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BULLETIN OF THE BEZAN CLUB

N^o. 6.

IN MEMORIAM Dr. VICTOR F. BÜCHNER

Our Bezan Club has sustained a serious loss by the death of Dr. BÜCHNER. He was not a New Testament textual critic by special profession, but he put his immense linguistic knowledge and wide historical learning willingly at our disposal when we asked his help with regard to the Armenian translation of Ephrem's Commentaries and he soon became an independent student of these texts. In connection with these Armenian texts he was preparing also to study the Georgian texts when death prevented him. Others will honour him for his great merits in the field of Indogermanic, Semitic and other languages, for his contributions to the study of the mediæval East, — we shall keep in grateful remembrance his friendly willingness to cooperate with us in a field which really was only a small portion of the area to which his scholarly interest was devoted.

D. P.

The present issue of our Bulletin has been subject to inevitable delay, owing to the absence of our secretary, Dr. PLOOIJ, in the United States, where he had the honour of representing the Dutch Reformed Church in Holland at the celebration for the Tercentenary of the Dutch Church in New York. To these great historical festivities he has added another nearer home, in the dedication at Leyden of the Memorial of JOHN ROBINSON, the father of the Pilgrim movement to New England in 1620. It would be a mistake, however, to suppose that the New Testament has been neglected in the midst of so many additional calls upon the scanty allowance of time enjoyed by a single professor; and the members of the Club will be glad to know that the work of publishing the Liège Harmony, a more arduous task than a hundred historical reunions, is making steady headway, and that we may hope to see an instalment of the work before very long. Meanwhile, others have been busy in their own lines of research; from Harvard we have intimations that important results are being arrived at in connection with the Caesarean text of the New Testament by Prof. KIRSOPP LAKE and his allies. They will no doubt, as members of the Club, report to us before long, at least by summary, the results at which they have arrived. The subject is one which is Professor LAKE's special department, as he has, for a long time, been laying stress on the importance of the study of local texts if we are ever to arrive at a true history of the transmission of the New Testament. Our own view, as the members of the Club have probably divined for themselves, is that the study of personal texts (say, of Marcion and Tatian) is more likely to give definite results than the study of located texts; but this does not really conflict with the other view; they may be treated as supplementary. To prove that we ourselves have not been idle we have subjoined abstracts of some recent products from our workshop, which have been indicated, in part, in other quarters.

We understand that the proposed English re-edition of the eighth edition of Tischendorf is going forward; and in that connection we have been glad to welcome to our ranks Mr. COLEMAN, who is revising Old-Latin Patristic references for the new edition, and has, in particular, already made an intensive study of the New Testament text in Lucifer of Cagliari. Our membership should, probably, be now regarded as complete. We should lose our present intimate relation with one another, if we tried to incorporate all the workers on the New Testament, as well as diminish the *παροησία* which prevails amongst us and is of the highest value in obtaining right decisions.

While the pages of this Bulletin are passing through the Press, we have received two "Windfalls" of the first importance, the one being Mr. HOSKIER's Collation of the whole of the MSS. tradition of the Apocalypse, the other being the reprint from the *Harvard Theological Review* of the study of the New Testament current at Caesarea in the time of Origen to which we have already made anticipatory allusions, and which now appears under the joint authorship of KIRSOPP LAKE, ROBERT P. BLAKE and SILVA NEW. The study of either one would furnish a sufficient vindication of our occasional prophecies that New Testament criticism, on the textual side, was going to emerge from the backwater into which it had been conveyed.

It is impossible, within the limits of the present issue to estimate accurately this new study of the supposed Caesarean text: we may, however, make one step of progress by unsaying anything we may have unwisely said on the subject, and giving careful attention to what the new triad of workers have to say, two of them being members of our Club.

New Testament criticism has migrated to the other side of the Atlantic, and, if we may crystallise the hopes aroused by Mrs. NEW's work, may easily migrate also to the opposite sex.

As to Mr. HOSKIER's work, we can only say that no such monument of research in the MSS. of the New

Testament has ever been made, as is here offered. In the *Apocalypse*, at all events, we now begin to know. For one thing we are surprised that what looks like a life-time of study in what might easily be the duller of fields, is full of sparkling suggestions and illuminated thoughts, which culminate in a peroration of the highest spiritual value. The work will outlast generations of textual critics and exegetes, and will recall us from the theories of scholars (so often inadequately reinforced by actual study), to the sources from which all final knowledge of textual history must be derived. We convey the congratulations of the Bezan Club to its most learned member.

It will be a great convenience to those who are studying the Caesarean problem to have before them in a convenient form a collation of the text of the Koridethi Ms. (Θ). Mr. HOSKIER has put his collation of that text, made originally, as Mr. HOSKIER says, 'for Dr. RENDEL HARRIS' *private* edification and containing accordingly running remarks meant for a friend', at the service of the Bezan Club, and we have printed unaltered from it the first five chapters of Mark. In this connection Bezans will please notice that the collation is made, as it should be, on the Stephen text of 1550. This is, certainly, the most stable text that antiquity can offer for a standard of reference; it is altogether inept to talk of it as a mediæval text, or to put one of the more or less fluid modern texts in its place.

In the next place observe that the whole business of the textual critic is in chaos, owing to the attempts made by GREGORY, VON SODEN and others to recatalogue the material. The Soden apparatus is peculiarly difficult to handle, and its collated readings do not work out satisfactorily. Mr. HOSKIER does his best to avoid the confusion caused by three or more distinct notations. It is almost impossible entirely to escape it.

In printing this collation of Koridethi, we have left the right-hand of the page clear, so that the student can insert his own parallel readings from the rest of the

Caesarean group or elsewhere; as HOSKIER has occasionally done. We express the gratitude of all Bezans for this valuable contribution to our work.

J. R. H.

NESTLE'S NEUES TESTAMENT.

Wiewohl ich bereits in der Theol. Revue 1928, 365 ff. die Neuauflage von E. NESTLE's Novum Testamentum Graece¹³, Stuttgart 1927, einer eingehenderen Besprechung unterzogen habe, möchte ich mich doch der Bitte des Herrn Sekretärs, den Mitgliedern unseres Klub eine kurze Anzeige zu erstatten, nicht verschliessen. Denn es handelt sich um ein Buch, das als Erbe von zwölf Auflagen sich an die breiteste Öffentlichkeit wendet und für die neutestamentliche Textkritik von praktisch grösster Bedeutung ist.

Durch eine in der Wissenschaft selten anzutreffende, aber gerade darum um so höher zu veranschlagende Selbstbescheidung hat N. bekanntlich in seiner Edition ein ausgezeichnetes Arbeitsmittel für den Studenten geschaffen. Auf eigene Stimmabgabe verzichtend und nur dem grösseren oder geringeren Consensus dreier am Ende des 19. Jahrh. als massgebend geltender Ausgaben folgend, baute er in ganz mechanischer Weise den Text auf. Der Unwissenschaftlichkeit solchen Vorgehens sich wohl bewusst und mit wiederholter eindringlicher Mahnung, man möge seinen Namen bei textkritischen Erörterungen aus dem Spiele lassen, da dieser Text fremde Meinungen und nicht die eigene wiedergebe, hat N. gleichwohl eine Edition veranstaltet, die wenigstens dem Studenten ein paar teure Ausgaben ersetzte, mit vorbildlicher Klarheit angelegt und zu einem erstaunlich bescheidenen Preis zu kaufen war. Dazu hat er, mit einem sicheren Blick für das praktisch brauchbare begabt, von Auflage zu Auflage an seinem Buch gebessert, ohne an seine Grundlage zu rühren.

Die 13. Auflage, die NESTLE's Sohn ERWIN, Studienrat in Ulm, als Frucht langjähriger, geduldiger Arbeit vorlegt, bedeutet eine stärkere Umgestaltung als das Buch sie

bisher erfuhr. Zwar am Text selbst ist kaum geändert; von SODEN's grosse Ausgabe hat nicht einmal den im Besitzstand befindlichen B. WEISS verdrängen können. Aber der Apparat hat nun ein ganz anderes Gesicht gewonnen, einmal dadurch, dass die bisherige Doppelung fortgefallen ist, dann ist er sowohl an Varianten wie an Zeugen wesentlich bereichert worden. Besonders fleissig sind auch Konjekturen verzeichnet.

Zu den praktischen Neuerungen rechne ich vor allem die in den Text eingestreuten Zeichen für Zusätze, Auslassungen und andere Änderungen, die das Auge des Benutzers unablässig auf den Apparat hinziehen; desgleichen Vieles Einzelne im Apparat, wie z. B. die kurze und markante Hervorhebung solcher Lesarten, die nach Ansicht des Herausgebers ernsthaft als Urtext in Frage kommen, ferner die (allerdings viel zu freigebige) Notierung von Konjekturen. Sehr hingegen bedaure ich, dass der Apparat für den Durchschnittsstudenten entschieden zu schwer lesbar geworden ist, und noch mehr dies, dass N. sich dazu hat drängen lassen, die beiden Apparate der früheren Ausgaben in einen einzigen zusammenzuarbeiten. Denn damit ist die bisher so klare Sicht in das Fundament der Edition stark verschleiert und die Gefahr, dass man mit der Ausgabe wie mit einem *Textus receptus* arbeitet, wesentlich erhöht.

Bonn.

H. VOGELS.

VOGELS' VULGATASTUDIEN.

Eine grosse Bereicherung der textkritisch interessierten Kreise stellt das neue Werk von HEINRICH JOSEPH VOGELS, *Vulgatastudien, Die Evangelien der Vulgata untersucht auf ihre lateinische und griechische Vorlage* (Münster 1928. Neutestamentliche Abhandlungen XIV 2—3) dar. Der Verfasser gab sich hier in Ergänzung zu seinem in der *Revue Bénédictine* 1928, 123—138, erschienenen Aufsatz zwei Ziele. *Das erste* bildet die Herausarbeitung jenes altlateinischen Textes, den Hieronymus bei seiner Verbesserung der Evangelien im Jahr 383 benützt hat. Im

Gegensatz zu Wordsworth-White und A. Souter, die den Cod. Brixianus (*f*) bzw. Vercellensis (*a*, so Souter) dafür hielten, verzichtet V. in berechtigter Weise darauf, die Vorlage der Vulgata in einzelnen Hss. zu suchen. Vielmehr rekonstruiert er sie aus mehreren zu einem Typ gehörenden Zeugen. Dabei stellt er an einen Text, der als Vorlage der Vulgata in Betracht kommen soll, drei Bedingungen: 1. er müsse ein reiner Prävulgatertext sein, 2. dazu das Sprachkleid der Vulgata aufweisen, 3. seine Abweichungen von der Vulgata müssten als Korrektur der letzteren verständlich sein (S. 17). Gegen diese aner kennenswerten Prüfungsmomente ergeben sich nun freilich erhebliche Schwierigkeiten aus der Frage, wie denn ihr Vorhandensein an einem überkommenen Text überhaupt nachgewiesen werden könne. Insbesondere hat ein Text, der das Sprachkleid der Vulgata trägt, immer die Vermutung gegen sich, dass er von dieser überdeckt ist.

Deshalb sieht sich V. gezwungen, zwei weitere Grundsätze zur Erkenntnis eines wirklich altlateinischen Textes aufzustellen: 1. ein solcher liegt dort vor, wo ein vor dem Jahr 383 arbeitender Schriftsteller die Textesfassung eines Codex bietet (leider selten anwendbar), 2. man stellt nahe verwandte Hss. nebeneinander und untersucht sie daraufhin, ob sie vielleicht an den nämlichen Stellen von Vulgata abweichen. Dann arbeitet V. in vorsichtiger Weise einzelne altlateinische Stücke (so für Lk. xxii, 39—xxiv, 11 den Text von *e* und *ff*₂) heraus, die allen Anforderungen als Vorlage der Vulgata genügen. Es muss jedoch noch berücksichtigt werden, dass sich Hieronymus kaum das Normalexemplar eines durch mehrere Hss. repräsentierten Typs beschafft und weiterhin nach eigenem Wort nur dort emendiert hat, wo eine den Sinn berührende Differenz (d. h. tatsächlich eine Abweichung vom Griechischen) gegeben war. Deshalb bevorzugt V. — eine letzte Norm seines Rekonstruktionsversuchs — immer die Sprachfarbe jener Altlateiner, welche die Vulgata aufweist. Mit anderen Worten: er wählt an jenen Stellen, wo die Zeugen auseinandergehen, regelmässig die Fassung, von der aus sich der Wortlaut der Vulgata am ungezwungensten und

einfachsten erklären lässt. Sie trifft zumeist mit der Mehrzahl der Zeugen überein.

Darnach ergeben sich als lateinische Vorlage der Vulgata: für Lk. der durch *ff* — diese Hs. ist im 4. Jahrhundert stückweise über *e* hinausgewachsen — *bi* und teilweise auch *q* repräsentierte Texttyp; für Mt. die Texte von *a* und *b*, streckenweise auch *ff g q* (und *h*), somit ein Typ, der im lateinischen Mt. — Kommentar des Hilarius von Poitiers verwendet ist; für Mk. die Texte von *b ff i j* (anfangs auch *t*) und für Jo. jene von *ff b q*, teilweise auch *r*.

Nachdem so die altlateinische Vorlage des Hieronymus festgestellt ist, kann S. 34—36 und 48—55 gezeigt werden, was und nach welchen Grundsätzen der Schöpfer der Vulgata an ihr geändert hat. Die grösste Zahl der Änderungen besteht in sachlichen Korrekturen (des Sinnes oder der Wortfolge) nach einem griechischen Text, während sich nur eine geringere Zahl auf das Sprachkleid bezieht. In letzterer Hinsicht schonte Hieronymus die altlateinische Form in weitgehendem Masse, so dass auch die Anzahl neu eingeführter Vokabeln nicht sehr gross ist. Die Beschaffenheit der griechischen Vorlage herauszustellen, die Hieronymus benützt hat, bildet nun das *zweite Ziel* der VOGEL'schen Studie. Ist es der ägyptische Texttyp (*⌘ B L*), wie Wordsworth-White wännen, oder ein sehr guter I-H-K-Text, wie H. von Soden meint? V. untersucht zunächst (S. 60 ff.) „die Richtung im grossen und ganzen“, nach der sich die ziemlich ebenmässige und sorgfältige Korrekturarbeit des Hieronymus bewegt habe. Es ergibt sich, dass „sein Kampf jener Textform gilt, die man seit Westcott-Hort als die „westliche“ zu bezeichnen pflegt und die sich in den letzten Jahrzehnten steigender Beachtung, gelegentlich auch begeisterter Verehrung erfreute“. Hieronymus sucht sie „mit Stumpf und Stiel auszurotten“, wenn ihm auch dieses grosse Ziel nicht ganz gelungen sei. Positiv betrachtet stimmt nach V. die von Hieronymus verwendete griechische Hs., die etwa um 300 geschrieben ist, in einer kleineren Zahl von Lesungen mit den Ägyptern *⌘ B*, in einer erheblich grösseren Zahl aber mit dem sog. Koine-Text überein. Somit bestehe allein mit diesem

eine engere Verwandtschaft. Daraus folge als wichtigstes Ergebnis der Studie, dass *die Vulgata uns warne, die Bedeutung von $\aleph$ und B zu überschätzen und den Wert der Koine zu unterschätzen*. „Wir werden auf dem Weg von Sodens (Rückschritt zur Koine) noch weiter gehen müssen, wenn die Textkritik sich nicht mehr auf ‘Rätselraten’ und ‘bunte Steinchen schieben’ verlegen will”.

Den grössten Teil des Werkes (S. 81—345) nimmt die textliche Rekonstruktion der lateinischen Vorlage der Vulgata ein, wobei am äusseren Rand die entsprechenden altlateinischen Hss. verzeichnet sind. Sie wird von einem doppelten Apparat begleitet. Der erste verzeichnet in drei Klassen die Abweichungen der Vulgata von der konstruierten Vorlage, der zweite aber die Abweichungen der verzeichneten Altlateiner von der Rekonstruktion.

Soweit sich V. enge an die gesteckte Aufgabe gehalten hat, müssen seine Untersuchungen (besonders bis S. 67) als durchaus begründet, scharfsinnig und sorgfältig angesprochen werden. Es ist dies um so erfreulicher, als damit auch auf viele Nebenpunkte ein klares und überzeugendes Licht fällt (vgl. S. 37 ff. die interessanten Untersuchungen über *q*, das einen nach dem Griechischen korrigierten jedoch von der Vulgata unabhängigen Text darstellt, S. 50 ff. über den Sprachgebrauch des Hieronymus, S. 69 ff. über *f* und got.). Dabei halte ich die Orientierung der hss. Texte an dem durch Kirchenschriftsteller gebotenen auch für andere Forschungsgebiete des neutestamentlichen Textes, insbesondere das armenische Sprachgebiet, für vorbildlich, obwohl mein diesbezüglicher Vorschlag auf dem Orientalistentag zu Bonn (1928) von einer Seite Ablehnung gefunden hat. Denn wie das Sprachkleid der Vulgata von dem einzelner Altlateiner kaum zu unterscheiden ist, so kann das Problem der armenischen Bibel (einschl. ihrer Geschichte) ohne sorgfältige Orientierung an dem Text gleichsprachiger Väter weder verlässlich noch hinreichend aufgeklärt werden. Wenn V. weiterhin daran erinnert, man möge bei textkritischen Urteilen Vollaussagen einsehen, so ist ihm entgegenzuhalten, dass dies nicht jedermann, erst recht nicht den Studierenden, immer möglich ist.

Deshalb möchte ich im Anschluss daran die Herausgeber von Handausgaben des Neuen Testaments bitten, doch auf zwei Punkte ein sorgfältiges Augenmerk zu richten, zunächst darauf, dass ihre Angaben *wahr* sind, dann darauf, dass der Apparat so ausgewählt wird, dass er überhaupt ein *Urteil ermöglicht*. Andernfalls würde er besser fallen. Ich darf hier an die bekannten Stellen Lk. i, 46 und ii, 14 im neuen *Nestle* (griechische Ausgabe 1927) erinnern; zu letzterer Stelle vgl. meine Bemerkungen in der Theol. Rev. 1929, 11. Auch sollten Lesungen des Aphraates, Ephräm (sofern nicht von arm. oder syr. überdeckt) und Kommentarlösungen der Väter (entgegen dem Lemma) nicht ein Stiefkinder-Dasein führen müssen.

Um zu V. zurückzukehren, möchte ich zunächst betreff der lateinischen Vorlage der Vulgata, insbesondere betreff der Art und des Umfangs der von Hieronymus vollzogenen Änderungen, an die Untersuchungen erinnern, die FRANZ WUTZ in seinen 'Psalmem des Breviers' (München 1926), S. XI bis XXI, einer weiteren Öffentlichkeit vorgelegt hat. Wenn seine Ergebnisse weitgehend mit denen von V. — soweit sie das gleiche Gebiet berühren — zusammenlaufen, so stellt Wutz dennoch die Überarbeitungstätigkeit wie die Unebenmässigkeiten des Hieronymus stärker ins Licht. Tatsächlich werden sich auf diese Weise manche Änderungen (auch gegenüber dem griechischen Text) erklären, die sonst im Dunkeln liegen. Bei den Untersuchungen ab S. 19 ff., erst recht bei jenen über die griechische Vorlage des Vulgatatextes, kann ich mich nicht des Eindrucks erwehren, dass hier V. in erster Linie als Statistiker arbeitet. Man würde es gern sehen, wenn er z. B. die Abweichungen der Vulgata von *e* und *ff* (auch von *b* und *ff* S. 37), ferner das Zusammengehen der Vulgata mit Koinelesungen (S. 76 ff.) nach inneren Gründen auf ihren Wert und Charakter untersuchte. Im ersten Fall dürfte sich freilich für das Resultat, das V. gefunden, keine Änderung ergeben, im zweiten aber würde die S. 78 gezogene Schlussfolgerung (Warnung vor Unterschätzung der Koine und Überschätzung der ägyptischen Zeugen) wohl abgeschwächt worden sein. Letzteres hätte um so mehr geschehen müssen, als Hieronymus nach

selbst hin, und es begegnet bei Augustin und anderen Vätern wieder. Mit Rücksicht darauf, dass Hieronymus ausdrücklich bemerkt: Praetermitto eos codices quos a Luciano et Hesychio nuncupatos paucorum hominum adserit perversa contentio, ferner weil er gleichfalls bei der V. im wesentlichen nur *eine* griechische Hs. benutzt hat, deren Alter überdies lediglich bis 300 zurückreicht. Nur wenn die Priorität der Vulgata und Koine gemeinsamen Lesungen gegenüber jenen von $\aleph$ und B aus inneren Gründen — und zwar nicht bloss für Lk. xxii—xxiv (S. 75 ff.) — dargetan werden könnte, wäre die erwähnte These als zureichend begründet zu erachten. Zu derselben Vorsicht in der wissenschaftlichen Wertung der griechischen Vorlage des Hieronymus muss weiterhin die Beobachtung veranlassen, dass dieser ja auch bei seiner Revision des Alten Testaments — mangels des nötigen Blickes für die historische Entwicklung — unglücklicherweise nach der *jüngsten* d. i. hexaplarischen Fassung der Septuaginta-Rezension griff (vgl. sein zweites Psalterium und Job) und sie wegen ihrer Annäherung an den hebräischen Text übertrieben hoch einschätze; er nennt sie sogar incorrupta et immaculata septuaginta interpretum translatio. In Wirklichkeit zeigt sich gerade diese Rezension als eine Anpassung an den jungen hebräischen Konsonantentext — entgegen der von Hieronymus verworfenen alten einheitlichen Fassung der Koine, die er vetus corrupta editio (vgl. WUTZ a. a. O. X und XXIV) nennt. Dass die griechische Vorlage der Vulgata in den Evangelien vorzugsweise Koine bot, wie V. feststellt, ist sowohl wegen des nicht hohen (nach V.) Alters der von Hieronymus benützten Hs. als auch deshalb glaubhaft, weil der lateinische Text nur auf solchem Wege die Koineform, die ihm tatsächlich eigen ist, annehmen konnte. Doch da Hieronymus direkt den Ausdruck codicum Graecorum conlatione veterum gebraucht, so ist immer im Auge zu behalten, dass er mindestens gelegentlich auch andere Hss. einsah. Infolgedessen entsteht eine nicht zu unterschätzende Unsicherheit in der Beurteilung des Umstands, *wie weit* jene Koine-Hs. ägyptische Lesungen bot oder wie weit diese von anderswoher geholt sind.

Übrigens darf ein ähnlicher Unsicherheitsfaktor auch bei der Rekonstruktion der lateinischen Vorlage des Hieronymus nicht ausser acht gelassen werden, da es naheliegt, dass er wie bei der Psalmenbearbeitung *mehrere* Texte einsah. Auf ein solches Verfahren weist er für die Psalmen alttestamentlichen Überlieferung das verwirft, was zu seiner Zeit *Λογισμός* genannt wird, endlich auch deshalb, weil er von *veteres codices* nicht ohne Gegensatz zu Lukian und Hesychius spricht, möchte ich glauben, dass er eine frühere Stufe des Koinetextes vor sich gehabt hat. Die Wurzeln der Koine reichen ja zweifellos viel weiter als bis zum Ende des 3. Jahrhunderts zurück, und man muss darin V. beistimmen, dass hier erst neue Studien grössere Klarheit schaffen können. Im weiteren kann ich mich nicht davon überzeugen, dass aus dem Brief des Damasus gefolgert werden dürfe, die griechische Überlieferung erscheine dem Hieronymus durchaus einheitlich (S. 67 f.). Er spricht davon an drei Stellen. An der zweiten Stelle (*ad Graecam originem revertentes*) begründet er im *Zusammenhang* das Zurückgehen auf den griechischen Text überhaupt (darum der Ausdruck *origo*), nicht aber die Einheit der griechischen Rezension. Denselben Sinn bestätigt der Kontext der dritten Stelle (*uno de fonte quaerendum est*). Darnach ist auch die erste Stelle (*cum Graeca consentiant veritate*) zu deuten, wenn nicht hier — wie ich glaube — überhaupt schon unter den *exemplaria scripturarum toto orbe dispersa* die griechischen Hss. eingeschlossen sind. Auch im Alten Testament spricht Hieronymus öfters in absolutem Sprachgebrauch von der Septuaginta schlechthin und meint nur die hexaplarische. Dennoch kennt er wenigstens einen Teil unter der Reihe der damals umlaufenden Rezensionen. Dass Hieronymus auch für das Neue Testament tatsächlich *mehrere* griechische Bearbeitungen kennt, zeigt sein Verweis auf solche, deren Rezensoren er mit Namen nennen kann (Lukian und Hesychius). Damit entfällt die hinreichende Unterlage für die Aufstellung, Hieronymus habe die vom Cod. Cantabrigiensis repräsentierte Textform (also den 'westlichen' Text in griechischer Fassung) nicht gekannt und dies „zu Rom, wo doch nach Westcott-Hort 'westliche' Texte in

grosser Zahl in Umlauf waren." Eher muss man aus seinem Kampf gerade gegen die westlichen Texte auf ihre Kenntnis durch Hieronymus schliessen. Für seine Revision benützt er sie deswegen nicht, weil er nicht den nächstbesten Text, wie V. selbst betont, nehmen will. Wieder lehrt der Blick auf die alttestamentliche Arbeit des Hieronymus, dass er lieber schwer zugängliche Texte — ein solcher war die hexaplarische Rezension — ausfindig macht und zur Revisionsunterlage nimmt. Hierin also, dann in seinem Streben nach einem Text, der nicht die Signatur trägt: *apud nos mixta sunt omnia*, endlich wohl auch in seinem Glauben, in östlichen Hss. den besten Text zu finden (vgl. seine Reisen ins Morgenland und seine Hochschätzung des hexaplarischen Textes, von der er ausdrücklich betont: in *Orientis ecclesiis decantatur*; auch andere bezogen aus Cäsarea und Ägypten Hss.) mag die Bevorzugung vom Orient stammender Texte, zu denen ja die Koine wie die ägyptische Textesart gehören, begründet liegen. Somit kann es dem modernen Textkritiker, dessen Lage V. S. 67 etwas unzutreffend mit der des Hieronymus vergleicht, nicht erspart bleiben, in eigenem kritischen und historischen Urteil unter *allen* Texten nach dem Grundtext zu forschen, wobei ihm die genealogische Methode zwar ein weites Stück, aber nicht in allweg Führer sein kann. Auch V. selbst weicht von ihr gelegentlich in seiner sonst so aner kennenswerten Ausgabe des Neuen Testaments ab.

Es mag die Gelegenheit benutzt werden, hier noch eine nicht unbedeutende Sache aufzurollen. V. benützt in seinen Vulgatastudien durchaus die Handschriftensiglen H. VON SODENS. Anderwärts einigte man sich zum Gebrauch der Gregorischen Handschriftenzeichen (vgl. Zeitschr. f. neuest. Wiss. 1923, 310 f. und 1924, 312). Diese werden im Gegensatz zu den Sodenschen Zeichen von E. VON DOBSCHÜTZ fortgeführt. Mit Rücksicht darauf und auf das Interesse aller an einer zu erstrebenden *Einheitlichkeit* der Bezeichnung möchte ich diesen Punkt den interessierten Kreisen vorlegen und sie um eine Aussprache darüber bitten, ob nicht doch eine möglichst weit durchgeführte Einigung erreichbar sein sollte.

B. KRAFT.

Zur Frage von Dr. KRAFT in seinen Schlusszeilen berührt, möchte ich bemerken das eine Einigung im Gebrauch der Siglen sicher unbedingt nötig wäre. Aber mir wenigstens ist eine fortwährende Transposition der Siglen Von Soden's in die Gregory's bei meinen Kollationen der Evangelientexten praktisch unmöglich. Und das wird, glaube ich, bei den Meisten der Fall sein. Wir haben nun einmal zu arbeiten mit dem Apparat Von Soden's, so gross auch dessen Schwierigkeiten sein mögen. Und in absehbarer Zeit wird wohl kein neuer Tischendorf mit gleich vollständigem Material erscheinen. Da scheint es mir — wie auch augenscheinlich VOGELS — unvermeidlich die Von Sodenschen Siglen, die an sich wahrlich nicht besser oder schlechter sind als die andern, zu gebrauchen. Wir können eben praktisch nicht anders. Warum soll dann nicht für die Zukunft Von Soden's System gefolgt werden?

D. P

ACTS 15²⁹ PAR., A SUGGESTION

Whatever may be the solution of the textual problem of Acts, it is evident that Acts 15²⁹ par. wants a solution for itself. If the Apostolic Decree is an historical fact, as it is in my opinion, it could not be altered either by a recension of the text, nor in a second edition of the book of Acts.

One must see the Apostolic Decree in its own time. It had a transitory worth. Only a few years after the Council at Antioch, the question there treated was settled, and there did not longer exist any serious difference between the Jewish and the gentile Christians.

At Antioch the Apostolic Decree was guarded as a precious tradition of the early times. But soon people did not understand it. It did not suit the later circumstances. So it could easily be altered. The *πικτόν* was dropped. And the golden rule, another treasure from ancient times, was combined with the mutilated Apostolic Decree.

When Luke wrote his book he *παρηκολούθηκεν ἀνῶθεν πᾶσιν ἀκριβῶς*. He found the true text of the Decree and put it in his book.

So the Decree got a double text, a mutilated one in the tradition of the church, its ancient form in the book of Luke. No wonder, that the well-known, but mutilated text found its way into some copies of the Acts. In the opinion of some scribes the text they were accustomed to, was far better than the text they found in their exemplar. Especially if codex D and its allies have some connections with Palestine (Antioch, Caesarea) it is possible, that the wrong text is found in "Western" witnesses.

Amsterdam.

F. W. GROSHEIDE.

(Extract from an article Geref. Theol. Tijdschrift, xxviii. 11. March 1928).

Welcome as Dr. GROSHEIDE's suggestion is, we may, in our Bulletin, be allowed to put frankly some queries.

The Apostolic Decree in its twofold recension is one of the prominent items in the 'Western' problem. The 'Western' evidence is, chronologically, the earliest, 2nd century. It may be original — as in some cases it certainly is —, it may be not — as for the bulk of its variants is probable. The readings which can be shown from internal evidence to be spurious, are second century as far as we can fix the dogmatic variants chronologically. Dr. GROSHEIDE however seems to suggest a first century origin for both the recensions of the Apostolic Decree. This seems to me open to serious doubt. The controversy in Antioch and Jerusalem was concerned, *not* with moral commandments, but with the prescripts of the ritual law: circumcision and all which it implied. Jewish and Gentile Christians did not differ at that time with regard to the question whether murder was allowed or not; but whether blood might be eaten. Nor can I agree with Dr. GROSHEIDE that this ritual character of the controversy was so soon forgotten that a moral code had been substituted in Luke's time already. We simply refer to Rom. 14. Not until the Jewish element in the Christian congregations had decreased into a negligible minority, did the ritual problem lose its meaning and could be forgotten. On the other hand the explanation for instance of *αἵμα* as 'murder' is obvious in the 2nd century when military service became one of the most difficult problems of Christian life. And in this point as in others the 'Western' recension of the Decree suits those rigoristic tendencies of which so many traces are found in the 'Western' text.

D. P.

GENNESAR — GENNESARETH

Here is another important case for the student of the Bezan problem. I have drawn attention to it in the *Expository Times* for January of the present year, under the title of '*Osiris on the Lake of Galilee*'. We are by this time, all of us, under Dr. PLOOF's leading especially,

becoming sensitive to the importance of Syro-Latin readings which have, as far as can be detected, no Greek attestation. In this connection it was instructive to notice that, where our published Greek texts of the Gospels are unanimous in calling the lake to which we have referred above by the name of *Gennesaret* or *Gennesareth*, there is a consensus of Latin and Syriac evidence for calling it by the name of *Gennesar* or some closely related form; and it had been observed by biblical critics that this form would immediately suggest to the reader that there stood at the north end of the lake a *Prince's garden* or *Prince's gardens*. It was my suggestion that instead of explaining *Sar* by *prince*, we should treat it as equivalent to *Asar*, i. e. Osiris, in which case the garden would be a temple garden, like those attached to the Osiris temples in Egypt, where the corn and the flax were produced for the service of the god and his priesthood. Our members will find many confirmations of the belief that the Lake of Galilee and its shores were in Egyptian occupation and control in the fourteenth century B.C., and no doubt for long after. The evidence, so far as I have collected it, will be found in the article of the *Expository Times* to which I refer. Its importance for the Bezan question will be evident; for, first of all, the Greek form is out of the question and supplies no meaning; second, we actually find in the Codex Bezae, *on the Latin side*, the spelling *Gennasar* which was suggested above. The importance of the spelling must be my excuse for making a rapid summary of an article which may lead us to some further knowledge not only of the Biblical geography, but of the ultimate origins of the Gospel text itself.

J. R. H.

There is scarcely a field where we would more confidently follow Dr. HARRIS than in his suggestions of Egyptian colonization and influence in Galilee, on the great road where for centuries Asia and Egypt met. That a cult of Osiris has existed near the Lake of Galilee is

not at all impossible. But I doubt wheter the name Gennesar is valid proof for that. The Hebrew form כְּנַרְתַּי as well as the LXX Χενεσαρ has the feminine ending. So also the Greek tradition in the Gospels except Codex Bezae. The shorter form occurs in the Latin and Syriac tradition of the Gospels, in Codex Bezae and in the Targum. So it seems that the feminine form is the earlier, the abbreviated form later. The case seems parallel to that of Nazareth, which in Jerome's time was called Nazara, a form which occurs also in Mt. 4¹³ in $\aleph^c$ B* Z 33 and in ℓ , and in Lk. 4¹⁶ in $\aleph$ B* 33 *e* (in both places attested also by ORIGEN). Would Dr. HARRIS think that his suggestion would be valid also for the feminine form, as it should be?

D. P.

A LIÈGE READING IN ENGLISH SAINT-LORE.

It was my good fortune to observe lately, in the study of the lives of certain early British saints (often more or less apocryphal), that the writers who composed them could often be put in evidence for peculiar readings, which took us back to the Bibles of the hagiologists, and told us something that we did not know and were very glad to know about the forms in which the Scriptures were circulated in Britain in the early Middle Ages. For instance, I do not suppose that any one expected to find traces of the diffusion of a Latin *Hermas* in English Monastic circles. I have always had a peculiar interest in *Hermas*, ever since I wrote the book whose title is *Hermas in Arcadia*, and showed that *Hermas* had actually been reared in that locality (though I fancy our honoured President, Prof. ZAHN, has not yet consented to my localisation); at the same time, or nearly so, I was able to show, by the simplicity of a conjectural emendation, which was obvious when once made, that the original *Hermas* had quoted Daniel in the text of Theodotion. These critical ventures belong to the Palaeolithic period of my life, when one enjoyed throwing stones at everybody and everything,

and did not miss the mark as often as might have been anticipated for a beginner in lithology. Then, quite recently, in reading over again my favourite author, it occurred to me that the Parable of the Elm and the Vine, which Hermas develops in order to show the mutual dependence of the Poor and the Rich, had been misunderstood by the interpreters, who had inverted the rôles which were thus symbolised: and I suggested that the Parable in question was a sermon addressed to a Roman congregation, on an occasion when there was going to be a collection following the sermon! Imagine the pleasure which came my way when I found that the same argument had been used by the British Saint Kentigern of Glasgown, North Wales, when he wanted to force the hand financially of a local kinglet, and get assistance for a community of local monks. The dependence of the Saint (or at least of the Saint's biographer) upon Hermas could clearly be established. So the Latin Hermas must have been current in Middle England, in which connection we remember that Hermas is not quite outside the New Testament even if he is not exactly inside.

The actual quotation need not be of supreme importance. What is really important is the vista which it opens before us of the influence of Latinizing texts on Mediæval English Church writers. That brings me to the point that I want to make, after having perhaps given too much space to my prologue. Suppose we call it

*A Trace of the Liège Harmony in
Middle English Hagiology.*

The text of our Dutch Harmony, or as we now call it, the Netherlands Tatian (Ta^{ned}), contains an interesting expansion or explanation of the text of Luke 1.15, according to which the angel foretells concerning John the Baptist, that he shall drink neither wine nor anything that intoxicates. The Dutch text is as follows: —

Dese sal groet syn vor gode
en hine sal drinken noch wyn
noch *andren drank die drunken maken mach*

the underlined words being the equivalent of *σικερα* in the Greek text.

Now let us turn to the commentary of Zachary of Chrysopolis, with which we are all familiar on account of its dependence upon a Latin Harmony closely related to the Netherlands Tatian, especially in the comments which Zachary quotes from Bede; the text of Bede which he quotes is as follows:

Sicera interpretatur ebrietas, quo vocabulo
Hebraei *omne quod inebriare potest* poculum
sive de pomis, sive de frugibus, seu de
qualibet alia materia confectum significant.

The passage is interesting, first because Bede is referring to an Onomasticon of Hebrew words; second, because, as a Northerner, he has prohibited the Baptist from having either *cider or beer*. The first observation is verified by turning to Wutz: *Onomasticon*, 335:

Omne enim quod inebriare potest apud
Hebraeos sicera dicitur.

The second has an interesting confirmation in the fact that Wyclif, who was familiar with the Latin Harmonies, has in his rendering,

ne wyn ne syder.

Now let us turn to CAPGRAVE, *Nova legenda Angliae*, (ed. HORSTMANN), and examine the life of St. David, the patron saint of Wales. St. David had a miraculous birth, with antenatal predictions; they are common enough in the mediæval saint-lore. David's father heard one night in a dream an angel's voice which told him of three gifts that would fall to his lot next day, viz: that he should catch a stag and a fish, and find a honeycomb. Of these he was to lay up a part for a son that was to be born to him; they were symbols of the life that the child should lead. In particular the fish showed that he was to be an aquatic:

"Sicut enim piscis aqua vivit, ita iste vinum et Ciceram et *omne quod inebriare potest* respuens, beatam deo vitam in pane tantum et aqua ducet".

(Nova Legenda Angliae: p. 254.)

Here it is clear that St. David's life has its prototype in that of St. John the Baptist, and that the Gospel of Luke is being quoted. The text used has combined *σικερα* of Luke (*siceram* of the Vulgate) which he renders *Cicera* with the explanation in the Harmony. It is not, it will be said, a matter of great importance, but it is interesting to see that the Latin Harmonies which correspond to the Liège text were current in England at the time when the lives of the saints were being concocted.

J. R. H.

The Faith-Glosses in Hebrews XI.

The next point to which I should like to draw the attention of the members of the Club is of more importance, both actually and historically than the question discussed or implied in the interpretation of the non-intoxicants permissible to a saint.

We found that there were traces in the famous eleventh chapter of Hebrews of a series of early expansions, judging by the current and approved texts of the Epistle, which were so early in date and in the involved contents, that they constituted a dilemma for the editors of the Epistle, who had to choose between putting them into the text and apologising for their early disappearances, or keeping them out of the text on the ground that they had never obtained a proper foothold in it.

We referred to them in an article in the *Expository Times* for September, 1928, where we stated the case for the particular glosses *pro* and *con* and left the reader to decide what was to be done with them.

Their importance for Bezan students lies in the fact

that one of them is attested by no less an authority than the Codex Claromontanus, the companion volume to the Codex Bezae itself, and the other can not very well be separated from it, as we shall see presently, but must be bracketed with it for ethical reasons.

By faith Moses, when he was full-grown, μέγας γενόμενος, destroyed the Egyptian, observing (κατανοῶν) the humiliation of his brethren.

The second gloss adds to the verse 11²⁸ the statement that:

By faith they plundered the Egyptians when they went out (of Egypt).

Now with regard to the first of these glosses, for which we have the authority, as we said, of D^{paul} and its descendant E^{paul}, as well as some scattered attestations, we notice at once that it repeats a situation already existing in the text; for we are accustomed to read that:

By faith Moses, when he was full-grown (μέγας γενόμενος) declined to be called the son of Pharaoh's daughter.

Such a repetition of μέγας γενόμενος would be intolerable in a writer like the author of the Epistle to the Hebrews. Its occurrence a single time as in the current text is condemned by ecclesiastical tradition which tells us, through Josephus, that it was when Moses was a child that he despised Egyptian royalty. Whether we accept Josephus' tale of the way the child threw the royal emblems on the floor or not, we can hardly evacuate the tradition of a reference to Moses in his early years. In that case we are obliged to correct the existing text and read that "By faith Moses when he was young (ὅτε νέος ἦν) declined," etc. That leaves the μέγας γενόμενος for use in another direction, and we observe that it is entirely appropriate to the killing of the Egyptian, which would require the presence of a fullgrown man. Moreover, if the gloss should

really form a part of the text, we should have a very natural sequence in the Mosaic history:

1. When he was born,
2. When he was young,
3. When he was full-grown,

Further, we have the evidence of the LXX, which must surely underlie all the historical matter in Hebrews 11, for attaching μέγας γενόμενος to the murder of the Egyptian: a reference to Exod. 2¹¹ will tell us that "it came to pass in those days that Moses, *now full-grown*, went out to his brethren the children of Israel, *and when he had observed their pain* (κατασκήσας τὸν πόνον αὐτῶν), he sees an Egyptian striking a Hebrew, one of his own brethren of the children of Israel." That should decide the question as to the place of μέγας γενόμενος in the life of Moses and the incidents of that life which the Scripture records. Even if the gloss is not a part of the text, it is clearly dependent on the text of the LXX, and the dependence is through the Latin rather than the Greek; for instead of reading ταπείνωσιν the Latin has *dolorem*, which is the πόνον of the LXX. The gloss, then, is a Latin gloss; and we have one more illustration of the Latinization of the pair of Bezan MSS. that bears directly on our fundamental problem.

The second of the pair of glosses has only a Latin attestation, that of Sedulius Scotus, but it belongs with the first and for this reason: each of the glosses deals with an ethical situation where the Law is broken; the first makes Moses a murderer and a breaker of his own law, a point which will have to be argued between Michael the Archangel and the Devil; the second makes the Israelites violate the precept against stealing, and even makes the robbery religious when the stolen jewellery of the Egyptian ladies is transferred in the desert to the service of the sanctuary. It is well known that both of these situations caused much controversy in the first and second centuries. Some evidence on that point may be found in the article to which I refer in the *Expository*

Times. In either case it was a very bold solution to say that the persons involved in the action mentioned had acted *in faith*. Whatever we decide as to the ultimate value of the two glosses, we can at least see that they are a part of the Latin side of the critical apparatus. I do not know of any Syriac evidence that complicates the argument by the suggestion of an original Western Greek text for the addition; but even if nothing but Latin evidence is available for a reading, that does not necessarily imply its final rejection. I expect we are all of us beginning to learn that there is a margin of cases covered by the formula that the true text may turn up anywhere as well as nowhere.

J. R. H.

SOME SYRO-LATIN READINGS

by C. A. PHILLIPS.

Mc. 2¹⁴: Iacobum Alphei.

In J. T. S. Vol. XXVIII, p. 273 (April 1927) Prof. BURKITT contributes a note on the above with the special object of pointing out that both MSS. of the Arabic Diatessaron actually read 'James', as is duly recorded in Ciasca's Arabic apparatus, though he regarded it as a scribe's blunder and put Levi in his text, and in his Latin translation ¹).

He also adds DE BRUYNE's African Capitula to the attestation, which is D Θ 565 69 etc. *abceffgr* and Ephr. Diat. p. 58 (sy^s hiat). To this "Western phalanx" may be added some further and extensive Capitulary evidence. It occurs in all the groups of MSS. in the Oxford Vulg. pp. 174, 5 except the first (AHVY) and Θ in the second, and these include two out of the three capitularia edited by Thomasius. It is found also in that of Cod. Rehdig. (I), and Par. Lat. 277 ²), (but not Par. Lat. 6⁴), of the 'Saxon' Gospels in York

¹) It may interest readers of the Bulletin to notice that there was an incidental allusion to this Arabic reading in N^o. II (June, 1926), pp. 6, 7.

²) Oxf. Vulg. p. 692.

Minster Library, the late xi or early xii cent. MS. in the Cathedral Library at Winchester, and in a xiii cent. MS. from the Church of S. Dié (Vosges,) now in the JOHN RYLAND'S Library, Latin MSS. 359¹).

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*

illic erit fletus oculorum, et stridor dentium.

This more balanced, though redundant form of the logion has a distinctly Semitic sound, but curiously enough, while occurring in some Old-Lat. texts, it does not appear in any Syriac text or in Aphrahat, in any of the seven passages where the saying is found. At the same time it seems to have stood in the Syriac Diatessaron, for we have it in Ephrem's Comm. on Mt. 24⁵¹ (Moes. p. 218).

The Old-Lat. evidence, though slight in each passage but one, is found in all of them exc. Mt. 24⁵¹ and Mt. 25³⁰, so that the latter is the only one of the seven in which there is not some trace of this reading.

The evidence is

Mt. 8¹²: Cypr. Test. I. 23. (ed. Hartel, p. 58.) cod. Sess. only.

Mt. 13⁴²: *e.*

13⁵⁰: *m* (*fletus eorum*).

22¹³: *e.*

Lk. 13²⁸: *e a₂^c g l.*

Is this another example of a Semitism in the 'African' text, or a gloss resulting from such teaching on the Resurrection of the flesh, as in Zachary's Comm., ed. Migne: clxxxvi, col. 174 D:

Ubi dicit fletus et stridor dentium veram ostendit resurrectionem, cum fletus sit oculorum, et dentes ossa.

* *
*

Lk. 21¹; Mc. 12⁴¹.

In the Liège Dutch Harmony, the story of the Widow's Mite begins (Ch. 160): *Al daer Jhesus stont in den tempel.*

¹) Observed by my brother Rev. F. B. PHILLIPS during a visit to the Library.

This might seem just a Harmony link to introduce the incident instead of Lk's ἀναβλέψας or the Marcan καθίσας κατέναντι τοῦ γαζοφ.

But in Mc. 12⁴¹ there is read ἐστὼς l. καθίσας by Θ W 565 28 fam¹ fam¹³ 299¹). Orig. 1/2 sy^{s(c)} sy^{hmg}.

There is no trace in the ordinary Lat. tradition. Fuld. uses Lk. mainly here, and begins '*Respiciens . . .*': Ta^{ar} uses Mc. mainly, and begins, '*Et sedens . . .*'

D follows the Lat.

Here seems a typical 'Eastern' reading: but how did it get into a Dutch Harmony of the xiii cent.?

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In his study of the Book of Moling (Edinburgh, 1897) Prof. LAWLOR gives the text of two passages Mt. 24¹³—28⁴ and Lk. 4⁵—9⁵⁶ which he marks as peculiarly Old-Lat. Now side by side with such familiar and well attested Old-Lat. readings as: Mt. 27²⁸ add.: *induerunt tunicam purpuream*; Lk. 5¹⁴ add.: *ut sit*; Lk. 7¹⁶ add *in bono**, there are others which offer a welcome support to our studies on less strongly attested Bezan, syr-lat. or Dutch Harmony readings. The following are a few examples; others could be provided also from Mr. Hoskier's collation of the rest of Lk., and of Mt. and Jo.²), and one of these is added: others may be reserved for a future occasion:

Mt. 8⁹ }
Lk. 7⁸ } add: *dico p. servo meo.*

The need for the addition seems to be felt more in the Old-Syriac than elsewhere, for sy^s adds *dico* before *alio* also.

The evidence is curiously mixed and interesting:

Mt. sy^{sc} but not Ta^{ar}
a b c g h " " k
Ta^{ned l.} " " Ta^{lat} or Ta^{ned s.}
D E L Q R gat Dim.

Lk. c l r. D(vg) gat. μ. (Bk. of Moling); r₂ hiat in both.

¹) Which joins Θ fam¹ sy^{s(c)} in the famous Ἰησοῦν βαρὰββᾶν reading Mt. 27¹⁶ 17.

²) Concerning the Genesis of N.T. Versions, Vol. II. Appendices, B. Quaritch, 1911

Lk. 5⁸ add *rogo te*: Cod. Bezae, *c e f r* μ (*c e*: *oro*) sy^p Ta^{ar},
Pepys. Gosp. Harm.: 'he fel on knees to Jesu and
bisou³th hym pat he 3ede out of pe bote . . .'

Lk. 6³³ *et benefacite eis*, add. *eis*: *e* μ Ta^{ned}, but also: sy Ta^{ar}.

Lk. 7¹² *et turba multa (con)sequebatur cum ea (illam)*:
Cod. Bezae (gr.) *e* μ . Ta^{ned} Pepys.
cp. sy^(c) Ta^{ar} in vs. 12^a:

..ܐܬܝܬܐ ܡܠܬܐ ܕܐܢܝܢܐ

*et vidit quosdam qui comitabantur defunctum, l. ecce
defunctus efferebatur.*

Lk. 8³ *ministrabant ad eum ex eis quae habebant*,
l. *de facultatibus suis*: μ sy^c.

Lk. 8³⁰ *dominus l. deus*: *b R* (vg) μ sy^c with C* and Eth.

Lk. 9²⁸ *filium hominis venientem in gloria sua. l. regnum
dei ex. Mt. or vs. 26: D d Orig. μ (om: *venientem*)
veniens in gloria p. regnum dei*: sy^c.

Lk. 12¹⁹ *requiesce comede bibe epulare*, add. *et tris*: sy^{sc} Ta^{ar}
(Cod B) Aphr., I, 903, Ephr., *Letter to Publius*,
quoted by Burkitt, Ev. da-Meph., II, 133.

This is an evident Semitism, and one particularly op-
posed to Latin idiom; but it occurs in the Book of Moling
and in the Dutch Harmony.

As is well known Cod. Bezae and the best Old-Lat. omit
all but *epulare*; in the rest of the Latin tradition we
find only:

add. *et*²: *D* (vg) Dimma, Old-Germ.^{edd}

add. *et*³: *f E G* (vg) *gat.* 69. Orig. Arm. Eth.

* *
*

Lk. 6²⁴ ܐܬܝܬܐ ܐܢܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ.

The rendering of the Old-Syriac here ܐܬܝܬܐ ܐܢܝܢܐ
'that ye (or who) have received your supplication' is certain;
for though sy^{cu} is wanting, it is supported very expressly

by Aphr. (ed. Graffin I. 921), who, after so quoting, continues: 'Quinam sunt autem divites, qui receperunt petitionem suam, nisi populus ille prior, qui cuncta terrena, minime vero caelestia, appetebat (ܐܕܕܐ). Cp. Ephr. Moes. p. 64 . . . quum diceret 'Vae vobis divitibus,' eos significavit, qui nihil aliud *quaerunt* quam divitias'. The same rendering, is also found in Cod Palat (*e*): quoniam consecuti estis postulationem vestram¹).

The obvious explanation of these versions is that the mistake has arisen in the Syriac from a confusion between the correct ܐܕܕܐ (consolationem) and the more familiar ܐܕܕܐܐ, and that we have here a remarkable instance to add to the list of cases of Syriac influence in the Old-Lat., and especially the 'African' texts.

This is confirmed first by the recurrence of the expression in Mt. 18³⁰ where the *ὁ δὲ οὐκ ἤθελεν* of the Unforgiving Servant, is expanded in sy^{sc} to ܐܕܕܐܐܐ ܕܒܐ ܐܕ ܦܝܬܐ and is so quoted by Aphr. I. 80:

"'Quod mihi debes, mihi redde', neque obsecrationem excepit²) (ܐܕܕܐܐܐ ܕܒܐ ܐܕܐ) qua eum conservus rogabat". Secondly in Lk. 2²⁵ where *προσδεχόμενος παρακλήσιν τοῦ Ἰσραὴλ*, appears in sy^{sin} (cur hiat) ܕܝܬܐܐܐ ܐܕܐܐܐ ܐܕܐܐܐܐܐ and again in *e*: 'exspectans praecem israel'. Here the sense, though intrinsically splendid, is difficult, and the mistake for ܐܕܐܐ and the influence of the Syriac on *e* seem highly probable. Prof. H. VON SODEN, however, edits *praeconem*!

But the confusion may be earlier in the various meanings of *παρακλήσις*. That of consolation is almost entirely Biblical, while that of appeal as well as exhortation, is both literary (if rare e.g. Thuc. 4, 61) and popular. In the Vocabulary of illustrations from the papyri Dr. MILLIGAN quotes several instances including two, where it is associated with *θέσις* and *κατευχή*.

θέσις καὶ παρακλήσις προσέννοχά σοι

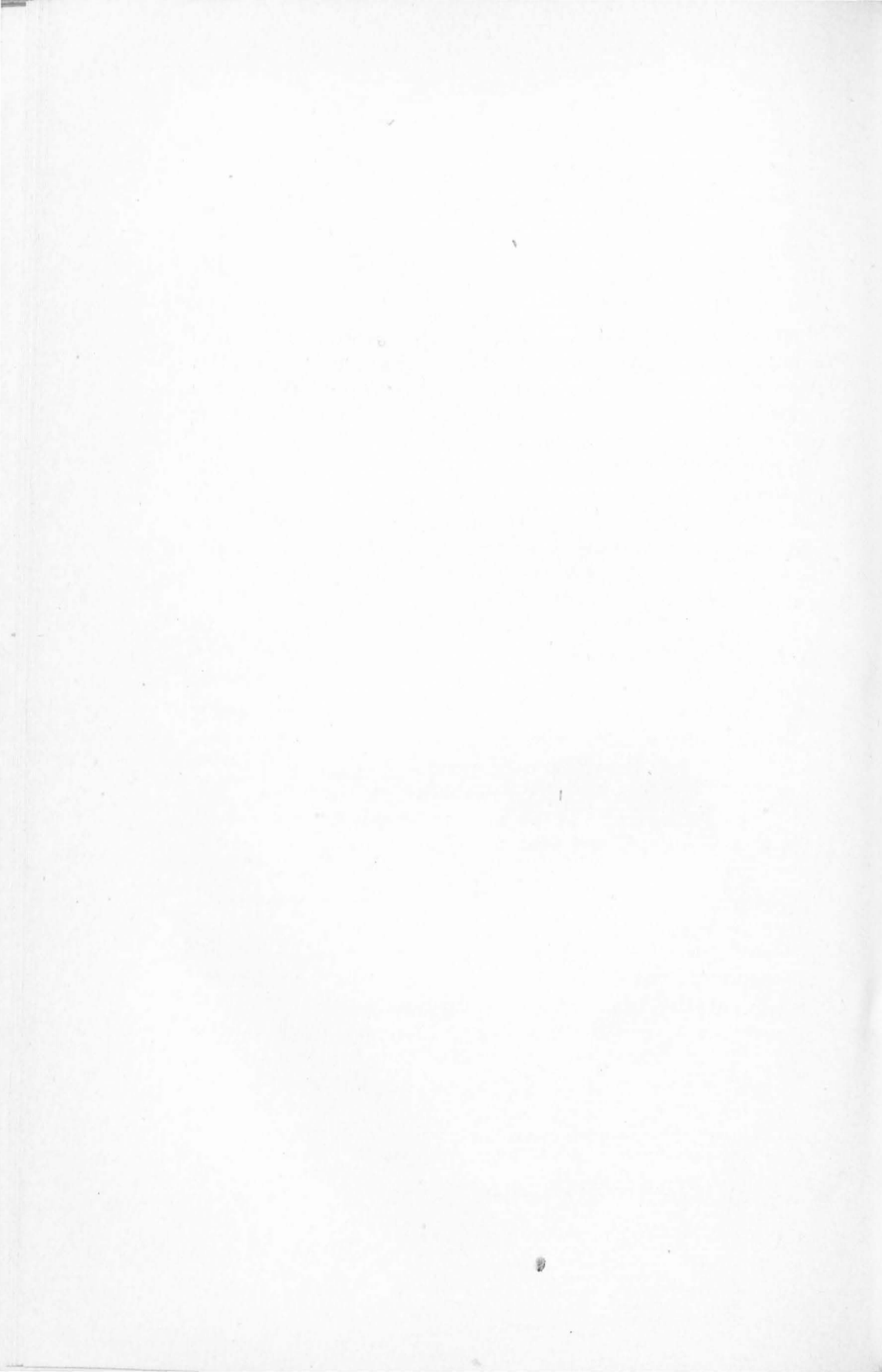
¹) The Liège Harmony has here 'uwe genugte', which, in itself might represent some such Latin; but it is more probably only a gloss rendering; cp. 16²⁵ es hi nu in troste ende in ghenugten.

²) GRAFFIN, however, does not recognise these words as quotation.

κατευχὴν καὶ παράκλησιν παντὸς τοῦ πλήθους ποιῆσθαι.

Accordingly the similarity between **קחאב** and **קחאבב** may be only a coincident factor in the translation, and *postulationem* and *precem* may derive directly from the Greek.

This does not, of course, necessarily suggest that Luke himself intended this meaning, though it can fit 6²⁴ well enough as we have seen (but cp., on the other hand, 16²⁵). Among the other N. T. uses in the Acts (4), in the Apostle (19) and in the Hebrews (3), there is no clear use of appeal, except in the context of 2 Cor. 8⁴ (μετὰ πολλῆς παρακλήσεως θεόμενοι) cited by Dr. MILLIGAN. On the other hand the verb is constantly so used. But a translator might well be under the influence of the more popular use, especially that of the ancestor of *e*.



As an introduction to Mr. HOSKIER's collation of Θ Mark, it may be useful to reprint the following lines from the Prolegomena to his Apocalypse-edition p. xvi f.:

"No one is qualified to criticise the text of St. Mark who is unfamiliar with the following:

That $D^{gr}W\Theta\Sigma\Phi\Psi$ are compound (although unequal) witnesses to a Latin foundation. To these are to be added the cursives 2^{pe} (= 473 or 565) 604 (= 700) 892 Paris⁹⁷ and Laura^{A 104}, as well as families 1 and 13, and more occasionally 435 and c^{scr} .

That Σ BL are an entity, with and without Δ .

That, of the Latins $a=n$ (and $a+n=D^{gr}$ before its last revision), $a=q$ (the latter revised), $c=ff_2$, $e=k$, $f=goth$, $i=adr$ in combination and is steady and true to type, l =largely vulgate; and even r_2 though heavily vulgarised is really as to base the counterpart of k .¹⁾

And beyond this they must know how truly these combinations act. As a matter of fact they do not act like our MSS. of the Apoc. They are very often and very much in disagreement where they should not be. Thus, although $c=ff_2$ as to foundations, revisers have often spoiled the composite picture, and the same remark applies to the rest.

When $adir$ are together we recognise that their last composite base has survived complete; when $D^{gr}an$ confirm a reading against d we know that we must seek carefully among the supporting testimony for additional light; when $c=ff_2$ together receive support from $e-k$ and $Dd+anr$ and $b-qi$ we know we are on the firm foundation of the true Latin base, no matter how many Greek groups read against them.

1) See Vol. i. of my Genesis of the Versions, pp. 193 seq.

We must know further how the other Versions stand. We must carry in our minds always that the *aethiopic* in Mark is comparatively commonplace; that the *diatessaron* hardly plays any part in the discussion; that, however circumlocutory may be the *persian* it almost invariably reveals a deep base connected with Latin and Syriac joint or separate foundations; that *syr sin* fluctuates strangely, retaining here and rejecting there many important Latin readings.

And then, perhaps the most important point is that the Coptic Versions remain in the background of the Latin picture. Quite differently do we have to handle this matter in the other Gospels. The reason is this, that $\aleph\text{BL}\Delta(\Psi)$ and the Coptics cling together in Mark, and you need hardly ever refer to them even to elucidate a fine point.

As to the cursives the critic must know that while Θ 473 (565) and 604 (700) hang together for 50% of the Gospel, 604 deflects much more than 473 from the Θ combination; and he must know that $D\Theta$ is not a perfect combination, but subject to all kinds of vicissitudes, yet having one base. He must also know that while 473-604-892-Paris⁹⁷-Laura^{A 104} have but one stem (with $D\Theta\Phi$) they go widely and wildly apart where they should testify together. The same applies to that invaluable document c^{scr} , which, but for revision (like *pers*), would solve a number of knotty points. In fact c^{scr} and *pers* and *syr sin* stand in exactly similar fluctuating relation to the base.

When therefore 892 or Paris⁹⁷ desert the $\aleph\text{BL}$ combination there is generally a reason for it, in that in those places (especially if with Θ) they represent an older and not a younger base."

COLLATION OF KORIDETHI (so-called Θ or O³⁸ or Sod O⁵⁰)
WITH SCRIVENER'S REPRINT OF STEPHEN III.

Mark i.

i. 1 Ἀρχὴ *vid.*

— υἱοῦ τοῦ θεοῦ

καθὼς *pro* ὡς

ἐν ἡσυχίᾳ τῷ

προφήτῃ (*pro* ἐν

τοῖς προφήταις)

2 — ἐγώ

ἀποστέλω

fin. — ἐμπροσθεν σου

4 ἐν τῇ ἐρημῷ βαπτίζων

[καὶ κηρύσσων]

5 — ἡ

οἱ ἱεροσολυμηταὶ

— πάντες

— ποταμῷ

6 + ο *ante* ἰωάννης

δερματηνὴν

[*rel. ver. cum t. r.*]

7 ἐκήρυσεν

ἐρχεσθε

— κυψας

8 — *μεν post* ἐγώ

sed μεν pro ἐν *ante* ὕδατι

ὑμᾶς βαπτίσει

9 — ἐγενετο

+ ο *ante* ἰησοῦς

ναζαρεθ'

εἰς τὸν ἰορδάνην }

ὑπο ἰωάννου }

i. 10 *εκ pro απο*

ἰδεν

σχιζόμενους

και τω πνα *sic*

ὡς *pro* ὡσει

καταβένον

[επ αυτον]

11 — εγενετο

+ ηκουσθη *post ουρανων* }

εν σοι *pro* εν ω

12 ευθεως

λ

εκβαλι αυτον *sic*

εις την ερημων

13 — εκει

[τεσσαρακοντα]

του διαβολου *pro* του σατανα

14 — τον *ante* ιωαννην *vid.*

— ο *ante* ιησους

— της βασιλειας

(15) [και λεγων]

16 ἰδεν

ανδραιαν

αμφιβαλοντες *pro* βαλλοντας

τα δικτυα *pro* αμφιβληστρον

αι

17 γενεσθε

18 ευθυς

[αφεντες τα δικτυα]

— αυτων

[ηκολουθησαν αυτω]

19 — εκειθεν

ἰδεν

ο

τον αδελφων

- i. 19 *καταρτιζοντας*
 20 — *ευθεως post και init.* }
 + *ευθεως ante αφεντες* }
 + *τα δικτυα και ante τον πατερα*
 § *ηλθον pro απηλθον*
 21 *καφαρναουμ*
 εδιδασκεν + αυτους
 22 — *και ante ουχ ως*
 οι γραμμα τεισ: (sic)
 23 *fin. ανεκραξεν*
 24 — *εα*
 τι ημιν και σδι sic
 ιν ναζαρηναι.
 [οιδα]
 25 *επετημησεν*
 απο του ανου το πνα το ακαθαρτο }
 (pro εξ αυτου) }
 26 *σ[πα]ραξαν*
 απ αυτου pro εξ αυτου
 27 [*εθαμβηθησαν*]
 συνζητειν
 προς εαυτους
 λεγοντες (pro . . τας)
 εστιν
 — *τις η ante διδαχη* }
 (Ita: λεγοντες: τι εστιν }
 τουτο· διδαχη και νηαυτη·) }
 κατεξουσι αντοι σ sic πνευμασιν }
 (— και sec.) }
 επιτασει
 28 *init. και εξηλθεν (— δε)*

§ i. 28 η ακοη αυτη *pro* ἡ ἀκοὴ αὐτοῦ Rumor hic *b g* (*hiant a r₂*)
 (rumor iste *d juxta* η ακοη αυτου Dgr *ff₂ c r* fama haec *e*)
Neglexit Tisch.

— ευθυς

29 ἐξελθων εκ της συναγωγης· ηλθεν (*pro* εκ της συν. ἐξελθοντες, ηλθον)
 ανδραιου

30 πυρεσουσα

— περι αυτης

31 — ευθεως

32 [εδυ]

εχοντασ *sic*

δαιμωνηζομενους

33 και ην ολη η πολις επισηνηγμενη

34 εθεραπευσεν

δεμωνια

εξεβαλεν

ηφισεν + αυτα (*ante* λαλειν) }

— τα δημονια *seq.* }

ηδισαν αυτην + χυνειναι:

35 εννυχια

εξηλθεν· [και απηλθεν]

εις ερημων τοπον

κακι *pro* κακει (*sed vide infra vrs. 38*)

προσευχετο

36 κατεδιωξε⁻

+ τε *inter* ο *et* σιμων

37 ζητουσιν σε

38 και εκει *pro* κακει

εξηλθον *pro* εξεληλυθα

39 ηλθεν *pro* ην

εις τας συναγωγας

και δεμωνι *sic pro* και τα δαιμονια

§ Pers: et illinc fama ejus [fama ejus *syr sin; silet diatess*].

- i. 40 — *αυτον post και γονυπετων*
κε pro οτι
δυνασε
- 41 [σπλαγχνισθεις']
εκτηνας
χειραν (χειρᾶ sic, non χειρα sed fin. lin.)
[ηψατο αυτου]
- 42 [και ειποντος αυτου]
ευθυς
εκαβαρησθη
- 43 ^{μη} *εμβρισταμενος sic*
- 44 *ειπισ pro ειπης*
αλλα pro αλλ'
^γ
υπαγε sic
διξον
προσενεγκαι
ὁ pro ὁ (Wgr cscr 604 Paris⁹⁷)
προσεταξεν μωυσης
^ο [÷] ^{οι}
εις μαρτυριων αυτοις sic
- § 45 τοποισιν pro τόποις ἦν
fin. παντοθεν

Mark ii

- ii. 1 *init. και εισελθων παλιν*
καΦαρναουμ'
 — *και sec.*
εν οικῳ εστιν
- 2 — *ευθεως*
- 3 [*προς αυτον*] *Φεροντες παραλυτικον*
- 4 *προσενεγκαι pro προσεγγισαι*

§ Dgr *ην, d esse Om. ην B b e copt.*

ii. 4 την στεγαιν

+ ο ἰσ̄ post σπου ην (= DΔ)

[καὶ ἐξορυξαντες] Contra DW latt.

τον κραβαττο̄

εφ ου pro εφ' ω̄ | (εις ον W)

§ — ο ante παραλυτικός

5 καὶ ἰδων (— δε)

την πιστην

αφικωνται σου αμαρτιαι (— αι)

pro αφεωνται σοι αι αμαρτιαι σου } Cf. lat. tibi peccata.

7 οτι pro τι (B p^{scr} copl)

[cum t. r.]

8 ευθυς

— ουτως

— αυτοις post ειπεν

§§ τι (— ταυτα) διαλογιζεσθαι εν } ut WL
τες καρδιας υμων }

9 ευκοπον pro ευκοπωτερον

another change rung on 'facilius' which is constant among the Latins. Cf. Clement's ῥαον and θαττον.

[αφεωνται] σου

εγειρου

τον κραβατον σου

fin. [περιπατει]

10 ἴδητε

αφικεναι αμαρτιας επι της γης

11 συ λεγω

εγειρε (— καὶ)

τον κραβαττον

12 — ευθεως

τον κραβαττον + αυτου

§ This appears new; bound up with variants of εφ ου, εφ ω, εφ ο, εφ ον.

§§ In corde vestro quid cogitatis pers. Latt. = quid.

ii. 12 ενοπιον *pro* εναντιον

fin. ἴδομεν

13 ἐξήλθεν

[παρά] τιν *pro* την

ἤρχετω

14 ἴδεν

ιακωβον *pro* Λευιν (*Latt. Orig.*? κατὰ τινὰ των) but not 'Caesarea'.

[τον του] ἀλαφαιου

ἐπὶ του τελωνιου So W.

ακολουθι [μοι]

15 — και ἐγενετο ἐν τῷ. *Habet*: και

κατακειμενο[—] αυτων [ἐν τη οικια αυτου]

— και *ante* πολλοι *prim.*

πολλοι οι *pro* πολλοι και *sec. loco*

^μ
16 οι γραμματισ

οτι εσθιον *sic pro* αυτον ενθιοντα *Netw?*

μετα των αμαρτωλων και των τελωνων τι (— οτι) [*Obs.* οτι (— τι) BL]

fin. εσθιεται (— και πινει).

17 + οτι (*ante* ου χριαν *sic*) = BΔδ 473 *sah boh*

οι εισχυοντες

fin. — εις μετανοιαν

18 και οι Φαρισαιοι *pro* και οι των Φαρισαιων *bis in versu pr. et sec. locis*

οι δε μαθιται σου *pro* οι δε σοι μαθηται

ου νηστευσουσιν New? *cf. vers. 20.* Probable accomodation

19 εστιν

εχουσι τον νυμ'Φιον μετ αυτων

20 ἐν ἐκείνῃ τῇ ἡμέρᾳ

21 *init.* — και

ρακκουσ

ἐπιραπτει

[ἐπὶ ἱματιῷ παλαιῷ]

μήγε *pro* μή

- ii. 21 + απο ante του παλαιου D Latt.

σχιμα

γεινεται

- 22 βαλι pro βαλλει

μηγε pro μη

ρηξει

— ο νεος

[εκχειται και οι ασκοι] απολυνται

αλλ pro αλλα

fin. βληταιον

- 23 αυτον εν τοις σαββασιν παραπορευεσθαι

και οι μαθηται αυτου ηρξαντο [οδονποιειν]

τιλοντες

σ

τους ταχυας sic

- 24 οι δε Φαρισαι (— και)

+ οι μαθηται σου post ποιουσιν

— εν

fin. εξεστιν

- 25 Αποκριθεις ειπεν pro και αυτος ελεγεν D d a (Quibus ille dixit e simplicius.)

ανεγνωτε

εποιησεν δαδ

χριαν εσχεν

επινασεν

- 26 ους ουκ εξεστιν Φαγειν ει μη τοις ιερευσιν ponit post και εδωκεν

και τοις μετ αυτου (pro και εδ. και συν αυτω ουσι). Cf. Latt.

— ουσι et 473 604. μετ αυτου D al. Clear translation change.

- 27 εγενετω. sic

+ και ante ουχ

δια τω σαββατο. sic

- 28 του σαββατου: sic

Mark iii

iii. 1 εισηλθεν

εξηραμενην

την χειρ εχων *sic.* New. Not *a* or *d* or *e* or *W* but *b* (our oldest source in Mark *me judice*) *manum aridam habens.*

Cf. aeth. pers. (Not even *q*).

2 παρετηρουντο

εν pro ει New? (*illeg. a*)

τοις σαββασιν

3 τω την ξηραν χειρα εχοντι ✕ C* Δ δ Tisch VIII txt. Seven other varieties here.

εγχειρε

4 εξεστιν + εν

fin. απολεσαι *pro* αποκτειναι L Δ *it.*

5 συυλυπουμενος

εκτινον

εξετινεν

— υγιης ως η αλλη* (*suppl.***)

6 + ευθεως ante εξελθοντες

— ευθεως *post* οι Φαρισαιοι } 473 *a e.* *Om d al.*

μετα το ηρωδιανων

εποιησαν *pro* εποιουν (*contra* εδιδουν BL 13 28 473? 604)

οπος

απολεσωσιν

7 μετα των μαθητων αυτου ανεχωρησεν

ηκολουθησεν (— αυτω)

7/8 και απο ιεροσολυμων και απο της ιουδαιας (*cf. b-q*).8 [*Rel. cum t. r.*]

9 ειπεν τοις μαθητες

δια των οχλων

ιναμι

10 επιπιπτιν

απτωνται *pro* αψωνται

iii. 10 ασθενιας *pro* μαστιγιας New. *Latt.* *plagas et a: verbera*

10/11 και παντα ακαθαρτα (— τα *bis*)

10 αυτων ^ο *sic*

εθεωρου

προσεπιπτον *sic vid.*

εκραζον

12 ποιησωσιν

13 προσκαλιται

14 εποιησεν ιβ̄.

+ ους και αποστολους ονομασεν *post* ιβ̄.

[ινα] ωσιν

αποστελλει

15 [θεραπευειν] νοσους (— τους)

εκβαλλει *pro* εκβαλλειν

αι
τα δερμωια:

15/16 [*Absunt verba και περιαγοντας κηρυσσειν το ευγγελιον* W *sol.*
inter gr. cum a c e g₂ gat tol] so that we remain with
b + d traditions.

16 και επεθηκεν, + ονοματα, τω σιμωνι πετρον· (— ονομα) και ιακωβον
cf. 33

17 αυτου *pro* του ιακωβου

βοανηργες

18 ανδραιων (So **Σ**)

+ των τελωνην *post* ματθαιον So 473 604 *non latt.* If this is
'Caesarean' it is a pretty poor text.

— και ante θαδδαιον New?

[τον κανανιτην]

19 ισκαριωθ̄

19/20 [ερχονται]

20 και συνερχονται [παλιν (δ) οχλος]

ωσται *pro* ωστε

αυτον *pro* αυτους This is a find! It agrees with *eff₂* posset for

possent (αυτους om. Dgr). *Silet Tisch*. This is not in 473 604 so the Caesarean *splits* badly here. 'So that Jesus had not a crust to eat' instead of the disciples.

iii. 21 κρατιτε

εξεσταιται *pro* εξεστη (non 473 604) (+ αυτους D) (εξηρτηνται αυτου W)

22 ^μ οι γραμματισ
εν το αρχοντι
των δεμωνιων
εκβαλλι
τα δαιμωνια

(Variation between δεμ. and δαιμονια indicates careless but Latin bearing)

23 ειπεν *pro* ελεγεν So 33
+ δ $\overline{\iota\sigma}$ *post* αυτοις So U b c (+ o $\overline{\kappa\sigma}$ $\overline{\iota\sigma}$ D *al. latt.*)
εκβαλλιν

24 μερισθαι *pro* μερισθι

25 [μερισθῃ]
η οικια εκεινη σταθηναι

26 [και μεμερισται]
στηναι *pro* σταθηναι

27 ουδεις δε δυναται = $q^{\text{scr}} a d f f_2$. Non Dgr = ουδεις δυναται *ut*
Wgr b c e *al. sed* αλλ ουδεις δυναται 604 cum $\times$ BCLΔ 1.13
etc. Another split.

εις την οικιαν του ισχυρου εισελθον
τα σκευει αυτου διαρπασσαι
πρωτων
δησει

28 τοις υιοις των ανθρωπων τα αμαρτηματα
+ αι *ante* βλασφημιαι (*sic*)
οσα εαν *pro* οσα αν

29 ουκ εχι αφεσιν

- iii. 29 — εις τον αιωνα DW and the whole group together here with *Ath. Cyp.* and doubtless right.

αμαρτηματος *pro* κρισεως

- 31 και ερχεται η μητηρ αυτου και οι αδελφοι (*pro* ερχονται ουν οι αδελφοι και η μητηρ αυτου)

[εστωτες]

απεστηλαν

καλουντες *pro* φωνουντες

- 32 εκαθεντο *pro* εκαθητο (*vult* εκαθηντο) *e* venerunt

περι αυτου οχλοι c e 473 (604 οχλος) (*pro* οχλος περι αυτου)

ειποντο νδε αυτου *sic vid.* *pro* ειπον δε αυτω
ζητουςιν

- 33 απεκριθη αυτοις λεγων — και *init.* 473 (604)

και *pro* η

- 34 [κυκλω τους περι αυτου]

+ μαθητας *ante* καθημενους So 13 473 604 *arm. non lat.* If this is admittedly 'Caesarean' because they agree, then it is a pretty poor revision in such places.

N.B. This 'Caesarean' agreement is *irrespective* of the real foundation text, and constitutes for the most part a moderate and rather stupid and rather late revision, probably post-Origenistic.

ειπεν *pro* λεγει ειδε *pro* ιδε

- 35 [ος γαρ αν] [το θελημα]

This is the absurd place where Hort follows B alone for τα θεληματα, taken wholeheartedly (and lightheartedly) straight from the Old Testament. Utterly crude and not understanding Jesus' *one* command. **Σ*** does the same (alone) at Matthew vii. 21, thus arbitrarily **Σ** in Matthew, B in Mark.

— μου *post* αδελφῃ

Mark iv.

- iv. 1 [συνηχθη] *contra* συνηχθησαν 473, συναγεται 604 13 28 **BCDL**.

Behold Caesarea in *three* camps here, all due to an original latin *congregata est*. This is really very pretty. The 'est', although past tense, perhaps influencing συναγεται of the masters **B etc.**

πολλυς

ωσται

εις πλοιον (— το) ενβαιντα

fin. [ην]

- 3 ο σπιρων

του σπιραι

- 4 εν τω σπιρειν

επεσεν

ηλθεν τα πετηνα

— του ουρανου

fin. αυτα *pro* αυτο So 33 473 [*non* 604] *eff*₂ Aug [*non* *a b c d r*] *Om. pers!*

- 5 *init.* και αλλο *pro* αλλο δε

επι τα πετρωδη *pro* επι το πετρωδες **D W latt.**

ιχεν *pro* ειχε

εξανετηλεν

δια το μη εχην

βαθος της γης (*pro* β. γης) B. [*Non* 473 604]. βαθος την γην D *sed altitudinem terrae d. Om. claus.* W *b c e* (not mentioned in *Tisch.*)

Behold B joining, not Caesarea but a divided camp, all due to retranslation along the different lines.

- 6 και οτε ανετειλεν ο ηλιος (*pro* ηλιου δε ανατειλαντος)

εκαυματησθη (*vide rell.*)

τω μη εχεν

- 7 επι *pro* εις CD^{gr} 33 473 604 c^{scr}, *b* [*non q, non d*].

iv. 7 [αι ακανθαι και] συνεπνιξεν αυτα *pro* συνεπνιξαν αυτο New?

Non 473 604

Suffocaverunt ea *b ut* Wgr *et e* (illa). Suffocatum est (-αυτο
vel αυτα *c ff₂ q*)

So between *c ff₂* and *W b e* we get a complex in Koridethi.

fin. εποιησεν *pro* εδωκε So 473 only [*non* 604] *εδωκων* W.

cf. et facta sunt infructuosa e [*al. omn. dedit*]

cf. aethint non floruit

arabint non protulit

syrint non edidit

8 αλλα *pro* άλλο (*e* again)

αναβενοντα

[αυξανοντα]

Φερι *pro* εφερεν So D W 124 473 604 *b d adferet, q adfert*

(*hiat e*) *adferentem a*

εν · λ · και εν · ξ · και εν ρ

9 — αυτοις

ο εχον

10 Και οτε *pro* οτε δε

καταμωνας

επιροτων *pro* ηρωτησαν D *a b d q non* W.

οι μαθητε αυτου της η παραβολη αυτη (*pro* οι περι αυτον συν
τοις δωδεκα την παραβολην) *cf. D latt.*

11 — αυτοις New. Quibus ipse dixit *c.*

α υμην *pro* υμιν

δεδοτε

παντα λεγετε (*pro* τα παντα γινεται) D Σ 28 124 473 *latt*

[*non* 604]

12 βλεποσιν .. ιδοσιν

ακουωντες

ακουσωσιν *pro* ακουωσι

μη συνηωσιν

επιστρεψωσιν

iv 12 [αφεθῇ αυτοῖς τὰ ἀμαρτηματα]

13 οἰδαται

γνωσεσθαι

14 ο σπιρων (*Qui loquitur a b c q r*) *hiat e.*

Confusion between *ειρω* and *σπειρω*. See Separate note for the Bezan Club.

σπιρι *pro* σπειρει

Square and basic division here and in the next verse. How *a* got this I don't see.

15. σπιρετε

+ αυτου *post* ακουσωσιν

ερχετε

αιρι

εν τεσ καρδιας αυτο: *sic*

16 — ομοιως So D W and group

σπιρωμενοι

ακουσωσιν

λαμβανουσι (— αυτον) So the group and Origen.

17 γενομενεῖς *vid.*

η δηγμου (*contra* και διωγμου D W *latt. pl. non a b*)

ευθυς

18 *init.* — ουτοι εισιν οι (*et* 13 28)

σπιρομενοι

[ακουοντες] against group ακουσαντες

19 του βιου *pro* του αιωνους τουτου So D W *cscr* 473 604 *lat* (*b e vitae*)

και αι απατε *vult* και αι απαται D W *d* 473 *non* 604

κοσμου *pro* πλουτου D *d latt* 473 *non* 604, *non* W

— και αι περι τα λοιπα επιθυμια } D W 28 473 604 *latt*
εισπορευομεναι

συνπνηγουσιν

fin. και ακραποι (*sic*) γινονται D^{gr} W 124 *latt*, *non* 473 604

20 — ουτοι *New* with 473 (the others and Orig. have it; some *εκεινοι*). Tischendorf does not mention this.

iv. 20 οἰτηνές

ακουουσιν

αποδεχονται *pro* παραδεχονται New. δεχονται 604, non 473

ἐν .λ̄. και ἐν .ξ̄. και ἐν .ρ̄.:

21 ερχεται ο λυχνος (*contra* D d απτεται W καιεται)

μωδιον

ἦ + ινα [υπο την κλινην] } So I 28 473 non 604
+ τεθη *post* κλινην

fin. τεθη* *pro* επιτεθη

Id est τεθη *ter in versu*

22 εστιν (-τι)

ει μη ινα (*pro* ὅ εαν μη) So group

Φανεροθη

εγενητω

εαθη *sic* εις Φανερον (*pro* εις Φανερον ελθη)

24 μετριτε

περισευθησεται *pro* προστευθησεται New, *adicietur d*, *demensur-*
abatur b. (*Hiat a* iv. 18—24)

[τοις ακουουσιν] *om.* group

25. *init.* οστις *pro* ος New. *Obs.* *que non* qui *in a.* *Prob.*
quicumque. Rel. qui.

[*Rel. cum t. r.*]

26 ουτος *pro* ουτως

ωσπερ' *pro* ως εαν So group. *quomodo e*

— τον *ante* σπορον So D W 69—124 604

27 εγειρητε

βλαστα *pro* βλαστανη

fin. — αυτος New. But so *b* (*hiat a*) *vgE.* *non q* (corrected out)

This looks like foundation text, before it was added in
d and the rest.

28 καρπο̄ φερει *sic*

χορτων

[ειτα πληρη] τον σειτον 473 604

iv. 28 ^{ει} εν το σταχυει: *sic*

29 παραδοι
ο θερησμος

30 ελεγεν
τηνι *pro* τινι [*contra* πως **⌘** BD W]
παραβολομεν *sic*

31 κοκον *pro* κοκκω
μικροτερον *pro* μικροτερος
+ εν ante παντων } *cf. verss.*
— εστι των

32 ^{αι} αναβενει *sic*
γεινεται

μηζον (*sic*) παντων των λαχανων ^ω
τα πετηνα
[κατασκηνουν]

33 πολλαις παραβολαις
καθος
εδυναντο

34 παραβολαις *pro* παραβολης
ελαλι
αυτοις *sic. Vult?*
_{υ υ}

[μαθηταις αυτου]. — αυτου 604 *ff*₂ *i l*. 'Caesarea' breaks down here for *Orig bis* goes with **⌘** BCLΔ for τοις ιδιοις μαθ. and again for αυτας *pro* παντα with DW *e ff*₂ *i q d* against our group.

επελυεν [παντα]

35 τι ημερα

36 αφιουσιν *pro* αφεντες } DW and group
+ και post οχλον }

και τα αλλα τα οντα πλοια } = about group of min.
μετ αυτου (— ην) 473 }

iv. 37 λελαψ

μεγαλη ανεμου BDLΔ *etc. latt.*και τα *pro* τα δε

επεβαλεν

ωστε αυτω ηδη γεμιζεσθαι

38 εν τη πρυμνη

επι προσκεφαλαιου *pro* επι } DW 131 473 (604)
το προσκεφαλαιουδιεγειραντες *pro* διεγειρουσιν } DW 28 473 604 *it.*
— και *ante* λεγουσιν

μελι

39 επετιμησεν

ειπεν

εγενετω

40 διλοι εσται

οπω *sic pro* ουπω; πως ουκ41 τις εστιν αρα ουτος (*pro* τις αρα ουτος εστιν *vel* τις αρα εστιν
ουτος) So 473 604οτι η θαλασσα και οι ανεμοι DW *latt.*

[υπακουουσιν αυτω]

Mark v.

v. 1 ηλθεν *pro* ηλθοντων γεργεσηνων (*pro* των γαδ.)

2 εξελθοντος αυτου

υπηνητησεν

ανος εκ των μνημιων DW and group.

3 μνημασιν *pro* μνημειοιςκαι ουδε αλυσι ουκετι ουδεις } αλυσει BCLW 33 473? *c e non* 604.
αυτον εδυνατο δεσσαι }

4 πολλακις πεδες

αλυσεσιν

τας αλυσσης

[τας πεδας *sec.*]

v. 4 *ισχυεν αυτον*

5 *εν τοις μνημασιν και τοις ορεσιν*
εν αυτον pro εαυτον

6 *και ιδον pro ιδων δε*
εδραμεν

7 *λεγει pro ειπε*

τι ημιν και σοι pro τι εμοι και σοι New = *Diatess. sol.* Where
is Origen and Caesarea?

βασανησης

8 *ελεγεν*
τω̃ν̃α sic.

9 *τιν ονομα σοι sic.* No *εστιν* here, which D *it* and *Orig.* add.
W opposes.

και λεγει αυτω pro και απεκριθη λεγων
seq: [λεγεων ονομα μοι.]

10 *παρεκαλουν pro παρεκαλει* So A Δ [*non* δ] 1 28 473 *c ff₂ g₁₂*
vg^{Sixt} goth Dam. syr sin diatess (Luc)
αποστειλη αυτα (pro αυτους αποστειλη) New. Where is Origen?
Obs. se pro eos d vg r₂. αυτον **XLW** *be*

11 *προς τω ορει*

12 *παντα τα δαιμονια* So (D) 473 604 *e*
ειποντα pro λεγοντες So D 473, *λεγοντα* 604, *ειπαν* W

13 *επεμψεν pro επετρεψεν* } D 473 604 *c ff₂*
αυτους pro αυτοις

— *ευθεως ο ιησους* Non 473 604

εισηλθεν pro εισηλθεν B *al. pc. gr.* A 'nicety' of B and not
Origen.

ορμησεν

ως δισχειλιοι

εν τι θαλασση

14 *αυτους pro τους χοιρους*

απηγγηλαν pro ανηγγειλαν

πολην

V. 14 τη εστιν

το γεγωνος

15 δεμονιζομενου

— και ante ιματισμενον sic

[τον εσχηκοτα τον λεγεωνα]

16 εγενετω

το δαιμωνιζομενω

17 παρεκαλουν (*pro* ηρξαντο παρακαλειν). So D [*non* W] *d* 473
604 and *a*.

This is a fine illustration of *a* equating Dgr.

18 ενβαντος

§ παρακαλει *pro* παρεκαλει New.

Is this possibly original? (Θ is pretty careful). *b* and *e* hold *rogabat*, but a present tense would be very graphic. *q* has been revised from *b*'s original 'rogabat' to 'coepit illum deprecari' as D *d* and the rest (including *c*), which shows this is not original.

ibid. δεμονισθεις

ινα μετ αυτου η

19 [ο δε ιησους]

απαγγειλον (*pro* αναγγ.), *sed* DW 1. 13. 28 604 = διαγγειλον
[αναγγειλον 473]. Behold Caesarea in 3 camps again.

ο κυριος σοι

πεποιηκεν

ηλεησεν

20 απηλθεν

[*Rel. cum t. r.*]

21 — εν τω πλοιω παλιν. *Om.* εν τω πλοιω 473 604 D *etc.* Kori-
dethi here is simplest of all Gks.

πολλυς

§ This is beautifully illustrated four verses beyond where Jairus *πιπτει* and *παρακαλει*, although there (ver. 23) Θ has *παρεκαλει*, but *d* opposing D shows that the present is correct.

v. 21 προς *pro* επ' So D [non W] N Σ 13 28 604 473 Paris⁹⁷. Clear translation variant.

22 — ιδου

ω ονομα *pro* ονοματι So W [non D om.] (see how they alternate) and 473 604. Translation change.

[ιδων αυτον] om D d e [non W]

πιπτι

23 [παρακαλει] παρακαλει **8** ACL 33 473 g^{scr} p^{scr} παρακαλων D it.

— οτι So D d 13 a c e [non 473 604]

[τας χειρας αυτη]

[οπως] ινα al.

ζηση *pro* ζησεται

24 απηλθεν

ηκολουθη

και συνεβλη^vβοαυτο : sic

25 [και γυνη τις]

(ετη· ιβ·)

26 — παρ So DW it.

ωφεληθησα

επι το χειρον *pro* εις το χειρον So D [non W] 473 604. Circumlocution. Translation change

27 εν το οχλω

28 ελεγεν γαρ + εν εαυτη So DKΠ al.

ibid. οτι αναψωμαι καν των ιματιων αυτου New. (Non ex Matt. Luc.)

Observe: tangam *e*, but tetigero *a b c ff₂ l r δ v g*, tetigere *r₂* and ADTIGERO *d*.

This is a beautiful one as to *d* Θ having the base. 473 604 do not have it. Where is Origen to decide?!

29 ευθυς

η πιγη

τω σωματι

εισται

v. 29 [απο της μαστιγος] *Om. b c (e)*

30 ευθυς

δυναμην

εν τω οχλο

ειπεν *pro* ελεγε *So W Dgr a b e 473 604*

31 συνβλιβλιτα (*sic*) *New.*

της *pro* τις

+ των ιματιων *post* ηψατο *b [non q] c*

32 ἰδην

πεποιηκυῖαν *pro* πεποιησασαν

New with W. No note to the whole verse in Tischendorf.

quae hoc fecerat *d a ff₂* (haec) *δ*

quis hoc fecisset *b*

quis hoc fecerat *q*

om. claus. c e

[*non* 473 604]. Where is Origen to decide?

This is another translation change. No proof for Graeco-Lat.
or Lat.-Greek.

33 Φοβηθισα

+ διο πεποικεν (*sic* without η) λαθρα *post* τρεμουσα. *So D al.*
and πεποιηκει 473 604, εποιησε *bre.*

ιδυῖα ο γεγωνεν

[επ αυτη]

ηλθεν

πασαν τιν αληθειαν

34 + ις *post* ο δε

σεσωκεν

πορευου *pro* υπαγε *So 473 604 only. Thus Clem improvises*

απελθε *here.* This is an unanswerable place. *All Latins*

'vade'. *Tisch.* does not quote 473 or *Clem.*

ἱρηνην

μαστιγος

35 αρχησυναγωγου [*non ver. 38*]

v. 35 απεθανεν

σκυλλις

36 — ευθεως

[ακουσας]. παρακουσας **Ⲛ** B L W Δ^{gr} . *e* neglexit. *Pro* audiens etc.
audito *b* (— τον λογον λαλουμενον)

37 [*cum t. r. literatim*]

38 [ερχεται] *contra* ερχονται *mult.*

[τον οικον] D 473 604 την οικ(ε)ιαν

+ και *ante* κλαιοντας

αλλαζοντας

πολλους *pro* πολλα } πολλας B* (*negl. Tisch*)

[DW *rell.* πολλα *et* 473 604 *et e* 'multa'. *Etiā c d ff₂ r δ*
multum, et q, sed om. diatess (hiat sin) quoque syr pesh et
pers. Om b, thus making πολλους agree: turbam flentem
ac lamentantem. Dub. a.

No Caesarean standard to be found here.

39 θορυβισθαι

+ τι *ante* κλαιεται (*sic*) So D [*non* W] 28 [*non* 473 604] and
b d f [*non goth*] *ff₂ i g r*

το πεδιον

40 *init.* αυτος δε (*pro* δ δε)

παντας *pro* απαντας *contra* D *it.* τους οχλους
παραλαμβανη

^{αι}
του πεδιου *sic*

εισπορευονται (*εισεπορευετο* 473 *cum* D *it.*)

[και τους μετ αυτου] D *it add.* οντας

το πεδιον

κατακειμενον (*pro* ανακειμενον) *cum* 473 604 *al.* *Om.* **Ⲛ** B D L Δ
a b d e ff₂ i. Habent jacens rell.

41 [του παιδιου] [ταλιθα κουμι]

εστιν

εγειρε

42 ευθυς

v. 42 ηγεθη pro ανεστη New. surrexit *latt.* exurrexit *d a*

περιεπατη*

+ σσι (*vult ωσει*) *post γαρ* So **NCΔ** 124, δ (quasi), + ως

I 33 118 473 604 [*non it.*]

ητων ιβ.

43 διεστιλατο

— τουτο against all Greeks. *Om. c ff₂ d q aeth pers (hiat syr sin).* Look at D τουτο beginning the line below. Latin *d* (line above) ut i nemini dicerent.

ειπεν

αυτῶι *pro αυτη*.