the blessed martyr Cyprian.' In doing so, Jerome says, he does not see that he contradicts himself, and he proceeds to quote in full the three texts of the 54th head in Book III, appealing to it by name: 'Ille in quinquagesimo quarto titulo tertii libri, ponit neminem sine sorde et sine peccato esse, statimque jungit testimonia,' &c. (*Dial. c. Pelag.*, i. 32). This is precisely as it stands in our present MSS. It might at the first glance be thought that Pelagius had actually interpolated the *Testimonia*, and that some of his interpolations had come down to us. If that were the case, they would be easily separable, because Pelagius would most probably use an Italian text, as he appears to have done in his Commentary on Romans. But in any case, the evidence of Jerome is proof that the number of 'tituli,' at least up to No. 54, was the same in his day that it is now; and the particular 'titulus' has come down to us precisely as he read it. But this 'titulus' is nearly two-thirds of the way through the book, and has already passed the 1000th line in Hartel's edition (not counting preface or 'capitula'). At the most, therefore, if there has been any interpolation, it did not consist in adding new 'tituli,' but only in adding more texts under old 'tituli'; and for the reason given above it seems improbable that even this was done to any considerable extent.

These remarks are not made with any idea that they close the question. On the contrary, they are intended rather to open it. It is sufficiently evident on all sides that much still remains to be done for the criticism of Cyprian<sup>1</sup>.

<sup>1</sup> A paper on the Cheltenham list was read before the Oxford Society for Biblical Archaeology and Criticism on Feb. 22nd. The order of the contents of Hartel's and the Oxford MSS. was tabulated and compared with that of the list, and some interesting relations seemed to be suggested.

## APPENDIX III.

*The Relation of n to Ambrose: renderings of τὰ ὑπάρχοντα.*

I had for some time discovered the inaccuracy of the indices in Ballerini's edition of Ambrose, but it was not until too late that I became aware of their utter incompleteness. Not above a tithe of the real references are given; not above a tithe even of those which the editor himself has noted in the margin. If these had been transferred to the index and allowed to take up the space which has been occupied by printing the passages referred to at length, or partly at length, the utility of the edition would have been largely increased. Fresh indices have now been made for me, and I have been enabled to test more closely the relation of *n* to the text used by Ambrose, about which the fact mentioned on p. ccxxviii was calculated to excite curiosity. If the text of *n* stands in a close relation to that of *a*, and the text of *a* presents a remarkable coincidence with that of Ambrose, it is natural to ask if there are many like coincidences between Ambrose and *n*.

I cannot claim to have examined closely more than the readings that we have seen reason to regard as specially characteristic of *a n*. A large harvest of references soon dwindles down when it comes to be applied to a particular point like this. The instances in which characteristic readings of *a n* or of *n* are capable of comparison with quotations in Ambrose are as follows. The volume and page of Ballerini's edition are given up to vol. v.; the concluding volume I do not possess.

- Matt. xvii. 21. hoc genus daemonium *b n*.  
                   hoc genus daemonii *a*.  
                   hoc genus daemoniorum Amb. v. 225, 559.  
                   hoc genus (— daemon.) *f*, Amb. ii. 384.  
 " " " per orat. et jejunium *a b n*, Amb. v. 295.  
                   in orat. et jejunio *f*, Amb. ii. 384, v. 559.  
 " " 26. liberati *a n*.  
                   liberi *b d* etc. Amb. ii. 407.

- Matt. xvii. 27. scandalizemus *a b f n*.  
 faciamus eis offendiculum Amb. ii. 407.  
 scandalizentur Amb. v. 354.
- ” ” ” da eis *a b n*, Amb. v. 354.  
 dabis *ff*, Amb. iii. 115, iv. 96.
- ” xix. 21. bona *a n*, Amb. ii. 408.  
 substantiam *d*.  
 omnia *b*, Amb. i. 371, ii. 683, iii. 246, iv. 604, v. 524.  
 omnia bona (+ tua) Amb. iv. 33.  
 omnia quaecumque habes Amb. i. 745.  
 omnia quae habes Amb. ii. 623, 874.  
 omnia quae possides *f*.
- ” ” ” + tua *a*, Amb. i. 371 (codd.) ii. 408, 683, iii. 246, iv. 33, 604, v. 524.  
 — tua *n*, Amb. i. 371 (codd. A N).
- ” ” 29. centuplo *a n*.  
 centuplum *b d* etc. Amb. ii. 543, iv. 103.
- ” xxviii. 1. primam *b n*.  
 prima *a f*, Amb. ii. 392.
- ” ” ” Magdalena *b n*.  
 Magdalene *d f*, Amb. iii. 339.
- Mark viii. 33. post *a n*.  
 retro *b f*, Amb. ii. 350, 454, 802.  
 retro post Amb. ii. 293, 421 (*expressly*).
- ” ” 38. confundet *a b f*, Amb. iv. 656 codd.  
 confundetur *d k n*, Amb. iv. 656, cod. A, ed. Rom.  
 confitebitur Amb. iv. 656 codd.
- John xix. 40. linteis *b n*, Amb. iv. 287.  
 linteaminibus *a f*.
- ” ” ” adligaverunt *a n*.  
 ligaverunt *b e f*, Amb. iii. 336, iv. 287.
- ” ” 41. novum *a b f n*.  
 excisum Amb. ii. 375.

We may gather from these examples that even if Ambrose did make use of a text like that of *n*, his use of it was in any case limited and subordinate. Indeed the relation between them is very similar to that which has been already observed to exist with *a*, (p. ccxxviii), except that the instances both of agreement and of difference are rather less striking. There is only one reading, *bona* in Matt. xix. 21, which seems to betray any special connexion; and that is only in one quotation out of ten, though there is a second (*omnia bona tua*) in which there is some degree of approximation. The renderings of *τὰ υπάρχοντα* in the two Gospels in which the phrase occurs are interesting enough to be worth exhibiting in a table. This will also give the reader the means of judging as to the exact weight which attaches

to the coincidence, for it will be seen that it is not by any means conclusive. Where no reading is given the MS. is not extant.

	<i>a</i> [ <i>n</i> or <i>a</i> <sub>2</sub> ]	<i>b</i>	<i>d</i>	<i>e</i>	<i>f</i>
Matt. xix. 21	bona tua [ — tua <i>n</i> ]	omnia tua	substantiam tuam	omnia tua	omnia quae possides
„ xxiv. 47	omnia bona sua	omnia	omnia bona sua	omnia sua	omnia bona sua
„ xxv. 14		bona sua	substantiam suam		substantiam suam
Luke viii. 3	facultatibus suis	facultatibus suis	substantia sua	facultatibus suis	facultatibus suis
„ xi. 21	facultates ejus [ <i>a</i> <sub>2</sub> ]	ea quae possidet	substantia ejus		omnia quae possidet
„ xii. 15	facultate sua	his quae possidet	substantia ejus	his quae habet	his quae possidet
„ „ 33	bona vestra	quae possidetis	substantiam vestram	res vestras	quae possidetis
„ „ 44		omnia quae possidet	omnem substantiam suam	omnia quae sunt illi	omnia quae possidet
„ xiv. 33	omnibus facultatibus suis	omnibus quae possidet	substantiae suae	omnibus quae possidet	omnibus quae possidet
„ xvi. 1	bona ipsius	bona ejus	substantiam ejus	substantiam ejus	bona ipsius
„ xix. 8	[dim. part.] bonorum meorum	[dimidium] bonorum meorum	[dimidium] de substantia mea	[dimidium] ex substantia mea	[dimidium] bonorum meorum

We will supplement this list of renderings from the MSS. by a second list of renderings from the Fathers, in which however we shall be dependent upon Sabatier except for Irenaeus and Cyprian. References which Sabatier's mode of quoting makes in any way doubtful will not be given.

- Matt. xix. 21. bona tua Cypr. 1/10. Amb. 1/10.  
omnia bona tua Hil. Amb. 1/10.  
omnia tua Cypr. 2/3. Zen-Veron. Jer. 1/2. Aug. 1/4. Max-Taurin.  
omnia quae habes Iren. Jer. 1/4. Paulin. Aug. 2/4. Philastr-Brix. Chromat.
- „ xxiv. 47. omnia bona Hil.
- „ xxv. 14. substantiam Hil. Tichon.
- Luke viii. 3. facultates Tert. Aug.
- „ xi. 21. omnia quae possidet Jer.
- „ xii. 15. his quae habet Aug.  
his quae possidet Paulin.
- „ xiv. 33. omnibus quae sunt ejus Cypr. 2/3. Aug. 2/3.  
cunctis quae possidet Jer.  
suis omnibus Philastr-Brix.
- „ xvi. 1. substantiam ejus Jer.  
facultates ejus Gaud-Brix.



Luke xix. 8. ex bonis meis Iren.  
 bonorum meorum Amb. Aug.  $\frac{1}{2}$ .  
 rerum mearum Aug.  $\frac{1}{2}$ .  
 substantiae Tert.  
 ex substantia mea Cypr.  $\frac{3}{4}$  Phoebad-Agin.

There is much here that falls in with our previous experience, but there are also some irregularities which at present lie outside it. The most striking fact is the strict uniformity of rendering in *d*, a uniformity which throws all the more into relief the variety which pervades the other MSS. Yet even in this variety there is a method, the secret of which is partly known to us and partly awaits yet further investigation. From the text of *e* we may discard at once 'omnibus quae possidet' in Luke xiv. 33, which should clearly be 'omnia quae sunt illi' as in xii. 44. Probably also we may discard 'his quae habet' in Luke xii. 15. Nearly all the other renderings have some African attestation: the most characteristic appears to be 'res vestras' in Luke xii. 33, which is preserved in the 'rerum mearum' of Augustine in Luke xix. 8. It is highly probable that this rendering is really more original than 'ex substantia mea' in *e* and Cyprian. We should naturally set down the 'quae possides, possidet, possidetis' of *f* as characteristic of the revised text, if it were not for its repeated occurrence in *b*. Has the process which we see completed in *f* already begun in *b* in St. Luke's Gospel? The question is one that it would be well to keep before us, but which we are not yet in a position to answer. The characteristic renderings of *a* seem to be 'bona' and 'facultates.' It is not quite clear where these come from, though they seem to correspond to the double element which we have already found to exist in the composition of *a* (see pp. cci, ccxxviii). The appearance of 'facultates' in a paraphrastic allusion (not given by Rönisch) of Tertullian's to Luke viii. 3 is rather remarkable; we are less surprised to find it in Gaudentius of Brescia (Luke xvi. 1).

One practical conclusion I think we shall draw, comparing the tables just given with that on p. ccxxvii, that this particular method of tabulating the renderings of single words is very instructive. I look to it for valuable help in mapping out the geography, if so it may be called, of the different texts, by showing at what point an intrusive element enters in, and how far it extends.

## APPENDIX IV.

*Note on the Latin terms used as equivalents for the Greek κώμη, by H. F. Pelham.*

I am glad to be able to lay before the reader a note on the renderings of κώμη by my colleague, Mr. H. F. Pelham, author of the article on the History of Rome in the new edition of the *Encyclopaedia Britannica*. It will be remembered that the table on p. ccxxvii gave three equivalents for the Greek κώμη: 'castellum,' 'vicus,' and 'municipium.' The point on which Mr. Pelham has been so good as to give me his opinion is as to the political conditions implied in each of these terms, and the localities in which they would be used most naturally and appropriately as translations of κώμη. A hard and fast conclusion was not under the circumstances to be expected: at the same time the historical data agree quite sufficiently well with the results at which we had arrived independently. Of the MSS. tabulated *e* and *k* gave consistently 'castellum:': they are certainly African MSS., and it now appears that 'castellum' is also characteristically African. For 'municipium' we have a choice of the older settled provinces like North Italy or Gaul. 'Viculus' is too common to supply any definite criterion. Mr. Pelham's note is as follows:—

'The proper equivalent for κώμη is undoubtedly "viculus," just as "castellum" = φρούριον (e. g. in Strabo, Steph. Byz. see Marquardt, *Röm. Staatsverwaltung*, i. 15), but the usage is variable. Either "viculus" or "castellum" would express fairly enough the distinctive character of the Greek κώμη, as contrasted with πόλις—i. e. the absence of the "dignitas civitatis" (e. g. cf. Isid. Or. 15. 2, "vici et castella et pagi quae nulla dignitate civitatis ornantur . . . majoribus civitatibus attribuantur"). As between "viculus" and "castellum" there was no difference in political status, but "castellum" is properly a fortified place, and is used of walled villages, as opposed to the open "vici" (= κώμαι ἀτείχιστοι), and of small military stations. We consequently find "castella" predominating in wild hilly districts, or on the frontiers, or where Roman posts had been established among barbarian tribes (cf. "castella" in the hills behind Genoa. Sent. Minuciorum, *Corp. I. Lat.* i. 199, and in Noricum). In the African provinces all these conditions were present, and it is in these that the "castella" appear most frequently. Some of them would seem to have been of the same type as those already referred to in North Italy, many however were, to start with, Roman military stations, or at least connected with the numerous settlements of Roman veterans planted under the rule of the emperors in the African provinces. But whatever their

origin "castella" are unusually frequent in Africa. Many of them grew into towns, obtained the status of municipia, and became seats of bishoprics (see the lists of African bishoprics. Notit. Africae, Victor Vitensis, Monumenta Germaniae Historica iii. 1, and Böcking Not. Dig. ii. 615-658; cf. Henzen, *Annali dell' istituto*, pp. 23-99. Roma, 1860). Among them occur such titles as "castellanus," "castelli Tatroportensis," "castello Titulitano," etc. (Compare also Marquardt, *Römische Staatsverwaltung*, i. 322; Jung, *d. Romanischen Landschaften*, pp. 115, 132, 141, 144, and the Itinerary of Antonine, and the Peutingerian table.) Inasmuch as the great development of urban life in Africa dates from the reign of the African emperor Septimius Severus, at the commencement of the third century, it is very probable that to an African provincial of the second century "castella" would occur as the most natural term to express the notion of "villages" as distinct from communities invested already with the "dignitas civitatis," i. e. of κώμαι as distinct from πόλεις.

The rendering of κώμη by "municipium" is of course a great departure from strict usage. But two changes which took place in the status of provincial communities, especially during the second and third centuries A.D., may help to explain it, if it is not due to simple ignorance or carelessness—(1) these two centuries witnessed the elevation to the rank of "municipia" of very many subordinate communities ("vici," "castella," etc.) which had before been without the "dignitas civitatis," and merely "attached" to some larger urban centre. It was a process of promotion which in the older provinces, and in the west especially, commenced in the first century; and a writer living at the close of the second, e. g. in Gaul, would be familiar with numerous instances of "municipia," which had once been "vici;" (2) parallel with this process, we find single cities ("urbes") elevated to something like a metropolitan position, and claiming pre-eminence over a cluster of lesser "municipia" round them. Instances in point would be Carthage in Africa, Milan in North Italy, Lugdunum, and at later time Treves, Narbonne, Toulouse, and Arles in Gaul. It is conceivable that a writer familiar with a district crowded with small "municipia," and with one central metropolitan "urbs," might identify the relation between these with that between the κώμαι and the πόλεις, especially as he would be also familiar with the recent promotion of the petty "municipia" from the lower status of "vici." Such a view would at least be possible for a native of Gaul or of North Italy at the close of the second century. Illustrations of the two processes of change described above will be found in plenty in Marquardt's account of the provinces, *Staatsverw.* vol. i., Jung, *d. Romanischen Landschaften* (Innsbruck, 1881), Herzog, *Gallia Narbonensis* (Leipzig, 1864).'

## ADDENDA.

Evidence is rapidly accumulating which points to a considerable shifting of parts among the MSS. of the European group in the Gospel of St. John. On this and on one or two other points there are some additions which may be made with advantage to what has been said above.

- P. cx. l. 4 from bottom *clarifico*. A table recently drawn up by Mr. White shows, much to our surprise, that while this word is distinctly and exclusively African in the first three Gospels, it suddenly appears in the text of *bf Am.* in the later chapters of St. John. It occurs no less than 18 times in *b*, 15 times in *f*, and 16 times in Cod. Amiatinus.
- P. cxx. l. 29 *pontifex*. A similar table, also drawn up by Mr. White, shows that whereas in St. Matthew the standing rendering of ἀρχιερεύς is *princeps sacerdotum*, *e* and *k* have once each *sacerdos* out of five places only in which they are extant; in St. Mark *sacerdos* occurs once in all the leading MSS. and 3 times only in *k*, *pontifex* 16 times in *k*, 4 times in *a*, and once in Cod. Amiatinus, *summus sacerdos* 19 times in *d*, 17 times in *Am.*, 4 times out of 12 in *f*, 3 times out of 5 in *b*, and twice out of 20 times in *a* or *n*, *pontifex sacerdotum* 3 times in *a* alone, and *princeps sacerdotum* 7 times in *a*, 6 times in *f*, twice in *Am.*, and once (not exactly) in *d*; in St. Luke *pontifex* occurs every time but once in *a*, and 4 times (*pontifex sacerdotum* once) in *e*, *princeps sacerdotum* constantly in *b d*, and almost constantly in *f Am.*; in St. John *princeps sacerdotum* is still the dominant rendering, but *pontifex* occurs 3 times in *b*, 6 times in *e*, and again—strange to say—18 times in *Am.*, *princeps* alone 4 times out of 7 in *d*, and *sacerdos* also sporadically.
- P. clxi. l. 1. Dr. C. P. Caspari, in his recently published *Homilia de sacrilegiis, &c.* p. 55 (Christiania, 1886), gives an example of the insertion of *i* in *aguriatur* (for *auguratur*); he also refers to Rönsch, *It. u. Vulg.* p. 466 f., where there are three examples, *alleviare*, *angustiare*, and *confortiare*.
- P. cxviii. l. 15 *ad alis alium*. This curious phrase occurs not only in the places mentioned, but also in John xi. 56, xiii. 22, 35, in the text of *b*, in which the companion phrase *cum alis alio* is also found in John xvi. 19.

Three of these 4 examples had been already noted by Rönisch, *It. u. Vulg.* p. 275. It is remarkable that a phrase which had been characteristic of *a* or *n* in St. Mark and St. Luke should pass over to *δ* in St. John. Precisely the opposite change is seen in the quotations in Lucifer of Cagliari, which present a predominant resemblance to the text of *δ* in St. Luke, and to that of *a* in St. John. These variations are somewhat intricate, but there is clearly a method in them.

P. cclvi. l. 19. It appears from a review by Hausleiter in *Theologisches Literaturblatt*, no. 10, p. 94 (1886), that this edition is less accurate than could be wished.

P. 124, l. 3 *Ad virgines*. The coincidence should be noticed between this title and that in the Cheltenham list which shows that it is as old as the 4th century.

P. 128, l. 7. To the list of MSS. of Cyprian it should be added that nearly the whole of Ep. 10 is contained in the Bodleian MS., Laud. Misc. 436, fols. 182 b, 183 (saec. ix. in.), and Ep. 1 entire in Laud. Misc. 421, fol. 155 b (saec. xi. ex.).

P. 131, l. 9 from bottom. A reference had been mislaid to Gebhardt and Harnack, *Texte und Untersuchungen*, Band i, Fasc. i, p. 251 (Leipzig, 1882), in which Dr. Harnack dismisses the *Testimonia* as "(Pseudo-)Cyprianic" without further argument. The reasons given from the character of the Biblical text in the best MSS. of the *Testimonia*, as well as the external evidence, seem to make the spuriousness of this treatise improbable.

THE END.





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