ECCELOCAUSUS SUBIFUNPROSTUS SEDEPTIETE DISCIPIULIS ET RETRO PRAECEPENON SINGHAILEM HIC EMU DEBISCUUCUBISIDI IN JUAS TEMICUM CUM EXTRENTAMONUM RITA TOSEURUNT TENEBATENIMILLAS TREMOREIPAUORPROPERIMORE OMNIAAUTEMQUAECUACUMQUE PRACCEPANIENTETIQUICUMPUERQERAN BREUNEREPOSURUNT POSTHAECE ETIRSE HPADPARUIETABORENTE USQUEUSQUECINOREJMENTEONISIT PERDUSSANCLAIENINCORRUPTAN HAILSANSAETERNAE AMEN PRAEDICATIONIS.

Codex Bobiensis (k) fol. 11. recto. Marc. XVI.6-9.

Old-Latin Biblical Texts: No. 11.
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

JOHN WORDSWORTH, D.D.
BISHOP OF SALISBURY
LATE ORIEL PROFESSOR OF THE INTERPRETATION OF HOLY SCRIPTURE

W. SANDAY, M.A., D.D.
DEAN IRELAND'S PROFESSOR OF EXEGESIS
FELLOW OF EXETER COLLEGE

AND

H. J. WHITE, M.A.
CURATE OF OXTEAD, SURREY

Oxford
AT THE CLARENDON PRESS
LONDON: HENRY FROWDE
OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

1886
London
HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE
AMEN CORNER, E.C.
CONTENTS.

FACSIMILE OF CODEX BOBIENSI (k).
FACSIMILE OF FRAGMENTA SANGALLENSIA (n).

Introduction descriptive of the seven MSS. (k, n, o, p, a, s, f), of which fragments are printed in this volume

§ 1. General notice of the Fragments, by J. Wordsworth

§ 2. The Bobbio MS. (k). Its title and number

§ 3. " External description

§ 4. " Contents

§ 5. " History, with some remarks on its possible connection with S. Columban and on the Bobbio Library

§ 6. The St. Gall MSS. (n, o, p), by H. J. White

§ 7. The Coire fragments (a) of St. Luke, edited by Ranke

§ 8. The Milan fragments (s) of St. Luke, edited by Ceriani

§ 9. The Berne fragments (f) of St. Mark, edited by Hagen

Relation of the text of these fragments to that of other old Latin MSS., by W. Sanday.

§ 10. The Latin text of k: in St. Matthew. Its relation to Cyprian

§ 11. " " Its relation to e

§ 12. " " Its relation to other texts

§ 13. " in St. Mark

§ 14. " Peculiarities of style and diction

§ 15. " Palaeography and Orthography

§ 16. The Latin text of n: in St. Matthew

§ 17. " in St. Mark

§ 18. " in St. John

§ 19. " Peculiarities of style and diction

a 2
CONTENTS.

§ 20. The Latin text of ρ. ................................................. cciii
§ 21. The Latin text of ρ. ................................................. ccvi
§ 22. The Latin text of α₂ ................................................. ccxiii
§ 23. The Latin text of τ ................................................. ccxxix
§ 24. The Latin text of ἱ .................................................. ccxl

_____________

FRAGMENTA EUANGELIORUM secundum Marcum et Mattheum ex codice Bobiensii (α) ................................................. 1
Marc. viii. 8-11, 14-16; viii. 19-xvi. 9 ................................................. 1
Matt. i. 1-iii. 10; iv. 2-xiv. 17; xv. 30-36 ................................................. 23

FRAGMENTA EUANGELIORUM secundum Mattheum Ioannem et Marcum ex codicibus Sangallensibus ................................................. 55
Matt. xvii. 1-xviii. 20; xix. 20-xxi. 3; xxvi. 56-60, 69-74; xxvii. 63-
xxviii. 3; xxviii. 8-20 ................................................. 57 = n
Ioh. xix. 13-17; 24-44 ................................................. 66
Marc. vii. 13-31; viii. 32-ix. 10; xiii. 3-20; xv. 22-xvi. 13 ................................................. 68
Marc. xvi. 14-20 ................................................. 73 = ρ
Ioh. xi. 14-44 ................................................. 75 = ρ

FRAGMENTA EUANGELII secundum Lucan ex membranis Curiensibus (α₂) ................................................. 79
Luc. xi. 11-29; xiii. 16-34 ................................................. 79

FRAGMENTA EUANGELII secundum Lucanum ex codice Bobiensii, nunc Ambrosiano Mediolanensi (ε) ................................................. 83
Luc. xvii. 3-29; xvi. 39-xix. 47; xx. 46-xxi. 22 ................................................. 83

FRAGMENTA EUANGELII secundum Marcum ex palmiprostis Bernensibus (ἱ) ................................................. 89
Marc. i. 2-23; ii. 22-27; iii. 11-18 ................................................. 89

_____________

APPENDIX I. The Greek text implied by ἱ (W. Sanday) ................................................. 95
APPENDIX II. The Oxford MSS. of Cyprian ................................................. 123
APPENDIX III. The relation of μ to Ambrose: renderings of τα ὑπάρχοντα ................................................. 133
APPENDIX IV. Note on the Latin terms used as equivalents for the Greek ἱψημ (H. F. Pelham) ................................................. 137
INTRODUCTION

DESCRIPTIVE OF THE BOBBIO MS. (k) AND OF THE FRAGMENTS FROM THE LIBRARIES OF ST. GALL (n, o, p), COIRE (a2), 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 (g1), 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 ¹ 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

INTRODUCTION.

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 Évangéliaire de Saint-Gall*, by P. Batiffol, Paris, Champion, 1884, containing a reprint of the Coire fragments (a², which he calls somewhat unfortunately p¹), and the fragment of John xix. 28-42 from the St. Gall Stadt-Bibliothek or Vadiana (which he calls p², 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 (a₂) 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
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:

\[ \text{Vorn darin Bobiensis divi Columbani Asceteri Pezz Hyacinthus} \]
\[ \text{ertone 55} \]
\[ \text{dann (?)} \]
\[ \text{Volumen m.s. ex membranis in 4o continens Evangelia p\textsuperscript{mo} editionis vetus-} \]
\[ \text{tissimum quod ut traditum fuit illud est idem liber quem B. Columbanus} \]
\[ \text{Abbás in pera secum ferre consueverat.} \]

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, apparently before he became acquainted either with our MS. or the vulgate Bobbio Gospels (Turin F. VI. i), 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 (asseres) of black colour.'

1 Ciceronis Oratio pro Scauro, &c. Fragmenta, ed. A. Peyron, Praefatus est de Bibliotheca Bobiensis, p. 2, Stuttgart 1824. Cp. p. xxxiv. for an explanation of the terms used in this catalogue. Capivseria apparently means such characters as scribes used at the beginning of chapters and verses.
TITLE AND NUMBER. EXTERNAL DESCRIPTION. ix

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. 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 ($7\frac{3}{8} \times 6\frac{3}{8}$ 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 to 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

1 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 xxxiii, 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
XXXVIII. On fol. 63 only x remains of the XL. Fol. 71 has no signature, but
is the end of quaternion XLII. Fol. 79 has the signature XLII. Fol. 87 is the
end of quaternion XLIII, but the number has perished. The last leaf of quater-
nion XLIII 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 oblitui sunt inponere panes cunque unum solummodo panem haberent in naufrigerit (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 α, β, γ, δ, ff, i, r; while the Greek Dalmanutha is read only by f, g1, 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—

<table>
<thead>
<tr>
<th>St. John and St. Luke, lost</th>
<th>224 leaves</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. Mark i–viii, lost</td>
<td>32</td>
</tr>
<tr>
<td>St. Mark viii. 8–Matt. xv. 36 (96 extant + 5 lost)</td>
<td>101</td>
</tr>
<tr>
<td>St. Matt. xv. 36–xxviii, lost</td>
<td>58</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>415</strong></td>
</tr>
</tbody>
</table>

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 g1, 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 consueverat.' 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.  

1 A. Peyron's description of the site is worth quoting:—'In valle quam Alpes Penninae ad Liguriarum pertinentes efficiunt quasi circino circumdatae 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 raros mercatores ad Bobium commercia, 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 oblivia vitae capiens Divinarum rerum meditationi vacaret
INTRODUCTION.

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. 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.

(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.

1 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.

2 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 pellicenus sacrum 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 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 calligraph, who was wholly ignorant of Latin, 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 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.’


2 Bobbio Illustrato, i. pp. 3 foll., Torino 1795.
INTRODUCTION.

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, 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. It is known that the Celtic party at Whitby (however erroneously) defended their usage on the authority of St. John. Sometimes (says Mr. Warren, p. 56), Eastern pilgrims visited Ireland. Seven Egyptian monks, buried at Desert Ulidh, are invoked in the Féllire of Oengus; 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).

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:—

'Proemendaui ut potui secundum codicem de bibliotheca Eugipi praesipetri quem feruntuisse sancti hieronimi indictione. VI. post consulatum basilii u. c. anno septimo decimo (= A.D. 558).'

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

---

1 Liturgy and Ritual, &c. pp. 46–62.
2 Columban, Ep. 1 ad S. Gregorium, c. 3 (he seems, however, to have known Anatolius only from Jerome), and Ep. 3 ad Bonifacium IV.
3 Bede, H. E. iii. 25.
6 For facsimiles see Delisle, Cabinet des MSS., vol. iii. p. 231, and Atlas, pl. xix. 8; Woodward, A. S. and Irish MSS., p. 58. pl. xxii.; and Silvestre, pl. cccxxvi.
HISTORY.

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.¹

¹ 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 S4. 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.
INTRODUCTION.

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 Maffeius Volateranus, Mabillon, Muratori, and Rossetti, and above all the two contemporary essays of Blume and Peyron\(^1\). It may be suf-

\(^1\) The following are the books referred to in the text:—


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 Phaedrus 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. vii. of the 4\(^{th}\) 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), Abbai 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.*, Praefatur est de Bibliotheca Bobiensci, 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. 63–64, contains the following personal relics of S. Columban:—"Cupa S. Columbani circumcincta argento deaurato in qua habetur vitrum grossum cum reliquis tectum cortice nucce dictur ex uberria adducta."
HISTORY.

Sufficient to mention here that we possess four catalogues of the whole or parts of this library:

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 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 praeeditur die ascensionis domini in monticulum 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. xxx–xxvii, 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.

1 The reference given by Montfacon, 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.
INTRODUCTION.

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 (i) patrem clausalem dicti monasterii
del. m. posterior].

INFRASCRIPTA SUNT VOLUMINA TESTAMENTI.

In hoc volumine infraascripta continentur videlicet:—

   Liber duodecim prophetarum.
   magni valde voluminis. Asser.

In hoc volumine infraascripta continentur videlicet:—

   Epistole Canonice. Canones Evangeliorum.
   magni valde voluminis priori simile. Asser.

In hoc volumine infraascripta continentur videlicet:—

   Secunda videlicet Proverbia sive Parabole.

VOLUMINA VETERIS TESTAMENTI.

In hoc volumine infraascripta continentur videlicet:—

   Ysaias propheta. Epistole Pauli.
   magni voluminis. Asser.

In hoc volumine infraascripta continentur videlicet:—

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

INFRASCRIPTA SUNT VOLUMINA NOVI TESTAMENTI.

In hoc volumine infraascripta continentur videlicet:—

8. Textus quatuor Evangeliorum in littera capiversa antiqua.
   Asser. N[
HISTORY.

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 epistle 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:—

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

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 ‘gossa 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 4º 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 1819.¹

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 4º. of the 10th century apparently, and contains the following signature at the end of the Catholic Epistles:—

‘Expl. Septem Epistolae Canonicae Amandus Scripsit:’ \( \frac{5}{2} \). The Epistle to the Laodiceans occurs in it between Colossians and 1 to Timothy.

¹ On other Bobbio fragments of this version see F. L. Stamm, and M. Heyne, Ulfilas, &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, 'Veternum 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\ 1/2 x 12\ 1/6 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\ 1/2 x 3\ 1/ in.), the space between the two columns 2.5 centim. (1 in.) broad, the upper margin 3.5 centim. (1\ 5/8 in.) high, the lower and the outside margin 5 centim. (2 in.).
INTRODUCTION.

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 uncial, 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 xxxiv, and the following page to this, which began another quaternion, bears a fragment of a signature, "". 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 \textit{xxxiiii} 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 dividis, probit 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.’

\textit{Contents.} The fragments begin with St. Matthew xvii. 1–5. This is \textbf{Fol. 1 b}. page 56 \textit{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 \textit{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 \texttimes{} 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 \textit{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 num-\textbf{Fol. 2 a b.} bered 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–\textbf{Fol. 3 a 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 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 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 mattheü: evangeliu.'

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 ρ 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 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
INTRODUCTION.

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 xxviii.

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, iii. 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 r; 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. beigehettet 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 IΔ in vermilion by the same hand which has occasion-
ally 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 . . . tuccone . . . so duruh forahain
iudeono,' over 'post haec autem rogavit . . . qui fuit discipulus . . . occulte Fol. 11. 11 6.
autem propter metum iudaeeorum.' 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, 'Evangeliorum volumina III, 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
INTRODUCTION.

writing carefully, and from it concluded the MS. to date from the sixth or even the fifth century. 'Scriptura mixta est,' he says, 'literis capitalibus, uncialibus, et minusculis composita. Capitales enim has habit 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 dūs, not dūs, as the contracted form of dominus—a characteristic sign, according to Von Arx, of the third or fourth century,—the other contractions are ·ihs·, dū and spū: 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 saluavit (Mk. xv. 31), u for b, intrauit for intrabit (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 lychostrotus 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 n 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 calligraphy it is far inferior to n; 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 (84 x 123 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, -dā-, -dnā-, -ihā-, -xā-, and m and n at the end of the line are indicated as in n, 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 A 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 n leaves off.
FRAGMENTUM SANGALLENSE (p).

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. lxv. 'te decet dīē imnus dī in sion Et tibi | reōdetur 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. xlviii, Burntisland, 1864, and again by Haddan and Stubbs, 'Councils,' Vol. i. Appendix G. p. 197, Oxford, 1869.
§ 7. FRAGMENTA CURIENSIA (a2).

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
COIRE FRAGMENTS (a₂).

letters in the upper section fit on to the tops of those in the lower. The upper margin measures 3·8 centim. (1¾ in.) ; the lower margin, if we may judge from the photograph, seems about the same; the breadth of the page is 21·8 centim. (8½ 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. (2¾ in.) on the average; the space between the columns 2·4 to 2·5 centim.; the inside margin 1·8 centim. (1¼ in.) on the average; the outside margin 3·6 centim. (1¾ 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 XVIII¹ 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 uncialis: 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 di, 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.

¹ Is it not rather XVIII!—H. J. W.
INTRODUCTION.

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 évangéliaire 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 uncialis 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 uncialis 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. Idelsohn 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 (§).

These fragments were first published by Dr. Ceriani in his *Monumenta Sacra et Profana*, Tom. i, Fasc. i (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, 1844), 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, *Eugippi 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. (7½ in.) broad: the text is 18 centim. (7 in.) high, and averages about 7 centim. (2¾ 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, τhs, ihu, ihm, ds, di, do, dm, dms, dmi, dom, 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 1½ 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.
BERNE FRAGMENT (t).

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 *aioquin*, for which we have ventured, though with some hesitation, to substitute *nouellum*. It is true that *aioquin* 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 *unum* 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 unum 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 f i: 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 (Introdc. 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
INTRODUCTION.

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. vii–ix.), followed by Hartel in the Testimonia.
B = Cod. Bambergensis (Saec. xi.), contains the Testimonia, related to MQT.
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 SFV.
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. Seguierianus (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 Evangelarium 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. $\frac{3}{4}$, 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$^1$.

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.

<table>
<thead>
<tr>
<th>Readings in which $k$, Cyprian probably agree.</th>
<th>Readings in which $k$, Cyprian probably differ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>No.</td>
<td>No.</td>
</tr>
<tr>
<td>Beati... consolabuntur (Testim. iii. 6 = Matt. v. 4).</td>
<td>i. plangentes $k$, Cypr. codd. L M B, edd.</td>
</tr>
</tbody>
</table>

$^1$ 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. lxxiv, below. I may say, however, that all our subsequent experience has tended to confirm the estimate of the value of L and its combinations.
INTRODUCTION.

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. xlvii

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.

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 infatuum fuerit k,
    Cypr.
    si enim sal infat. fuerit d.
    quod si sal evanuerit a b (b
    partly deficient).

14. in quo fallietur terra k (fallietur d).
    in quo salietur (— terra) a b
    (d) &c., Cypr.
Readings in which k, Cyprian probably differ.

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 (Testim. iii. 26, Epist. xiii. 3 = Matt. v. 16).

17. lumen vestrum d k, Cypr. (Ep.),
  Cypr. codd. W L M B, edd. (Test.).
lux vestra a b & c., Cypr. cod. A, Hartel (Test.).

18. clarificent k, Cypr. 2/2.
magnificent a b.
 glorificent d.
Qui solverit ... caelorum (Ep. 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 (Testim. iii. 96, Epist. lxxvi. 6 = Matt. v. 19b).

21. sic docuerit k, Cypr. 2/2.
docuerit sic a b.

Audistis ... judicio (Testim. iii.
  8 = Matt. v. 21, 22a).

22. maximus vocabitur Cypr. (Ep.)
codd. W, L, M, B, edd. (Test.).
magnus vocabitur a, b, Cypr.
cod. A, Hartel.
RELATION OF $k$ AND CYPRIAN IN ST. MATTHEW.

Readings in which $k$, Cyprian probably differ.

No.

24. in judicio ($bis$) $k$.
   judicio ($-$ in, $bis$) a b d, Cypr.

29. commemoratus $k$.
   recordatus Cypr. with f, ff, Vulg.
   rememoratus a b g h.
   rememoraris d.

    veni offer $k$.
    veniens offers a b, Cypr. cod. W.
    veniens offeres d, Cypr. codd., Hartel.

Readings in which $k$, Cyprian probably agree.

No.

23. quoniam $k$, Cypr., Hartel.
   quia a b d, Cypr. cod. M, edd.

25. quia d $k$, Cypr.
   quod a b.
   Qui dixerit ... ignis (Testim. iii.
   13, Epist. lix. 4 = Matt. v.
   22a).

26. in gehenna $k$, Cypr. (Ep.) Cypr.
   codd. L B (Test.).
   gehenna a b, Cypr. codd. A W,
   Hartel (Test.),
   in gehennam d.
   Si obtuleris ... altare (Testim.
   iii. 3 = Matt. v. 23, 24).

27. obtuleris $k$, Cypr.
   offers a b d.

28. illic $k$, Cypr.
   ibi a b d.

30. illic (after relinque) $k$, Cypr.
   ibi a b d.
Readings in which k, Cyprian probably differ.

No.
32. + ad altare (after manus tuum) Cypr.
   — ad altare a b d k.


Readings in which k, Cyprian probably agree.

No.

Non exibis . . . quadrantem
   (Testim. iii. 57 = Matt. v. 26).
33. exibit k (clerical error), exibis 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.
   avertar is (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. odibis k.
oodies a b d, Cypr. codd. V (De Bon. Pat.).
odio habebis Cypr. codd., Hartel (De Bon. Pat.).

42. inimicum tibi k, Cypr. 2/3.
inimimum tuum a b d.

+ 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.

[The reading of Cyprian seems doubtful:—V is not here opposed by S, but only by G W, the authority of which would be insufficient to sustain what looks so much like a correction but for the consent of the European MSS. and No. 10 above. Is it not possible that Cyprian wrote odibis as in De Zel. et Liv.?]
INTRODUCTION.

Readings in which k, Cyprian probably differ.

No.

Hartel (Test.).
in cælis (— est), k. [The omission is not accidental: cf. v. 48, vi. 1, 9 (first hand), 14, vii. 21, x. 32, 33].

48. quoniam k.
quia a b, Cypr. 3/3.
quia d.

50. malos et bonos b d (k), and so Iren. 4/5 codd. opt. [from collection of Rev. Willmore Hooper.]

Readings in which k, Cyprian probably agree.

No.

51. dilexfetis d k, Cypr.
diligitis a b.

hoc a b, &c. with BL, &c.

53. eritis itaque k, Cypr. codd. W G V, Hartel.
estote ergo a b d, Cypr., edd.

54. quomodo k, Cypr. codd. W G V, Hartel.
sicut a b d, Cypr. edd.

55. qui in cælis k, in cælis d, qui in cælis est b c g (h); and so (δ εν τοις οὐρανοῖς) D* Syrr. Cur. Pesh. &c. Clem. Lucif.
caelestis a f ff g2, Cypr.; and so (δ οὐρανοῖς) Ν B L Z, &c.
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 homocoteleuton.

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. bucinar 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.


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. clarificantur k, Cypr.

honorificantur a b.

glorificantur, d.

62. consecuti sunt k.


Vel. 13.

compleverunt Cypr. cod. M, edd.

perceperunt, b d, Cypr. cod. A, Hartel.

habent a.
Readings in which k, Cyprian probably differ.

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.]

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. dimittte b, Cypr. 1/2 (Dom. Or.).
   remitte a k

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

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 differ.

No.
70. + quoniam est tibi virtus in saecula saeculorum k.
    — quoniam ... saeculorum a b, Cypr.

74. exterminant k, Cypr. cod. V, edd.
    exterminat Cypr. codd. Hartel.

Readings in which k, Cyprian probably agree.

No.

Nolite ... cor tuum (De Op. et Eleem. 7 = Matt. vi. 19–21).
Thesaurizate ... cor tuum (Testim. iii. 1 = Matt. vi. 20, 21).
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 exter-
    minat k, Cypr. 2/2 Aug.
    neque erugo neque tinea exter-
    minat a b, &c.
76. — et furantur (at end of verse)
    k, Cypr. 2/2.
    + et furantur a b, &c.
77. fuerit b k, &c. Cypr. 2/2.
    est a, &c.
78. illic k, Cypr. 2/2.
    ibi a b, &c.

Non potestis ... servire (De Lapsis, 27 = Matt. vi. 24).
79. nemo potest a b (k), &c.
    non potestis Cypr. [free quota-
    tion].
Aspicite ... illis (Testim. iii. 11,
    vi. 26).
80. Aspicite Cypr. 2/2.
    respicite a b, &c.
    considerate f ff g.
    intuemini k.
INTRODUCTION.

Readings in which k, Cyprian probably differ.

No.

81. seminant k, Cypr. 2/2.
    serunt a b, &c.
82. colliqunt 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.).

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

Nolite . . . adponentur vobis
    (Testim. iii. 11, De Op. et
    Eleem. 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 quaeunt k, Cypr. 2/2.
    gentes inquirunt a b, &c.
    [a partly deficient.]

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.

92. — ergo (after quaerite) k, Cypr. 2/2.
    + ergo a b.
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.
   praest a, praestabuntur b g,
   adicientur 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.).
Readings in which k, Cyprian probably differ.

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. disruprant (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.

111. + omnia (after eam) k. omnia a b, Cypr.
RELATION OF K AND CYPRIAN IN ST. MATTHEW.

Readings in which K, Cyprian probably differ.

No.

Quam lata...inveniunt eam

(Testim. iii. 6 = Matt. vii. 13, 14).

112. O (deleted) quia k, quia Cypr.
cod. A.
quam a b, Cypr. codd. W M,
Hartel.
quid Cypr. codd. L V B [probably the true reading.]

115. ineant k, introeant Cypr. codd. L V [introeo is such a favourite
word with k that we may
suspect that it was intended
here; doro letters are com-
mon].
introeunt Cypr. codd., Hartel.
intranct a b, &c. Cypr. cod. M,
edd.

116. quae augusta et arta via est k.
quam arta et augusta via est
Cypr., Hartel.
qui, &c. Cypr. cod. A.
quid, &c. Cypr. codd. L V B.
[quid again probably the true
reading and original of k].

Readings in which K, Cyprian probably agree.

No.

113. via est k, Cypr.
est via a b, &c.

114. interitum k, Cypr.
perditionem a b, &c.

117. eam inveniunt k, Cypr. codd.
W L M B, edd.
inveniunt eam a b, &c. Cypr.
cod. A, Hartel.

Non omnis...caelorum
(Testim. iii. 19, Epist. lxxiii.
16 = Matt. vii. 21).

118. mihi dicit k, Cypr. 2/2.
dicit mihi a b, &c.
INTRODUCTION.

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.)

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.,

125. numquam k, Cypr. codd. W L M,
edd. (Test.) Cypr., Hartel (De
Eccl. Un.).
onon Cypr. codd. A B, Hartel
(Test.).
quia non a b.

126. vos cognovi k, Cypr. codd. W L
(Test.), Cypr., Hartel (De
Eccl. Un.).
Readings in which k, Cyprian probably differ.

Omnis ... illius magna (Testim. iii. 96 = Matt. vii. 24–27).
Qui audit ... super petram (De Eccl. Un. 2 = Matt. vii. 24, 25).
129. fecit k, facit a b &c. Cypr. 2/2.

Readings in which k, Cyprian probably agree.

127. recedite (-cidite) k, Cypr. 2/2.
discedite a b, &c.
128. qui operamini iniquitatem b (k)
(Test.) Cypr., Hartel (De Eccl. Un.).
operarii iniquitatis a, Cypr. cod.
A, Hartel (Test.).

130. similabo eam (k) Cypr. 2/2.
similis est a b, ad similabatur ff.
131. advenerunt [flumina] a b k, Cypr.
(De Eccl. Un.), Cypr. cod. M
(Test.).
venerunt Cypr. codd., Hartel
(Test).
132. venerunt [venti] (k) Cypr. (De Eccl.
Un.) Cypr. cod. L (Test.).
flaverunt a b, &c. Cypr. codd.,
Hartel (Test.).
133. inpegerunt k, Cypr. 2/2.
offenderunt a b, irurerunt ff,
134. similabo eam Cypr., similabo illi
k, similis est a b.
Readings in which k, Cyprian probably differ.

No.
flaverunt venti et inp. &c. Cypr. cod. W.
venerunt venti et inp. &c. Cypr. cod. A.
venerunt in domum illam Cypr. cod. L.

[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.]

136. corruit k.
   cecidit a b, Cypr.

137. [ruina] ejus a b k, &c. Cypr.
     domus illius Cypr. cod. A, Hartel.

Summary of Results.

k 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:—

<table>
<thead>
<tr>
<th>Single readings</th>
<th>51</th>
<th>Practically indubitable</th>
</tr>
</thead>
<tbody>
<tr>
<td>Double</td>
<td>42</td>
<td></td>
</tr>
<tr>
<td>{ both }</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>{ one }</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Triple</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>{ all three }</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>{ two }</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>97</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>82</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Single readings</th>
<th>36 out of 51</th>
</tr>
</thead>
<tbody>
<tr>
<td>Double</td>
<td></td>
</tr>
<tr>
<td>{ both }</td>
<td>54</td>
</tr>
<tr>
<td>{ one }</td>
<td>15</td>
</tr>
<tr>
<td>Triple</td>
<td></td>
</tr>
<tr>
<td>{ all three }</td>
<td>9</td>
</tr>
<tr>
<td>{ two }</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>116</td>
</tr>
<tr>
<td>Total</td>
<td>147</td>
</tr>
</tbody>
</table>

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 Testimonium 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 Testimonium 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 WLMBV: 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. (LB is most frequent, but LM, LV, LW, 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 VB 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 LMB. 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. ‘Compensaverunt’ in 62 appears to have
been the reading of Tertullian, and has an evident superiority over the
colourless ‘consecuti sunt.’ If I am right in supposing that Cyprian
wrote ‘quid’ in 112, 116, then it would represent the Greek τί 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
δίκ; 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
ἐμβλέψατε: 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

1 And yet the African text seems to have a certain fondness for the use of ‘consecur:’ see
p. xiii ad loc., 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,’ ‘felicis felicis’ = ‘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 1. 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 2. 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.

§ 11. 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

1 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.

2 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.
RELATION OF k TO e IN ST. MATTHEW.

e (St. Matt. xiii.)
1 In illa die egressus est ihs et sedebat tuxta mare.

e (St. Mark iv. r–8), &c.
1 Et coepit iterum docere ad mare. Et collecta est ad eum turba multa, ut nauem ascendideret et sederet ad litus; et omnis turba in litore sedebat.

k (St. Matt. xiii.)
1 In illa die exiit hiis et sedebat ad mare.

2 Et connuenerunt ad eum turbae multae, ita ut nauem ascendideret et sederet, et uniuerus populus in litore stabat.

3 Et docebat illos in parabula dicens.

4 Audite. Ecce exiit semi-nans seminare.

5 Et locutus est illis multa in similitudinibus, dicens Ecce exiit seminans seminare.

6 Et in seminando quaedam caeciderunt tuxta uiam, et uenerunt uolutilia et come-de-runt ea.

7 Alia autem caeciderunt super petrosa, ubi non erat copiosa terra; et statim nala sunt. 

8 Alia autem caeciderunt super petrosa, et quoniam non habuerunt terram multam, fructificauerunt cito; facto autem sole aestau-umerunt, propterea quod non haberent radicem aruerunt. 

9 Orto autem sole estuantes exaruerunt eo quod.

* * * in spinas et creve[runt] spinae et suffo-cauerunt ea.

* Alia autem caeciderunt in terram bonam, et dabunt fructum alitut cum centesimum, alitut cum sexacensi-mum, alitut uero (= b) cum tricensimum.

* * * Alia autem caeciderunt. e (St. Luke viii. 8.)

8 Alia autem caeciderunt in terram habuerunt altitudinem terrae: Sole autem mortu aestau-merunt, et eo quod non haberunt radicem aruerunt. 

7 in spinas et ASCENDERUNT (= d) spinae et suffo-cauerunt ea.

8 Alia autem caeciderunt in bonam terram, et dabunt fructum, alitut CENTUM (= d) alitut sexaginta, alitut triginta.
INTRODUCTION.

\[ e \quad \text{(St. Matt. xiii.)} \]

clamabat Qui habet aures audiendi audiat.

\[ k \quad \text{(St. Matt. xiii.)} \]

Quis habet aures, \( A \) audiat.

\[ 9 \quad \text{Interrogabant autem illum discente eius quae esset similitudo ista.} \]

\[ 10 \quad \text{Et audientes eum discipuli \( A \) dixerunt \( A \) Quare in parabolis loqueris \( eis \)?} \]

\[ 10 \quad \text{Et accesserunt discipuli \( A \) et ait \( e \) Quare in similitudinisibus loqueris \( A \) eos?} \]

\[ 11 \quad \text{Et respondens dixit illis Quoniam ubiis datum est scire \( = d \) mysteria regni, illis autem non est datum.} \]

\[ 11 \quad \text{Ille autem dixit illis Uobis datum est cognoscere sacramentum regni dei, ceteris autem non est datum nisi in similitudinem, ut uidentes non uideant et audientes non intellegant.} \]

\[ 11 \quad \text{Ille autem \( = d \) respondit et dixit \( A \) Qui ubiis datum est cognoscere sacramentum regni, illis autem non est datu.} \]

\[ 12 \quad \text{Qui enim habet dabitur illi et abundabit: qui autem non habet, et quod habet auseretur \( e \)i.} \]

\[ 12 \quad \text{Qui enim habetur illi et abundabit: qui autem non habet, et quod habet auseretur ab eo.} \]

\[ 13 \quad \text{Ideo in parabolis illis loquor, ut uidentes non uideant [c Cod. Dubl.] et audientes non audiant \( ne \) intelligant ne quando convertant \( se \):} \]

\[ 13 \quad \text{Properea in similitudinisibus loquor illis, ut uidentes non uideant et audientes non audiant et \( \bar{n} \) intellegant, \( ne \) forte convertantur:} \]

\[ 14 \quad \text{et tunc rplebitur in eis profitia eseiae dicentes \( = d \) uade et dic populo huic; \( auditu \) audietis et non intellegitis, et uidentes uidebitis et non uidebitis.} \]

\[ 14 \quad \text{et tunc inplebitur \( = a \) super eos \( = d \) profetatio eseiae dicens,} \]

\[ 15 \quad \text{Ingrassatum est enim cor} \]

\[ 15 \quad \text{Incrassa \( = a \) cor pori} \]
e (St. Matt. xiii.)

populi huius, et auribus
grauiter audierunt, et oculos
eorum ingraua, ne con-
vertis se et sanem eos.
14 Uestrae autem beatae
aures e. oculi uestri qui
uident. 

17 Amen dico uobis quontam
multi profetae et iusti cupi-
erunt uidere quae uidetis, 

et audire quae auditis, et
non audierunt.

18 Uos autem audite para-
bolas seminantis.

19 Omnis qui audit uerbum
regni et non intellegit, uenit
malus et rapit quod semi-
natum est in corde eius:
hic est 

20 Super autem petrosam
seminatum hic est qui
audit uerbum, et 

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.

21 k (St. Matt. xiii.)
huius, et auricula peius
obtura, et oculis eorum
grauia, ne forte conuer-
tantur 

14 Uestri autem felices oculi
quotiam uident, et aures
uestrae quotiam audient.

17 Amen enim (= d) dico uobis
quotiam multi profetae et
iusti concupierunt uidere
quae uidetis, et non audie-
runt (= a), et audire quae
audistis, et non uiderunt.

18 Uos ergo audite simili-
tudinem eius qui seminal.

19 Omnium qui audunt
uerbum regni et non intel-
legunt, uenit negquam et rapit
quod seminalum est in corde

20 Quod autem in petrosis
seminantur, hoc est qui
audit uerbum et continuo cum
gaudio accipit illur (= b),

k (St. Matt. xiii.)

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

14 Uestri autem felices oculi
quotiam uident, et aures
uestrae quotiam audient.

17 Amen enim (= d) dico uobis
quotiam multi profetae et
iusti concupierunt uidere
quae uidetis, et non audie-
runt (= a), et audire quae
audistis, et non uiderunt.

18 Uos ergo audite simili-
tudinem eius qui seminal.

19 Omnium qui audunt
uerbum regni et non intel-
legunt, uenit negquam et rapit
quod seminalum est in corde

20 Quod autem in petrosis
seminantur, hoc est qui
audit uerbum et continuo cum
gaudio accipit illur (= b),
INTRODUCTION.

e (St. Matt. xiii.)
21 et non habens radicem in se, sed est temporalis: facta autem angustia aut persecutionem propter uerbum continuo scandalizatur.

Qui autem in spinis seminatur, hic est qui audit uerbum, et sollicitudo saeculi et diuitiarum voluptas (cf. a) suffocat uerbum, et fit sine fructum.

In terram autem bona quae semen est, hic est qui audit uerbum et intellegit, tunc Α facit

[æ Cod. Vindob.] agro suo bonum semen.
28 Et dormientibus homini, uenit inimicus et Α in medio triticri ( = d) et abiit.

[semin]asti [in agro t]uo? unde ergo habet zizania?
28 Quibus ait Inimicus homo hoc fecit. Dicunt ei serui Uis imus et colligimus illa?

k (St. Matt. xiii.)
21 non habet autem ( = d) radicem in se set temporalis est: facta autem pressura aut persecutione propter uerbum continuo scandalizatur.

Quod autem in spinis seminatur, hoc est qui uerbum audit, et sollicitudo saeculi et oblectamentum diuitiarum suffocant ( = b) uerbum, et in fructuosum sit.

Quod autem in bona terrae seminatur, hoc est qui audit uerbum et intellegit, et tunc fructum adserit, et facit hoc quidem c. hoc autem ΣX, hoc autem ΞX.

Aliam similiitudinem locutus est illis dicens simulatum est regnum caelorum homini seminanti ( = d) bonum semen in agro suo. 
28 Et cum dormient homines, uenit inimicus et Α seminauit zizania inter frumentum et abit.

Cum autem creuit serba et fructum fecit, tunc adparuerunt zizania.

Accesserunt autem serui patris familias et dixerunt Α dōmin6, nos boni semen seminasti in agro Α ? unde ergo habet zozania?

Ait illis Homo inimicus hoc fecit. Dicunt ad eum serui eius Uis eamus et colligamus ea?
k (St. Matt. xiii.)

50 Dicit (= d) illis (= b), Non, ne forte dum colligitis zizania eradicetis simul et frumentum cum eis (= d).

50 Sinite ambos crescere usque ad messem, et in tempore messis dicam mesobrib. Colligite primo zizania et Alligate (= b) fasciculos ad exurrendum ea, frumentum autem colligite (= d) in horreo meum.

51 Aliam Similitudinem locutus est illis dicens Similest regnum caelorum grano sinapis quod cum accepit homo seminauit in agro suo:

53 quo minus quidem est omnibus seminibus; cum autem adoluerit maius est omnibus holeribus et sit arbor, TANTA (= a) ut volatilia caeli ueniunt et habitent in ramulos eis.

53 Alia similitudo, Simili est regnum caelorum fermento, quod cum accepit mulier abscondit in farina mensurar, quosque fermentetur totum.

54 Haec igitur omnia locutus est ibs in parabolis populo et sine parabolae non loquebatur eis;

54 Isla ônia locutus est de in similitudinibus at turbas, et sine similitudine non loquebatur illis;
INTRODUCTION.

k (St. Matt. xiii.)

Ut repetetur quod dictum est etis per prophetam dicentem Aperiam in parabolam os meum, erucabo abspra os meum, erucabo abspra

Tunc relinquens populum uenit in domum, et accesserunt ad eum discipuli dicentes Dic nobis parabolam agri et zizaniorum.

Quibus ait Qui bonum seminatuit semen filius est hominis,

ager autem est hic mundus, bonum autem semen hi sunt filii regni; zizania autem sunt filii MALIGNI filii mali,

inimicus autem diabolus est qui seminuit ea; et messes est consummatio saeculi, messores autem sunt angeli.

Quomiam colligunt zizania et igni exuruntur, ita erit in consummatione saeculi.

Mittit filius hominis angelos suos et colligunt de regno eius omnia scandala et eos qui faciunt iniustitatem:

et mittunt eos in fornace ignis; illis erit fletus oculorum et stridor dentium.

Tunc iusti fulgebunt sicut sol in regno patris mei. Qui habet aures audiat.
e (St. Matt. xiii.)

"Simile est regnum caelorum thensauro abscondito (= b) in agro; quod qui inuenit abscondit, et A gaudio eius uadet, uendit omnia quae habuit, et emit agrum illum.

"Iterum simile est regnum caelorum homini negotianti, quaerenti bonas margaritas:

"ubi autem inuenit praetiosam margaritam, abit, et uendit omnia quae habuit et emit illam.

Cyprian Testim. iii. 1.

"Simile est regnum caelorum homini negotianti, quaerenti bonas margaritas:

"ubi autem inuenit praetiosam margaritam abit, et uendidit omnia quae habuit et emit illum.

k (St. Matt. xiii.)

"Simile est regnum caelorum thensauro absconsun sacro; quod qui inuenit abscondit, et A gaudite no eius uadit et uendit omnia quae habet, A emit agrum illum.

"Iterum simile est regnum caelorum homini negotianti, quaerenti bonas margaritas:

"ubi autem inuenit praetiosam margaritam, abit, et uendidit omnia quae habuit, et emit illam.

"Iterum simile est regnum caelorū retiaculum missu in mare, quod ex omni genere colligat:

"cum inpletum est autem posuerunt illud ad litus, et sedentes collegerunt quae optima sunt in uasa, quae autem mala praeceperunt.

"Ita erit in consummationem saeculi; exspectet angeli et segregabunt malos de medio iustorum, et mittet eos in fornacem ignis; illis erit ploratio et stridor dentium.

"Intellextis haec A?

"Aiunt, A Ita Domine.

"Dicit illis; Propertea omnis scriba eruditus A regno caelorum similis est homini patrifamilias (= d) qui proferit de thensauro
INTRODUCTION.

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 clinch 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*. 
INTRODUCTION.

1. (e) egressus est: compounds of 'gradior' are exceedingly rare in k: I have only noticed 'progressus' Matt. iv. 21, and 'transgressus' Matt. xii. 9; neither is 'egressus' at all common in e as a rendering of ἔξελθω, 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 συνήχθησαν 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 'turbā,' 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. xvi. 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 'convenereunt,' 'congregati,' and the parallel in Mark iv. 1 appears to be decisive. The use of 'colligo' and 'conrego' 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.
RELATION OF k TO e IN ST. MATTHEW.

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 εἰς τὸν πετρᾶν 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 habent terram multam,’ which is nearer to k.

6. (13) estuantes exaruerunt: the African

6. aestuaverunt et . . . aruerunt.
INTRODUCTION.

ε (St. Matt. xiii.)
text as a rule avoids the present participle, but at the same
time the reading of ε 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 κ.

aiunt: frequent in European MSS.,
rare in African (e.g. in ch. viii.
eight times in δ, not at all in k),
but not found in any other MS.
of this passage: comp. however
v. 28 and ε in v. 51.

similitudinibus: κ is the 'only MS.
which has retained 'similitudini-
bus' throughout this chapter,
yet it is vouched for by ε in
No passage containing παραβολή
is quoted by Cyprian.

11. (17) respondens dixit: the same
remarks hold good as on
'audientes' above.

(18) scire mysteria: so nearly δ
(mysterium); most European
MSS. have 'nosse myste-
rium.'

cognoscere sacramentum: confirmed
by ε in Luke viii. 10: Tertullian
has 'cognoscere arcana.'

13. (19) ideo: so most European MSS.
(not ơ or ơơ).

13. propterea: 'ideo' is European,'propterea' African: see Matt.
vi. 25, xii. 27, 31, xiv. 2.

(20) ne quando: the rendering of
many European MSS. in
this passage.

ne forte: peculiar here, but the ren-
dering of μῆντορε in k in every
place where it occurs (Matt. v.
25, vi. 6, xiii. 15, 29, xv. 32).
RELATION OF k TO e IN ST. MATTHEW.

14. (21) replebitur: only in e, with some support (repleatur) in δ.

15. (22) profitia: found in all MSS. except δ (which has 'sermo') and k.

16. (23) beatae: similarly all MSS. except k.

17. (24) cupierunt: almost universal.

18. (25) seminantis: so all MSS. except k.

19. (26) malus: so most European MSS. (malignus d k).

20. (28) suscipit: peculiar to e.

21. (29) angustia (δισπασως): so d in Matt. xxiv. 9; the common European rendering is 'tribulatio.'

22. (30) voluntas (for voluptas) divitiarum: similarly a (voluntates), and e in Luke viii. 14.
INTRODUCTION.

ε (St. Matt. xiii.)

(31) fit sine fructum: similarly δ and ε (sine fructu efficitur).

k (St. Matt. xiii.)

infructuosum sit (for fit): comp. a d (infructuosus fit), and the parallel in St. Mark iv. 19 'infructuosi sunt.'

25. (32) dormientibus hominibus: found besides only in k.

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 ε renders σίτιον 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 ε.

ad exurrendum: comp. v. 40, where both ε and k have 'igni exurrentur,' all others 'comburuntur.'

32. inhabitent: so ε in Mark iv. 32:

k also has 'inhabitō' in Matt. xii. 45, but 'habito' in ii. 23, iv. 13.

ramulos: peculiar to k.

33. quod cum accepit: so ε in the parallel passage, Luke xiii. 21, in accordance with the general habit of k.

quaedusque (for quo-): a favourite form in k: comp. Matt. ii. 13, v. 18, x. 11, Mark xii. 36.

33. (40) quod accipiens: so also d.

33. (41) usquequo: a step towards the 'quaedusque' of k: comp. 'quousque' in Luke xiii. 21: other MSS. have 'donec.'
RELATION OF k TO e IN ST. MATTHEW.

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 (ἐκκυψμένα): 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 ff h, which have 'zizaniorum et agri.'

37. (48) Quibus ait.

38. (49) hic mundus: so a b c.

(50) maligni: so df h q.

39. (51) quoniam: probably corrupted from 'quomodo enim,' or some such phrase.

40. (52) fletus oculorum: a rendering which attained a certain limited circulation; g1 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. inpleretur: 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.


mali: k is alone in this reading; the original was, however, in all probability 'nequam,' which is found in ff, Vulg.; a c g, have 'nequitiae:' see on No. 26 above.

40. quomodo ergon: '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.

ploratio: the genuine African rendering of κλαυθμός: see Matt. ii. 18, viii. 12 (k, Cypr.), xiii. 50, where k is joined by e.
INTRODUCTION.

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.

\[
\begin{array}{c|c}
\text{high probability.} & e & k \\
9. & 1, 3, 6, 7, 8, 14, 16, 17, & 18, 19, 20, 21, 22, 23, \\
& 24, 25, 26, 29, 30, 51, & 52. \\
\text{probability.} & 2, 5, 12, 13, 31, 33, 37, & 38, 40, 43, 44, 47, 48, \\
& 49. \\
\text{low probability.} & 10. & 11, 15, 27, 28, 32, 34, 35, \\
& 39, 41, 42. \\
\text{Uncertain} & 4, 36, 45, 46, 50. \\
\end{array}
\]

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 ε to κ in this part of St. Matthew’s Gospel will have been sufficiently ascertained.

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

Before quitting this part of the text of κ 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 consubstantialem’ for δραυν ἐπιστάνοιν (ed. Migne, p. 1085). In St. John i. 1 he almost exhausts the prepositions in his attempts to translate δ λόγος ἦ πρὸς τὸν Θεόν: ‘circa Deum,’ ‘apud Deum,’ ‘ad Deum,’ ‘juxta Deum,’ are all used in turn. A tract, entitled De Physicis, 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 κ, 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 κ. 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 ‘ejicio’ 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.

\[\begin{array}{ll}
\text{k} & \text{Optatus.} \\
\text{Matt. iii. 17} & \text{De Schism. Donatist. v. 7 (Migne, p. 1040). Hic est Filius meus de quo bene sensi, hunc audiite.} \\
\text{[k is not extant in this verse, but in Matt. xii. 18 has ‘Filius meus... in quo bene sensist anima mea’;] the quotation is, however, rather from Matt. xvii. 6, where e has also ‘bene sensi.’} \\
\end{array}\]
RELATION OF k TO SOME OTHER TEXTS.

k

Matt. v. 9.

Baeati patifici, quoniam ipsi filii dei vocabuntur.

Optatus.

De Schism. Donatist. iii. 6, iv. 2 (Migne, pp. 1015, 1030, twice identically).

FELICES (= Cypr. codd. L B), pacifici, quia ipsi filii Dei vocabuntur.

De Schism. Donatist. vi. 11. (Migne, p. 1065).

Depone munus tuum ante altare et redi, prius concordia cum fratre tuo, ut possit pro te sacerdos offerre.

De Schism. Don. vii. 2 (Migne, p. 1085).

Demitte (= a Cypr. 1/4) nobis debita nostra sicut et nos remittimus (= b Cypr. 2/4) debitoribus nostris [e in St. Luke has 'demitte nobis debita et peccata' ...].

De Schism. Don. vii. 2 (Migne, p. 1085).

Nolite judicare ne judicemini (= b).

De Schism. Don. iii. 19. (Migne, p. 972).

Ne dederitis sanctum canibus, neque miseritis margaritas vestras ante porcos ne forte inculcent (= Cypr. 2/4) eas pedibus suis et conversi elidant (= Cypr. vos.

De Schism. Don. v. 8 (Migne, p. 1061).

Et euratus est puer in illa hora.


A diebus autem Johannis baptizatoris usque modo regnul caelorum vim patitur et qui vim faciunt diripiant illud.


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
INTRODUCTION.

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. xlii 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,' 'adimplenum,' 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 'vaeludinem et imbecillitatem' in iv. 23, ix. 35, to 'languor' and 'infirmitas' in viii. 17, and 'infirmitas' in x. 1.

To set against this is the fact that not a few of the readings common to k 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 m
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 'infirmitas,' 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).
THE TEXT OF k IN ST. MARK.

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. St. Mark viii. 38.
Epist. lxiii. 15. Qui autem me confessus ( = d) fuerit et meos . . . et filios hominis confundetur ( = d Vulg.) illum.

De Lapsis 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 Rösch, 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.
INTRODUCTION.

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.

Mark xi. 24, 25.

34 Omnia quaecumque adoratis et petitis credite quia accipietis et erunt (= a) vobis.

35 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 'stabitis,' 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.
THE TEXT OF k IN ST. MARK.

Ad Fortun. c. 2. De Eccl. Un. c. 15
(from Dominus Deus).
Audi Israel, Dominus Deus tuus
Dominus ( = d) unus est, et diliges
Dominum Deum tuum de toto
corde tuo et de tota anima tua et
dom tota virtute ( = b d) tua. Hoc
primum ( = b) et secundum simile
huic: diliges proximum tuum tam-
quam te. In his duobus praeceptis
tota lex pendet et prophetiae.
proximum tuum: pr. tibi W
(Fort.), — tuum G (Eccl.
Un.).

Mark xii. 29–31.

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

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
ηµῶν 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 ψυχής
. διανοιάς . λοχίας: of these Cyprian and d leave out διανοιάς, k leaves
out both ψυχής and διανοιάς, while a b keep the fourfold number, but
drop διανοιάς and appear to substitute for it at the end of the series νουνά-
μεως, from Deut. It might have been thought that 'virtute' was a
rendering of νυνάμεως, and 'viribus' of λοχίας, but that d has λοχίας in the
Greek column and 'virtute' in the Latin: 'vires' and 'virtus' would
seem to be interchangeable as renderings of λοχίας, 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 ε which has ‘tibi’ in Luke x. 27, but ‘tuum’ in Matt. xxii. 39. All we can say is therefore that Κ has probably the older text. It may be asked, what is the source of the feminine adjectives in Κ 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 ‘praeeptum’ and ‘manda-
tum,’ can hardly be passed over so lightly. I suspect that they date back from the time when the ancestor of Κ 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, ευταλη 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 quota-
tion 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.

Mark xii. 37-40.

Mark xii. 37-40.

... il]num libenter, εε et in doctrina docebat Cavete ab scribis qui volunt in stolis ambulare et salutationes (= b d) in foro εε et sessionem primam in synagogis et in recumbendo in cenis primum locum εε qui comedunt (= a) domus viduarum Λ et occasione (= a) longa adorantes hi accipient aboundantius...

looum εε qui comedunt domo viduarum Λ ista faciunt in excusatione longa hi accipient abinundantius judicium.

The words printed in thick type are sufficient to demonstrate the common origin of ε Κ, and their separation from the other texts. For
THE TEXT OF k IN ST. MARK.

'sessionem primam' a has 'primos consessus,' b 'in primis cathedris sedere,' d 'primas cathedras'; for 'locum' a d have 'cubitos,' b 'dis-
cubitos'; 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 τῷ διδαχή. But there is hardly the same reason for the use of the gerund here as in the case of ἐν τῷ σπείρεω, Matt. xiii. 4. There is therefore room to doubt whether 'in docendo' may not possibly rather stand for the alternative Greek διδάσκων ἰμα 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 μακρὰ was apparently read as μακρῆς, 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 prolixae orantes et haec in oratione faciunt,' an expansion found in c (Cod. Colbertinus).

e | Cypr. | k
---|---|---
Mark xiii. 2, 3. | Testim. i. 15 (= Mark xiii. 2, or Matt. xxiv. 2.) | Mark xiii. 2, 3.
illis Videtis ista magna et aedificia vestra? Amen, amen dico vobis quia non reliquetur in templo lapis super lapidem qui non dissolvatur, et post triduum alius excitaabitur sine manibus. *Et cum sederet in montem olivarum contra templum interroga[bant...}

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
INTRODUCTION.

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 'olivarum' (see the next section).

Multi venient in nomine meo dicentes: ego sum Christus (= b), pseudoprofetae dicentes: ego sum (= a d) et multos fallent.

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: 'pseudoprofetae' is a gloss peculiar to k: 'in errore promittent' is also peculiar, as 'fallent' is in Cyprian; the European rendering is 'sedent' which has found its way into one MS. (M) of De Eccl. Un., and also into e in Matt. xxiv. 5.

Vos autem cavete, ecce praedixi vobis omnia. Vos autem videte (= praedixi vobis omnia.
* * * * post pressuram e post tribulationem sol
dierum illorum sol tene-gavit \ fulgorem tenebricavit et luna non dabit suum, 28 et stellae de caelo
lumen suum et stellae cadent et virtutes qua[ë] stellae \ cadent \ et \ virtutes \ in \ caelis \ sun[†] \ move-
caelorum commovebuntur buntur. * Et tunc vide-
* * * * et videbunt filium bunt filium hominis venni-
videbunt filium hominis hominis venientem in nu-
entem \ cum \ virtute \ venientem in nube \ cum
bibus caeli \ cum \ virtute multa \ (= d) \ et \ clari-
mata. \ virtute magna \ (= a) \ et
magna \ et clariitate. Et 27 Et tunc mittet angelos claritatem. 27 Et tunc mittet
mittet angelos suos . . . et eto[ol]igente[ctos]quat-
colligent electos suos a t[uor] venti[s] a summo
quattuor ventis a summis terrae . . . a summis terrae usque ad suum cae-
lorum usque ad sum-
nitates eorum.
THE TEXT OF k IN ST. MARK.

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 πεσοῦται, in St. Mark ἔσονται πλησίους: on the other hand 'commovebuntur' in k receives real confirmation. What is the source of 'fortidudines' 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 ἔως ἄρων abrav; St. Mark has ἔως ἄρων ὑφανοῦ.

Mark xiii. 33–36.

temp]us veniet. 33 Et quomodo homo peregrinans reliquens domum suam dans servis suis potestatem unicumque opus suum, et ostiario praecipit ut vigilet. 34 Sic vigilate, nescitis enim quando dominus veniat (= d) vespere an nocte media [an] gallorum [can]tus an ma[ne ne ve]-niens su[bito in]veniat [vos dor-mientes.

Mark xiii. 33–36.

Nescitis enim quando tempus veniet. 34 Quomodo homo peregrinans reliquit (= a) domum et dedi[tt discipulis] suis potestatem unius cujusque opus suum, et ostiario praecipit ut vigilet. Sic vigilate, quia nescitis quando dominus domui venit (= a) verum vespere 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 'quamadmodum' (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 'reliquens . . . dans' which appear to be corrected from the Greek. For 'Sic vigilate,' a d f have 'Vigilate ergo': for 'vespera'
they have 'sero': the reading 'verum vesp era' 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 'verum' as a corruption of 'utrum.' The order 'nocte media' is another peculiarity of $e k$, and so too is 'veniens,' where $a df$ 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.
INTRODUCTION.

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 ' \( = \text{rel.} \)' 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, &C.

Nouns substantive.

Nouns ending in \(-at\)io :

baptizatio, Mark x. 38.
blasphemia, " xiv. 64.
excusatio, " xii. 40.
execratio, " xiii. 14.
generatio (fructus), Mark xiv. 25 = d f.

Nouns formed from participles:

docentia, Mark xi. 18.

Anomalous forms:


" " manna for manus, Mark ix. 43.

" " manos for manus, " 31.

Voc. in e, spirite, Mark ix. 25 = d.

PECULIARITIES OF STYLE AND DICTION.

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:

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 bilis, xiii. 32 bilis
  (= rel. 20).

Superlatives:
Matt. vi. 26, xii. 18, xiii. 48 = a b.
Mark x. 17, 18 bilis.

Verbs.
Anomalous futures in -bo:
Matt. ii. 6.  Mark x. 34.
  , v. 18, 26, 43.  , xiii. 30, 31 (20).
  , x. 42 = a b d.

Compound for simple verbs:
  , iii. 1.
  , v. 17 = d.
  , vi. 5 bilis, 6 bilis.
  , , 7, 9.
  , vii. 23.
  , 28 = b f f f.
  , viii. 3 bilis, 10.
  , 12, 27.
  , ix. 10, 33.
  , x. 8.

[Exceptions are given as a separate head.]

Mark x. 10.
  , xii. 37, cf. a.

Mark xiii. 49.
Mark xiii. 31 (10).
# INTRODUCTION.

<table>
<thead>
<tr>
<th>Textual References</th>
<th>Exceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; &quot; 11, 16.</td>
<td>&quot; &quot; 35, 38, 39.</td>
</tr>
<tr>
<td>&quot; &quot; xii. 23, 41 = a d.</td>
<td>&quot; &quot; 44 bis, 46.</td>
</tr>
<tr>
<td>&quot; &quot; 44, 45, 46.</td>
<td>&quot; &quot; 49 = a.</td>
</tr>
<tr>
<td>&quot; &quot; xiii. 5, 17.</td>
<td>&quot; &quot; 51 bis, cf. a.</td>
</tr>
<tr>
<td>&quot; &quot; xiv. 3, 12.</td>
<td>&quot; &quot; 53 = d f.</td>
</tr>
<tr>
<td>&quot; &quot; xv. 22, 31.</td>
<td>&quot; &quot; 60, cf. d.</td>
</tr>
</tbody>
</table>

To this list should perhaps be added Matt. ii. 13 ' discern. ei sure. cod. prob.

for 'exsurge: there is no trace of αὐρά in the Greek, and in vv. 14, 20 k has 'exsurgo' against 'surgo' of the European texts.

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. | " " 27 = e. |
| " x. 5. | " xiv. 12 = d f. |
| " " xii. 17 = ff. | " " 15 = a d. |
| " " 18. | " " 16, 20, 28 = a. |

Compounds with *facto* instead of *ficio*:

Mark xiv. 54, calfactans.

Relative and verb for substantive or participle:

| " v. 42, 44, 48. | " xi. 15 ter. |
| " vii. 23. | " xiii. 17 bis. |
| " viii. 10. | " xiv. 44 = a. |
| " xi. 12 = d, 16. | " xv. 35. |
| " xiii. 18. | Matt. xiii. 3. |

Mark xiv. 47.
PECULIARITIES OF STYLE AND DICTION.

Participle for relative and finite verb:

Matt. i. ii. 10. Mark xvi. 29.
" iv. 16.
" v. 6.
" ix. 20.
" xiii. 3 = d, 24 = d.

Exceptions.

Coordinate verbs for participle and verb:

Matt. ii. 7 = a b, 8 = a b f, 11, 14.
" iv. 3 = a b d, 22.
" v. 2 = a b, 24.
" viii. 3, 7 = b f, 8, 19, 26, 33.
" ix. 7 = b f, 9, 13.
" x. 11, 18 = d, 22, 24, cf. a d.
" xi. 2 = a b f f, 18 = a b f f, 19, 20 = a b f f, 25 = a b f f, 28 = a b d, 31.
" xii. (1 = d f), 14, 39, 48.
" xiii. 10, 11, 27 = a b, 28 = a b f f, 37, 54 = f f.
" xiv. 10 = a b f f, 12 = a b, 20 = a b f f, 14.
" xv. 24, 26, 28, 29, 36 = ab d, 20 = ab b.

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, abl. abs.
" " 65, pres. part.
" xv. 2 bis.

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

Matt. i. 24.
" ii. 3, 8, 10, 11, 16, 22, 23.
" iii. 7.

Matt. ix. 15 = a.
" x. 41 = a.
" xii. 34 = a d, 41.
INTRODUCTION.

Matt. iv. 2 = a b f ff. \( \text{Mark xv. 35 = n, 39.} \)

" v. 1 bis. \( \text{" xvi. 5, 8.} \)

" viii. 10, 18, 28 = a b f ff. \( 32. \)

" ix. 1, 2, 4 = b ff, 8, 9, 10 = a b f ff. \( 36. \)

" ix. 11, 12, 22, 23 = a b f ff. \( 36. \)

" x. 12, 14.

" xi. 2 = a b f ff. \( \)

" xii. 2, 15, 24, 25.

" xiv. 3, 5, 13 bis \( 20 = a b f ff. \)

" xv. 21 = e, 23 = e, 29 = a b f ff, 31 = e.

Cum with pluperfect subjunctive for relative and verb:

Mark xii. 28 = a.

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

\[ \text{Exceptions are given under separate head.} \]

Matt. i. 20. \( \text{Mark xi. 27 = b f.} \)

" ii. 19. \( \text{\" xiii. 1, 3.} \)

" viii. 16, 23, 34. \( \text{\" xiv. 18, 26 = a, 43.} \)

" ix. 10, 18, 27, 32. \( \text{\" xv. 33 = n.} \)

" 33.

" xii. 46.

" xiv. 6 = ff, 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, xi. 20. \( \text{Mark ix. 6.} \)

Matt. ii. 9 bis.
PECULIARITIES OF STYLE AND DICTION.

Imperfect subjunctive for pluperfect:
Matt. xi. 23. Mark xi. 12, xiv. 21.

Perfect subjunctive (see also 'Ne with perf. subj.):
Matt. i. 20 = Cypr. Test. Mark viii. 26 = b d f, 34.
ii. 7 (Codd.L.M.B). ix. 25 = (a) 43 =
" v. 11 ler = d f ff, 23, a f.
36 = a b f ff,
" v. 42 bis, 46 = d.
" vi. 6, 13, 16, 21 = xi. 23 bis (10 = f, 29 = a b d, 25.
23 = b f ff,
" vii. 6 bis (20 = a b f),
9 = f ff, 10, 12.
" viii. 2.
" x. 22 = a b f ff, 23, 32 = f ff, 39 = (a).
" " 40, 41.
" xi. 6 = a b f ff,
" xii. 3 = b f ff, 36 = a b f ff,

Ne or non with perfect subjunctive, for nolite with
indefinitive:
Matt. i. 20.
" iii. 9.
" vi. 13, cf. rel. (25, cf. rel.).
" vii. 6.
" viii. 4 (cf. rel.).
" x. 9 = d, 28 = d, 34.

Infinitive for ne or ut with subjunctive:
" v. 13.
" vi. 1 = d.

Facio with infinitive:
Matt. v. 45 = d f ff, Mark ix. 18.
" xv. 21.

Incipio with infinitive, for the future:
Mark xiii. 4 = a.
The present participle:

Matt. ii. 8 = d f ff 1.
  iii. 10 = b d.
  iv. 14 = d f, 16.
  v. 5, 6 = d, 42 = a b f.
  vi. 6 = (d) f.
  vii. 19 faciens
    (facine Cod.).
  viii. 1 = a b f, 6 (27,
in this verse obau-
dientes is prob. for
obaudient et).
  ix. 10 = d f ff, 18 =
d f, 20 = d.
  x. 29 = a b f ff 1.
  xiii. 3 = d, 24 = d.

Mark viii. 26 = a b f.
  ix. 9 = b (f), 25
    = a f, 28 = b f.
  x. 17 bis = b d f,
    24 = a d f, 33.
  x. 35 = b f, 38 = a
    b d, 49 = f.
  xi. 14, cf. d f, 20
    = a, 33 = a b f.
  xii. 15 = a, 26 =
    a d, 28 = b d.
  xiii. 11 = a d, 14
    = d ff, 34 = e.
  xiii. 36 = e.
  xiv. 4 bis = f (20
    = a), 20.
  xiv. 31 dicens (di-
cere Cod.).
  xiv. 35, 62 = f
    bis (20 = a).
  xiv. 65, 68 = a d f.
  xv. 2 bis (20 = d),
    4 = d, 16, 17, 21
    = d, 24 = d.
  xv. 29 bis = d, 30,
    31, 36, 40 = d.
  xvi. 3, 5 = d.

Exceptions.

[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.]
PECULIARITIES OF STYLE AND DICTION.

The past participle:

```
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.
```

Exceptions.

Future participle for futurum ut:

```
   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.             xv. 32.
   xiii. 6, 21, 36.
   xv. 32.
```

Gerund or gerundive:

```
Matt. v. 28 = rel.       Mark ix. 22.
   x. 1 bis.        x. 34.
   xiii. 4, 30.      xii. 38.
       xiii. 22 = rel.
       xiv. 8.
       xv. 15, 20.
```

Graecisms (of construction)—

```
Mark x. 42, dominor with genitive: = a b d.
   x. 42, potentor with genitive.
```

Oration recta for obliqua:

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

Verb thrown to the end of a clause or sentence:

```
   vi. 18.            ix. 28, 47.
   vii. 4, 10, 14.    xii. 35 = d, 37.
   viii. 8.           xiv. 14, 18.
   xv. 23.           xv. 14, 21, 24.
   o 2
```
## II. VOCABULARY.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ab (compounds of)—</td>
<td>St. Matthew.</td>
<td>St. Mark.</td>
<td>Exceptions.</td>
</tr>
<tr>
<td>abduco</td>
<td>. . . . . . . . .</td>
<td>x. 37, 40 (ad dextra cod.)</td>
<td>Mark xvi. 5 (in dextra k = b v t. B ets: ad dexteram d')</td>
</tr>
<tr>
<td>abeo</td>
<td>. . . . . . . . .</td>
<td>x. 37, 40 (ad dextra cod.)</td>
<td>Mark xvi. 5 (in dextra k = b v t. B ets: ad dexteram d')</td>
</tr>
<tr>
<td>abicio</td>
<td>. . . . . . . . .</td>
<td>x. 37, 40 (ad dextra cod.)</td>
<td>Mark xvi. 5 (in dextra k = b v t. B ets: ad dexteram d')</td>
</tr>
<tr>
<td>abnegro (ἀνοστήμα, fraudem facio)</td>
<td>vi. 4 = f, x. 26 = d.</td>
<td>x. 50, xii. 8.</td>
<td>x. 19 = a.</td>
</tr>
<tr>
<td>absconditus (occultus, &amp;c.)</td>
<td>. . . . . . . . .</td>
<td>x. 50, xii. 8.</td>
<td>x. 19 = a.</td>
</tr>
<tr>
<td>abundantius</td>
<td>. . . . . . . . .</td>
<td>x. 50, xii. 8.</td>
<td>x. 19 = a.</td>
</tr>
<tr>
<td>accedo</td>
<td>. . . . . . . . .</td>
<td>x. 50, xii. 8.</td>
<td>x. 19 = a.</td>
</tr>
<tr>
<td>accipio (Ἀμβών)</td>
<td>xii. 14 = d, xiii. 10 = rel. 33 = rel. xiv. 12 (acceperunt clerical error for accesserunt), x. 26 = rel. 36 = rel.</td>
<td>xii. 8 (apprehensum).</td>
<td>xii. 8 (apprehensum).</td>
</tr>
<tr>
<td>ad (secus, juxta)</td>
<td>xiii. 1, 2, 19, 48 = a b d f, xv. 29.</td>
<td>xii. 8 (apprehensum).</td>
<td>xii. 8 (apprehensum).</td>
</tr>
<tr>
<td>ad (compounds of)—</td>
<td>St. Matthew.</td>
<td>St. Mark.</td>
<td>Exceptions.</td>
</tr>
<tr>
<td>adolamo</td>
<td>xi. 16 (at- cod.)</td>
<td>xvi. 13 (at- cod.), 14.</td>
<td>Mark ix. 24.</td>
</tr>
<tr>
<td>adduco</td>
<td>. . . . . . . . .</td>
<td>xvi. 14 (polo, cum), xiv. 34 (stitial, ad quid k, ut quid d, quare n: a b d f).</td>
<td></td>
</tr>
<tr>
<td>adfero</td>
<td>. . . . . . . . .</td>
<td>xvi. 14 (polo, cum), xiv. 34 (stitial, ad quid k, ut quid d, quare n: a b d f).</td>
<td></td>
</tr>
<tr>
<td>adjuvo</td>
<td>. . . . . . . . .</td>
<td>xvi. 14 (polo, cum), xiv. 34 (stitial, ad quid k, ut quid d, quare n: a b d f).</td>
<td></td>
</tr>
<tr>
<td>admiror (miror)</td>
<td>vii. 28 = b d f f i, viii. 10, 27, ix. 33, xii. 23, xv. 31.</td>
<td>xvi. 14 (polo, cum), xiv. 34 (stitial, ad quid k, ut quid d, quare n: a b d f).</td>
<td></td>
</tr>
<tr>
<td>admirabilis</td>
<td>. . . . . . . . .</td>
<td>xvi. 14 (polo, cum), xiv. 34 (stitial, ad quid k, ut quid d, quare n: a b d f).</td>
<td></td>
</tr>
<tr>
<td>admoveo</td>
<td>. . . . . . . . .</td>
<td>xvi. 14 (polo, cum), xiv. 34 (stitial, ad quid k, ut quid d, quare n: a b d f).</td>
<td></td>
</tr>
</tbody>
</table>

---

Exception: Mark xvi. 5 (in dextra k = b v t. B ets: ad dexteram d')
<table>
<thead>
<tr>
<th>PECULIARITIES OF STYLE AND DICTION.</th>
<th>St. Matthew</th>
<th>St. Mark</th>
<th>Exceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>adolesco</td>
<td>xiii. 32</td>
<td></td>
<td></td>
</tr>
<tr>
<td>adoros (προσωπεύειν)</td>
<td>ii. 8 = rel.</td>
<td>xi. 8 = rel.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>iv. 9 = rel.</td>
<td>viii. 2 = rel.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>ix. 18 = rel.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>xiv. 25 = rel.</td>
<td></td>
</tr>
<tr>
<td>&quot; (προσεβχοσθεν, oro)</td>
<td>vi. 5 bis, 6 bis 7, 9.</td>
<td></td>
<td>xi. 24, 25.</td>
</tr>
<tr>
<td>adoratio (oratio)</td>
<td></td>
<td></td>
<td>xiii. 18 (adunate cod.),</td>
</tr>
<tr>
<td>adpomo (app-.)</td>
<td></td>
<td></td>
<td>xiv. 32 (aorum cod.),</td>
</tr>
<tr>
<td>adprehendo</td>
<td></td>
<td></td>
<td>35, 38, 39, 41.</td>
</tr>
<tr>
<td>adpropinquo</td>
<td></td>
<td></td>
<td>xi. 17.</td>
</tr>
<tr>
<td>adelsto</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>adsumo</td>
<td>i. 24 (accepio, cf. Cypr. Test. ii. 7), ii. 13, 20, 21, iv. 5, 8 = a b f f f, xii. 45 = a b f f f.</td>
<td></td>
<td>xiv. 60 (at- cod.), ix. 7.</td>
</tr>
<tr>
<td>adsurgo</td>
<td></td>
<td></td>
<td>xiii. 1 = a, xii. 41 = b d.</td>
</tr>
<tr>
<td>adumbro</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>adveno</td>
<td>iii. 1, ix. 10.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>advoco</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>adulterium admitto</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>adfido</td>
<td>x. 9 (es cod.) = d.</td>
<td></td>
<td>xiii. 1 = a,</td>
</tr>
<tr>
<td>ase</td>
<td>vi. 27.</td>
<td></td>
<td>xii. 41 = b d.</td>
</tr>
<tr>
<td>aetas (flavia, statura)</td>
<td>vii. 20, xi. 27.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>agnosco (cognosco)</td>
<td></td>
<td></td>
<td>see cognosco.</td>
</tr>
<tr>
<td>ago (peculiar use)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>aloth</td>
<td>xili. 10, 28 = a b f.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>alobus (candidus)</td>
<td>xiv. 17.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>alligo</td>
<td>xili. 30 = b f f f.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>altus</td>
<td></td>
<td></td>
<td>x. 2 (atcum cod.) = a.</td>
</tr>
<tr>
<td>ambo (utrique)</td>
<td>xili. 30.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>amiotio (vestio, &amp;c.)</td>
<td>vi. 29.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>amo (diligo)</td>
<td>x. 37 bis = f f f.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>amphora (vas, &amp;c.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ampute</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>anaistasis (see Graecisms)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>angelus (muntius)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ante</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>apud</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>arbitrur (puto)</td>
<td>vi. 7.</td>
<td></td>
<td>Mark vi. 24.</td>
</tr>
<tr>
<td>arefastusus (arcu, aridum facio)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>aromata (unguenta, see Graecisms)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>xi. 29, cf. 21.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>xvi. 1 = d.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### INTRODUCTION.

<table>
<thead>
<tr>
<th><strong>St. Matthew</strong></th>
<th><strong>St. Mark</strong></th>
<th><strong>Exceptions</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>auricula</td>
<td>=a b /f/, xiii. 12</td>
<td>=a b /f/, xiv. 12.</td>
</tr>
<tr>
<td>aut (an)</td>
<td>xvi. 25</td>
<td>xi. 30, xii. 14 = rel. ix. 24. 14.</td>
</tr>
<tr>
<td>auxilior</td>
<td>xii. 15.</td>
<td></td>
</tr>
<tr>
<td>baptismatio</td>
<td>xii. i. xi. 11 (baptistiare cod.), xii.</td>
<td>viii. 28.</td>
</tr>
<tr>
<td>baptismator (baptista)</td>
<td>xiii. 15.</td>
<td>x. 38.</td>
</tr>
<tr>
<td>baptismo</td>
<td>iii. 6</td>
<td>viii. 28.</td>
</tr>
<tr>
<td>baiulo (porto)</td>
<td>xvi. 36</td>
<td>x. 38, 39.</td>
</tr>
<tr>
<td>benedicio</td>
<td>xvi. 21</td>
<td>xiv. 23 (gratias ago). xiv. 13.</td>
</tr>
<tr>
<td>bene sentio (bene placeo)</td>
<td>xii. 18.</td>
<td></td>
</tr>
<tr>
<td>benevolentia (consentiens)</td>
<td>v. 25 = d.</td>
<td>xiv. 64.</td>
</tr>
<tr>
<td>blasphematio</td>
<td>x. 2.</td>
<td>x. 49 = f.</td>
</tr>
<tr>
<td>bonus animo</td>
<td>xii. 30.</td>
<td></td>
</tr>
<tr>
<td>bonus (opulentus, suavis)</td>
<td>xv. 27.</td>
<td></td>
</tr>
<tr>
<td>bucolia (mica)</td>
<td>vi. 2.</td>
<td></td>
</tr>
<tr>
<td>buono</td>
<td>xvi. 12</td>
<td>xvi. 43. xii. 14.</td>
</tr>
<tr>
<td>cadaver (corpus)</td>
<td>xiv. 12</td>
<td>xvi. 43. xii. 14.</td>
</tr>
<tr>
<td>capitularium (tributum, &amp;c. κεφαλαιον D)</td>
<td>xiv. 15 = a b df</td>
<td>viii. 23, 26 = f, 27, xii. 2 = b df. Mark xiv. 20, cf. af.</td>
</tr>
<tr>
<td>castellum (vicus, &amp;c.)</td>
<td>xvi. 15 = a b df</td>
<td>viii. 23, 26 = f, 27, xii. 2 = b df. Mark xiv. 20, cf. af.</td>
</tr>
<tr>
<td>catinus (discus)</td>
<td>xiv. 8, 11.</td>
<td></td>
</tr>
<tr>
<td>causa (propter)</td>
<td>v. 10, x. 18</td>
<td>x. 29 = d.</td>
</tr>
<tr>
<td>causa (peculiar use)</td>
<td>xiv. 16 (non habent causa eis)</td>
<td>xvi. 26 (superscriptio causa eis)</td>
</tr>
<tr>
<td>caveo</td>
<td>x. vii. 15, x. 17 = f</td>
<td>viii. 15 = a, cf. f, xii. 38 = a e.</td>
</tr>
<tr>
<td>caverna acus</td>
<td>x. 25.</td>
<td></td>
</tr>
<tr>
<td>cedo (compounds of, for -eco), see accedo, discendo, recedo.</td>
<td>x. 25.</td>
<td></td>
</tr>
<tr>
<td>centumplio</td>
<td>ill. 4.</td>
<td>x. 30.</td>
</tr>
<tr>
<td>cibus (esca)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>circum (compounds of) - circumamitio</td>
<td>xiv. 51.</td>
<td></td>
</tr>
<tr>
<td>circumfero</td>
<td>xi. 16.</td>
<td></td>
</tr>
<tr>
<td>circumstato</td>
<td>xiv. 69 = rel.</td>
<td></td>
</tr>
<tr>
<td>circumstego</td>
<td>vi. 30.</td>
<td></td>
</tr>
<tr>
<td>circumvenio</td>
<td>x. vii. 15, x. 17 = f, xii. 19 = rel. xii. 19 = rel. xiv. 23 = rel.</td>
<td></td>
</tr>
<tr>
<td>clamo</td>
<td>vii. 29 = b /f/, x. 27 = rel. xii. 19 = rel. xiv. 23 = rel.</td>
<td></td>
</tr>
<tr>
<td>clarislico</td>
<td>xiv. 65 (δικολαιμον D, colaphizabant a c, clarificabant à).</td>
<td></td>
</tr>
<tr>
<td>claritas</td>
<td>xvi. 16, vi. 2, ix. 8, xiv. 31.</td>
<td>viii. 38, xii. 26 = e.</td>
</tr>
</tbody>
</table>

See also:
- Mark xiv. 47, cf. f.
Peculiarities of Style and Diction

<table>
<thead>
<tr>
<th>Original</th>
<th>St. Matthew</th>
<th>St. Mark</th>
<th>Exceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>oepsilon</td>
<td>x. 14</td>
<td></td>
<td>xiii. 4.</td>
</tr>
<tr>
<td>oogito (sollicitus esse)</td>
<td>vi. 31, 34 bis = f. x. 19 = a b d f.</td>
<td></td>
<td>xii. 15, xiii. 11</td>
</tr>
<tr>
<td>cognosco</td>
<td>vii. 23, vi. 26, xii. 15, xiii. 11.</td>
<td>ix. 18 (colludo cod.).</td>
<td>xiii. 27 e, cf. a.</td>
</tr>
<tr>
<td>colligo (congrego)</td>
<td>vi. 26, vii. 16 = rel. xii. 30 = d, xiii. 2, 28 = rel. 29 = rel. 30 10 = rel. 20 = d. 40 = rel.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>colloco (l for calligo = caligo, vb. tans; cf. Georges ad voc.)</td>
<td>xii. 20 (extinguo).</td>
<td>ix. 18 (φησεν, allidet a b).</td>
<td></td>
</tr>
<tr>
<td>oomedo (devoro)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>comestura (aceru)</td>
<td>vi. 19, 20.</td>
<td>xiv. 57.</td>
<td></td>
</tr>
<tr>
<td>oommemoro (re-)</td>
<td>v. 23.</td>
<td>xiv. 4.</td>
<td></td>
</tr>
<tr>
<td>oommentor (falsum testimonium dico)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>oommixtus</td>
<td></td>
<td>xiv. 31.</td>
<td></td>
</tr>
<tr>
<td>oommonefastus</td>
<td>xi. 21.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>oommorior</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>oommotus (misertus)</td>
<td>ix. 36, xiv. 14</td>
<td>xiii. 25 in different sense, ix. 22</td>
<td></td>
</tr>
<tr>
<td>oommunloco (monobo)</td>
<td>xv. 20 10 = d e f, 20 = d, not e.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>complexus (πραγματικός)</td>
<td></td>
<td>x. 16 (in sinu a, προσωπειακός D, convocans d f, convitans b).</td>
<td></td>
</tr>
<tr>
<td>oompono (reficio, &amp;c.)</td>
<td>iv. 21 = f, xii. 44 (orno).</td>
<td>xi. 8.</td>
<td></td>
</tr>
<tr>
<td>oono</td>
<td></td>
<td>xiii. 9.</td>
<td></td>
</tr>
<tr>
<td>ooncollabulum (concilium)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ooncupisco</td>
<td>xiii. 17.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>oondio</td>
<td></td>
<td>xiv. 8.</td>
<td></td>
</tr>
<tr>
<td>oondothenasaurus (thensauro)</td>
<td>vi. 19.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>confitoeor (confundor)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>oonoquor</td>
<td>xii. 46.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>oonseo</td>
<td>vi. 2, 5, 16</td>
<td>xiv. 63, xiv. 38.</td>
<td></td>
</tr>
<tr>
<td>oonsequor</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>oonstituo (pono)</td>
<td>v. 14 = f.</td>
<td>x. 17, 30.</td>
<td></td>
</tr>
<tr>
<td>oonneseco (soleo)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>oontemplor</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ooncontentio (vixite for vixes, victoria)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ooncontinuo (statim, proter, confestim)</td>
<td>iv. 20 = a b f f, viii. 3 = a, xii. 5 = b d f, 20 = rel. 21 = rel.</td>
<td>x. 15, 20, 24 = b d f.</td>
<td>Matt. ix. 30.</td>
</tr>
<tr>
<td>oonvenio</td>
<td></td>
<td>x. 52, x. 3 = b d f, xiv. 72, xiv. 1, 38.</td>
<td></td>
</tr>
<tr>
<td>oonvertor</td>
<td>v. 39 (praebeo) = d.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>oonvoco</td>
<td>ii. 4.</td>
<td></td>
<td>x. 42, cf. a.</td>
</tr>
<tr>
<td>-----------------------</td>
<td>-------------</td>
<td>-----------</td>
<td>-------------</td>
</tr>
<tr>
<td>corripio (τερτύρα com-</td>
<td>viii. 26, xii. 16</td>
<td>viii. 33, ix. 25</td>
<td>Matt. ix. 30 = rel.</td>
</tr>
<tr>
<td>minor, &amp;c.)</td>
<td>. . . . . . . . . .</td>
<td>x. 13, 48 (comperie-</td>
<td>Mark viii. 30, 32.</td>
</tr>
<tr>
<td>corrupto</td>
<td>vii. 27.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>orstinus (without dies,</td>
<td>vii. 30, (= Cypr. cod.</td>
<td>xi. 12.</td>
<td></td>
</tr>
<tr>
<td>comp. hodiernus without</td>
<td>L.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dies, Matt. xi. 23 = d,</td>
<td></td>
<td></td>
<td>Mark xv. 27.</td>
</tr>
<tr>
<td>and natalis without dies,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Matt. xiv. 6 = d.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>cruciatus (tormentum)</td>
<td>iv. 24.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>cruci figo or figo crusi,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>for crucifigo.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>cubilium (fovea)</td>
<td>viii. 20.</td>
<td>xiv. 31 (commori).</td>
<td></td>
</tr>
<tr>
<td>oum (compounds of, for</td>
<td>xiv. 9 (correcumbentes) = d.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>simul)</td>
<td>. . . . . . . . . .</td>
<td></td>
<td></td>
</tr>
<tr>
<td>oum (quando)</td>
<td>viii. 16, xiv. 15 (est)</td>
<td>xiv. 12.</td>
<td></td>
</tr>
<tr>
<td>omm (serum factum)</td>
<td>= ff, cf. xvi. 3 (est)</td>
<td>xi. 19, cf a, xiv. 17,</td>
<td></td>
</tr>
<tr>
<td>esse</td>
<td>= rel. x. 1 = rel.</td>
<td>cf. a, xiv. 42, cf. n.</td>
<td></td>
</tr>
<tr>
<td>oruo (sano, &amp;c.)</td>
<td>iv. 23 = a d,</td>
<td>. . . . . . . . . .</td>
<td>Matt. ix. 22.</td>
</tr>
<tr>
<td>. . . . . . . . . .</td>
<td>xii. 8, 13, 16 = rel.</td>
<td>x. 19 = b, xv. 25 = rel.</td>
<td></td>
</tr>
<tr>
<td>. . . . . . . . . .</td>
<td>ix. 35 = rel.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>. . . . . . . . . .</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>xii. 8 = rel.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>xii. 10 =</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>rel. 15 = rel. 16 =</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>rel. 22 = rel. xiv.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>xiv. 14 = rel. xv. 28, 30,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>= rel.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>. . . . . . . . . .</td>
<td></td>
<td></td>
</tr>
<tr>
<td>custodiio</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>daemoniacus (daemon-</td>
<td>iv. 24, viii. 16, cf. d,</td>
<td>xiv. 64</td>
<td>Matt. xii. 7, 37.</td>
</tr>
<tr>
<td>nium habens)</td>
<td>ix. 32 = d, xii. 23 =</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>. . . . . . . . . .</td>
<td>x. 20</td>
<td>Matt. xix. 3, x. 14,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Mark xi. 32.</td>
</tr>
<tr>
<td>daemonisor</td>
<td>viii. 33, xv. 22 = d.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dammo (condemno)</td>
<td>xii. 41 = ff, xiv. 42 = ff</td>
<td>xii. 30 a.</td>
<td></td>
</tr>
<tr>
<td>de (ex)</td>
<td>. . . . . . . . . .</td>
<td>xii. 30 bis</td>
<td></td>
</tr>
<tr>
<td>deo</td>
<td>. . . . . . . . . .</td>
<td>= Cypr. xii. 44 a.</td>
<td></td>
</tr>
<tr>
<td>deolpio (seduco, &amp;c.)</td>
<td>. . . . . . . . . .</td>
<td>xiv. 43, xiv. 40 (a).</td>
<td></td>
</tr>
<tr>
<td>deollio (σεβαλλω)</td>
<td>. . . . . . . . . .</td>
<td>. . . . . . . . . .</td>
<td></td>
</tr>
<tr>
<td>deinde</td>
<td>. . . . . . . . . .</td>
<td>. . . . . . . . . .</td>
<td></td>
</tr>
<tr>
<td>delictum (peccatum)</td>
<td>vi. 14, 15.</td>
<td>xii. 31, xii. 31 = rel.</td>
<td></td>
</tr>
<tr>
<td>deorsum (imum)</td>
<td>. . . . . . . . . .</td>
<td>xii. 31</td>
<td></td>
</tr>
<tr>
<td>derelinquo (see compound</td>
<td>. . . . . . . . . .</td>
<td>xiv. 38 = d.</td>
<td></td>
</tr>
<tr>
<td>for simple verbs)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>desero</td>
<td>xii. 25 (def. cod.)</td>
<td>xii. 12, xiv. 49,</td>
<td></td>
</tr>
<tr>
<td>detineo (see compound</td>
<td>xiv. 3</td>
<td>xii. 51.</td>
<td></td>
</tr>
<tr>
<td>for simple verbs)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>detrimento (? deprimen-</td>
<td>. . . . . . . . . .</td>
<td>viii. 36.</td>
<td></td>
</tr>
<tr>
<td>tet cod.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>deversorium (nidus, &amp;c.)</td>
<td>viii. 20.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
PECULIARITIES OF STYLE AND DICTION.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>dl (for deus; see below, p. civili.); diaconos (minister; see Graecisms).</td>
<td>i. 23, iii. 9, vi. 30.</td>
<td>xi. 21 (maleddico).</td>
<td>xi. 6 (ihs?), xii. 36 ter, 27, xv. 34 bis.</td>
</tr>
<tr>
<td>dico (voco)</td>
<td>xiv. 60.</td>
<td>x. 43.</td>
<td>Matt. ii. 23 a, v. 9, 10, ix. 9, see divulgo.</td>
</tr>
<tr>
<td>diffamo (divulgo, &amp;c.)</td>
<td>ii. 23, iv. 18 = b d, x. 2 = rel. 25.</td>
<td>xiv. 9.</td>
<td>Mark x. 24, discolum.</td>
</tr>
<tr>
<td>differo</td>
<td>xii. 12 = ff,.</td>
<td>x. 23 (dediff. cod.).</td>
<td>see remitto.</td>
</tr>
<tr>
<td>difficulter (difficile)</td>
<td>xii. 18, cf. rel.</td>
<td>ix. 7, cf. f.</td>
<td></td>
</tr>
<tr>
<td>diluculatius (carisimus).</td>
<td>xiv. 33 = f.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dimitto</td>
<td>xii. 33 = f.</td>
<td>xi. 3 = b d f, 6 (per- mitto) = f, xv. 8, 11 = d, 15 = d.</td>
<td></td>
</tr>
<tr>
<td>dinoceo</td>
<td>vii. 21, xv. 36.</td>
<td>xii. 1, xiv. 13, 14.</td>
<td>discentes is found in the European texts in Luke vi. 30, 40, xii. 1 (a = e), xii. 1 (a), Jo. xxi. 13 (b): see also discipull.</td>
</tr>
<tr>
<td>dis- (compounds with</td>
<td>diano (restituo)</td>
<td>ix. 12.</td>
<td></td>
</tr>
<tr>
<td>discedo</td>
<td>ii. 13, iv. 11, xiv. 13.</td>
<td>ix. 34.</td>
<td></td>
</tr>
<tr>
<td>disputo (see retracto).</td>
<td>ix. 26.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>disceps (disceps)</td>
<td>x. 21.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>distribuo (do).</td>
<td>vii. 21, xv. 36.</td>
<td>ix. 18, 31, xi. 1, xiii. 1, xiv. 13, 14.</td>
<td></td>
</tr>
<tr>
<td>disoentes (discipuli).</td>
<td>xiv. 12, 16, 32.</td>
<td>see discentes.</td>
<td></td>
</tr>
<tr>
<td>discipulus (μαθητής)</td>
<td>viii. 23, ix. 10, 11, 14 bis, 19, 37, x. 1, 24, 25, 38, 43, xii. 3, xlii. 2, 49, xiiii. 36, xiv. 15, xv. 23, 33, 33.</td>
<td>xiii. 34.</td>
<td></td>
</tr>
<tr>
<td>discolum (see Graecisms).</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>disto</td>
<td></td>
<td>x. 35 = ff,.</td>
<td>Matt. xii. 16 (provulgarent).</td>
</tr>
<tr>
<td>dividuo (separo, &amp;c.)</td>
<td>x. 35 = ff,.</td>
<td>x. 22 = f, 23.</td>
<td></td>
</tr>
<tr>
<td>divitiae (pecuni)</td>
<td>l. 19.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>divulgo</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>do (facio, &amp;c.)</td>
<td>xiii. 22.</td>
<td>\</td>
<td></td>
</tr>
<tr>
<td>docentia</td>
<td></td>
<td>\</td>
<td></td>
</tr>
<tr>
<td>dom (for deum)</td>
<td>vi. 8, vi. 24, xv. 31.</td>
<td>xii. 14, 32, x. 9 (for deus), 14, 15 (deil).</td>
<td></td>
</tr>
<tr>
<td>doneo (denique cod. 1/4 as in MSS. of Vitruvius, see Georges ad voc. donique).</td>
<td>ii. 9 (usque dum, &amp;c.) = d, 15 (usque ad).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dono</td>
<td></td>
<td>x. 35, xv. 45 = rel.</td>
<td></td>
</tr>
<tr>
<td>donum (munus)</td>
<td>li. 11, viii. 4.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### INTRODUCTION.

| dubito (haesito) | ii. 6. | xii. 23 = a. | xi. 25 = a. |
| ducator (rex) | x. 42. | xi. 32. |
| dum (donec) | ii. 10, cf. d 2. |
| dummodo (tantum) | xii. 44. |
| dux (princeps) | i. 9. |

- **or ex (verbs compounded with)**

| emitto | xii. 34, 35 bis. | xiv. 37 = n. |
| emuno (mundo) | vii. 2, 3 bis, x. 8. |
| enarre | ix. 9 = a f. |
| exoldo (rado) | xii. 11. |
| exolodo (suscito, &c.) | iii. 9, viii. 25, x. 8. |
| exo (leco) | xii. 11. |
| exomo (erno) | v. 29. |
| expalmo (percutio) | v. 39. |
| expello | vii. 30, 31, 32, 28 = rel. xiv. 14, 15, 16, 31 = d. |
| experior | v. 40 (judicium expediri, ericius, &c.). |
| expollo (exuo) | viii. 26 (expetit, exporuit, <cod>. |
| expedisco | viii. 26 (expetit, exporuit, <cod>. |
| exspecto | xii. 20 (exspectabat, &c.). |
| exzurgo | xii. 14, 20, 21, xii. 21. |
| exuro | xii. 30, 40. |
| edo (dico) | vi. 25, 31, ix. 11 |
| edo (manduco) | (sedes <cod.>, xiv. 20, 27, 33 = fi. |
| effelior (foio) | ix. 16. |
| egenes (pauper) | xii. 23. |
| elatus (exalatus) | xii. 27. |
| eleon (see Graecisms) | vii. 6 = Cypr. |
| elido (disrupto) | xii. 14, 29, 45. |
| eminens (excellus, &c.) | xii. 9, 21, iv. 18, 23 = rel. xiv. 16, 20, vi. 6. |
| eo (compounds of), see also under adeo | xii. 10, 16, 21, 27. |
| xii. 8, x. 6, 11, xii. 14, 29, 45. |

| Mark xii. 19, 21. |

---

*See expello.*

---

*Mark vii. 5, 2, 26, 27 bis. 28.*

---

*Matt. vii. 5, 2, 26, 27 bis. 28.*

---

*See manduco.*
<table>
<thead>
<tr>
<th>English</th>
<th>St. Matthew</th>
<th>St. Mark</th>
<th>Exceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>ero</td>
<td></td>
<td>xi. 23, cf. a, 24 = a, xiii. 4 = a d n, 19 = d, cf. n.</td>
<td></td>
</tr>
<tr>
<td>error</td>
<td></td>
<td>xi. 6 (in errore primitent k, fallen Cypr., seducent a b n), 22 (ad errorem faciendum k, ad seducendos b d, cf a).</td>
<td></td>
</tr>
<tr>
<td>eruditus (doctus)</td>
<td>xiii. 52 = e.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>esca</td>
<td>x. 10 (merces) = d.</td>
<td>xiv. 15 = rel.</td>
<td></td>
</tr>
<tr>
<td>exelusus</td>
<td></td>
<td>xii. 40</td>
<td></td>
</tr>
<tr>
<td>excusatio</td>
<td></td>
<td>xiii. 14</td>
<td></td>
</tr>
<tr>
<td>exsecreatio (abominatio)</td>
<td></td>
<td>xiv. 4</td>
<td></td>
</tr>
<tr>
<td>exterminium (perditio)</td>
<td></td>
<td>xiv. 68 (in foras).</td>
<td></td>
</tr>
<tr>
<td>exterior locusus</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>extra</td>
<td>x. 14 = ff.</td>
<td>xii. 14, cf. b d.</td>
<td></td>
</tr>
<tr>
<td>fastigium (στεπέρυον, pinnaculum)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>fatua</td>
<td></td>
<td>xii. 15, cf. Matt. xxiii. 28 ficta simulatio h, and apparently r.</td>
<td></td>
</tr>
<tr>
<td>folix (beatus: see p. xlii. above)</td>
<td>xii. 16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>flecta (iecta cod.) pronunciation (πρόσεχας, versutia)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>fiducia</td>
<td></td>
<td>viii. 32</td>
<td></td>
</tr>
<tr>
<td>fines (pars)</td>
<td>x. 26 (sum) = d.</td>
<td>ix. 21 (accidit).</td>
<td>xiii. 29</td>
</tr>
<tr>
<td>flo</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>fores (ianus, ostium)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>fornax (caminus)</td>
<td>xiii. 42, 50.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>fornicor</td>
<td></td>
<td>x. 19</td>
<td>Mark xiv. 62, virtus.</td>
</tr>
<tr>
<td>fortitudo (virtus)</td>
<td></td>
<td>xii. 25 = e</td>
<td></td>
</tr>
<tr>
<td>fossus (excusus)</td>
<td></td>
<td>xvi. 46</td>
<td></td>
</tr>
<tr>
<td>frigida (without aqua)</td>
<td>x. 42</td>
<td></td>
<td></td>
</tr>
<tr>
<td>frons</td>
<td>xii. 25, 29, 30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>frumentum (triticum)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>fruticio</td>
<td>xii. 5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ful (eram)</td>
<td>i. 18, ii. 15, 16, iii. 4, iv. 18, vii. 25, 29, viii. 30, xii. 40 = a b ff</td>
<td></td>
<td></td>
</tr>
<tr>
<td>fulgor (splendor)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>generalis (in phrase liber generalis, perhaps just possibly for genera-[t(ion)]s).</td>
<td>i. 1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>generatio (fructus)</td>
<td></td>
<td>xiv. 25 = df.</td>
<td></td>
</tr>
<tr>
<td>germino act. (procreo)</td>
<td></td>
<td>xiii. 28</td>
<td></td>
</tr>
</tbody>
</table>

p 2
## Introduction

<table>
<thead>
<tr>
<th>Graecisms (of vocabulary)</th>
<th>St. Matthew</th>
<th>St. Mark</th>
<th>Exceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>gradior (compounds of), see under egredior, progressior.</td>
<td>viii. 6</td>
<td>xiv. 15 = d f.</td>
<td>Mark xv. 43.</td>
</tr>
<tr>
<td>grandis</td>
<td>viii. 6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>graviter</td>
<td>viii. 6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>haeredito (possideo)</td>
<td>v. 4 = d f.</td>
<td>xv. 36.</td>
<td></td>
</tr>
<tr>
<td>harundo (calamus)</td>
<td></td>
<td>xvi. 5.</td>
<td></td>
</tr>
<tr>
<td>hebes flo (expavesco)</td>
<td></td>
<td>xii. 41.</td>
<td></td>
</tr>
<tr>
<td>honestus (dives)</td>
<td></td>
<td>x. 19 = rel.</td>
<td></td>
</tr>
<tr>
<td>honoro</td>
<td></td>
<td>xiv. 14.</td>
<td></td>
</tr>
<tr>
<td>hospitium (refectio)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>iam (amplius)</td>
<td>viii. 8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>idoneus (dignus)</td>
<td>iiii. 10, vi. 2, x. 32, xii. 12 (itaque)</td>
<td></td>
<td>Mem. vii. 8, 22, 23, 30, viii. 11, 20, x. 31, xii. 26, xiii. 18, 27, xv. 33 (instances of ergo).</td>
</tr>
<tr>
<td>igitur (ergo)</td>
<td></td>
<td></td>
<td>Matt. vii. 17, x. 1.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ignobilis (sine honore)</td>
<td>xiii. 57.</td>
<td>ix. 13 = d, x. 3, cf. b d f.</td>
<td></td>
</tr>
<tr>
<td>ille autem (or equivalent, for qui)</td>
<td>ii. 9, 13 = d f.</td>
<td>4, 50, cf. a d, xiv. 30, 31, cf. d f.</td>
<td></td>
</tr>
<tr>
<td>illio (ibi)</td>
<td>ii. 15, v. 24, vi. 21 = f, x. 11, xii. 10, 45, xiii. 58.</td>
<td>xiv. 15 = d f, xvi. 7 = m.</td>
<td></td>
</tr>
<tr>
<td>imbecillitas (languor, infirmitas)</td>
<td>iv. 33, ix. 35.</td>
<td>ix. 25 (praecipio = a, x. 42 (principari).</td>
<td></td>
</tr>
<tr>
<td>impero</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>in (verbs compounded with)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>inelido (mitter)</td>
<td></td>
<td>ix. 47.</td>
<td></td>
</tr>
<tr>
<td>incipio (with inf. for fut.)</td>
<td></td>
<td>xiii. 4 = a (see Grammatical Peculiarities).</td>
<td></td>
</tr>
<tr>
<td>incilimo (declino, reclino)</td>
<td>viii. 20.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>inculo (conculeo)</td>
<td>vii. 6.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>induo</td>
<td></td>
<td>xvi. 5 = d.</td>
<td></td>
</tr>
<tr>
<td>ineo (intro)</td>
<td>vii. 13.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>inhabito (habito)</td>
<td>xii. 45, xiii. 32.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>intito (committo)</td>
<td>ix. 16.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>indulo (deludo)</td>
<td>ii. 16, cf. f.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>innulo (sperno, contenno)</td>
<td></td>
<td>ix. 12.</td>
<td></td>
</tr>
<tr>
<td>impingo (offendo)</td>
<td>vii. 25 = f, 27 = f.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>impone</td>
<td>xiii. 48 (educo)</td>
<td>viii. 14.</td>
<td></td>
</tr>
<tr>
<td>inquiro</td>
<td></td>
<td>ix. 14, but cf. 16.</td>
<td></td>
</tr>
<tr>
<td>Latin Word/Phrase</td>
<td>St. Matthew.</td>
<td>St. Mark.</td>
<td>Exceptions</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>--------------</td>
<td>-----------</td>
<td>------------</td>
</tr>
<tr>
<td>inrideo</td>
<td>ix. 24 = f</td>
<td>x. 34, xvi. 20, 31 = d</td>
<td>Mark x. 27.</td>
</tr>
<tr>
<td>inequor (consequor)</td>
<td>v. 7</td>
<td>x. 21 (inusit cod.) = f, xiv. 67, cf. a.</td>
<td></td>
</tr>
<tr>
<td>insero (? insecuit cod.)</td>
<td>vi. 26, 28.</td>
<td>x. 14 = alf, xvi. 41 = dal. xii. 9, xiv. 4, cf. 5.</td>
<td></td>
</tr>
<tr>
<td>intusor (resipcio, consideiro, &amp;c.)</td>
<td></td>
<td></td>
<td>see vestimentum.</td>
</tr>
<tr>
<td>inaquosus (ardus)</td>
<td>xii. 43 = d</td>
<td>x. 41.</td>
<td></td>
</tr>
<tr>
<td>indignatus (iratus, &amp;c.)</td>
<td>ii. 16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>indigentmum</td>
<td>vi. 25</td>
<td></td>
<td></td>
</tr>
<tr>
<td>infatuatus</td>
<td>v. 13 = d</td>
<td></td>
<td></td>
</tr>
<tr>
<td>infirmis (-mus)</td>
<td></td>
<td>xiv. 38.</td>
<td></td>
</tr>
<tr>
<td>infuria (invidia)</td>
<td></td>
<td>xiv. 10.</td>
<td></td>
</tr>
<tr>
<td>inlotus (inlutos cod., non lotus)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>inopia (penuria)</td>
<td></td>
<td>xii. 44.</td>
<td></td>
</tr>
<tr>
<td>insidiae (dolus)</td>
<td></td>
<td>xiv. 1 (infidii cod.).</td>
<td></td>
</tr>
<tr>
<td>intelligo</td>
<td>vii. 3 (sempnum, vides), xii. 7 (sed)</td>
<td>xiv. 1 (inlutos cod.).</td>
<td></td>
</tr>
<tr>
<td>interficio (occido)</td>
<td>ii. 16 = d, xiv. 5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>interitus (perditio)</td>
<td>vii. 13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>interrogo: see compound for sample verbs.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>introeo (intro, &amp;c.)</td>
<td>ii. 11, vi. 20, vii. 21, viii. 2, 8, x. 6 = df, xii. 12 = df</td>
<td>x. 15, x. 15, xi. 15 = alf, xiv. 4 = del, xiv. 43.</td>
<td>see quaero.</td>
</tr>
<tr>
<td>invoem (inter sc, &amp;c.)</td>
<td></td>
<td>x. 17, xvi. 4, 44</td>
<td></td>
</tr>
<tr>
<td>iste (hic)</td>
<td>iii. 9 = rel, iv. 3 = rel. vii. 28, ix. 26, x. 5, 23 = abf, x. 42 = def, xii. 25 (iust cod.), xii. 32, 41 = abf, 43 = abf, xii. 34. 56 = def</td>
<td>x. 34 (ad inv.), 50 (in illa vocem cod.), x. 26, xii. 7 (ad inv.) = b d, x. 29, 33, xii. 10 = rel. vii. 12, viii. 9, ix. 40, xii. 4 = d, xiv. 4 = d, 29, 30, xiv. 6, 9, 58 (iust cod. for istut), xiv. 71 = d.</td>
<td>Matt. i. 21, vi. 33, vii. 12, viii. 9, ix. 28, x. 2, 22, xii. 23, 24, xii. 19, 22, 23, 51, xiv. 2, 15, xii. 11, cf. d, xiv. 44 (instances of hic).</td>
</tr>
<tr>
<td>ita (sic)</td>
<td></td>
<td>xii. 29 (? ut cod.).</td>
<td></td>
</tr>
<tr>
<td>ita (utique, etiam)</td>
<td>ix. 28, xii. 9, xii. 34</td>
<td></td>
<td></td>
</tr>
<tr>
<td>itaque (ergo)</td>
<td>i. 17, iii. 8, v. 48, vii. 9, 34, ix. 38 = d.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>jubeo</td>
<td>i. 24 (praecipio), vii. 4, 18 = rel, xiv. 9 = rel.</td>
<td>x. 4 (permitto).</td>
<td>Mark x. 49.</td>
</tr>
<tr>
<td>justorum (juramentum)</td>
<td>v. 33, xiv. 7 = def, 9 = def</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Juvenoculus (juvenis)</td>
<td>St. Matthew</td>
<td>St. Mark</td>
<td>Exceptions</td>
</tr>
<tr>
<td>----------------------</td>
<td>-------------</td>
<td>----------</td>
<td>------------</td>
</tr>
<tr>
<td>Juventa (juvenis)</td>
<td></td>
<td>xiv. 51.</td>
<td>x. 20.</td>
</tr>
<tr>
<td>Juxta</td>
<td></td>
<td>xli. 4.</td>
<td></td>
</tr>
<tr>
<td>Latenter (occulte, tacite, &amp;c.)</td>
<td>i. 19.</td>
<td>xiv. 38.</td>
<td></td>
</tr>
<tr>
<td>Libens (promptus)</td>
<td></td>
<td>xii. 10 e.</td>
<td>xiv. 32 (praedium).</td>
</tr>
<tr>
<td>Loco (trado, &amp;c.)</td>
<td></td>
<td>xii. 39 (cubitus) = e.</td>
<td></td>
</tr>
<tr>
<td>Locus</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Longinquus, de (a longe)</td>
<td></td>
<td>xi. 13, xiv. 54, xv. 40.</td>
<td></td>
</tr>
<tr>
<td>Loquor (dico)</td>
<td></td>
<td>x. 23.</td>
<td></td>
</tr>
<tr>
<td>Loreae (pellicia)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lucido (clare)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lumen (lux)</td>
<td></td>
<td>viii. 25.</td>
<td></td>
</tr>
<tr>
<td>Magis (potius)</td>
<td></td>
<td>xvi. 11 = rel.</td>
<td></td>
</tr>
<tr>
<td>Magistratus (praeses)</td>
<td></td>
<td>x. 43.</td>
<td></td>
</tr>
<tr>
<td>Magnus (major)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Major natu (senior)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

|Maladiores (improperare, &c.) |
|Malorum (bracharum, arborum) |
|Mandatum              |             |         |            |
|Mando                 |             |         |            |
|Manduco               |             |         |            |
|Maneo                 |             |         |            |
|Manuactum             |             |         |            |
|Mare (fretum)         |             |         |            |
|Mendios               |             |         |            |
|Messias               |             |         |            |
|Metuo, metus (timeo, timor). |
|In metu esse          |             | x. 5, 19 = a, xii. 28 = a. |
|Mitto                 |             |         |            |
|Moechhor              |             |         |            |
|Moeor, mortuos (defunctus, &c.) | i. 15, 19, 20 = d, ix. 18 = d. | x. 11 = a d, xii. 22 = rel. |

**Matt. ii. 22, ix. 8, x. 28 19, xiv. 5.**
**Mark ix. 32, xii. 18, xii. 12, xiii. 7, xvi. 6, stupeo.**
**Mark xvi. 5, hebetes factae sunt.**

**Mark x. 19.**
**Mark xii. 20, descesit.**
### PECULIARITIES OF STYLE AND DICTION.

<table>
<thead>
<tr>
<th>Muller (uxor)</th>
<th>St. Matthew</th>
<th>St. Mark</th>
<th>Exceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Multiloquus esse (multum loqui)</td>
<td>vi. 7.</td>
<td>x. 7, xii. 19</td>
<td>see uxor.</td>
</tr>
<tr>
<td>Multum (frequentor)</td>
<td>ix. 14, cf. d.</td>
<td>viii. 33, 42.</td>
<td></td>
</tr>
<tr>
<td>Multus (coposus)</td>
<td>v. 12.</td>
<td>viii. 38, ix. 19.</td>
<td></td>
</tr>
<tr>
<td>Natio (gens)</td>
<td>vii. 32, x. 5, 18</td>
<td>x. 33, 42.</td>
<td></td>
</tr>
<tr>
<td>, (generatio)</td>
<td>xi. 16, xii. 41, 42, 45.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Navis (navicula)</td>
<td>viii. 23, 24, ix. 1=d',</td>
<td>vili. 25, 35</td>
<td>Matt. xiii. 38, 48, 49.</td>
</tr>
<tr>
<td>Necassarium esse alii.</td>
<td>vi. 8.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nece (morte adicio)</td>
<td>x. 21 (neg-cod.)</td>
<td>xiii. 12, xiv. 55.</td>
<td></td>
</tr>
<tr>
<td>Nempe</td>
<td>x. 28.</td>
<td>xii. 4, xii. 34,</td>
<td></td>
</tr>
<tr>
<td>Nequam (malus)</td>
<td>v. 11, 39, vii. 11,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>, ( nomine)</td>
<td>ix. 4, xii. 34, 35</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Novello (planto, &amp;c.)</td>
<td>ter, 39, 45 bis, xiii. 19.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nimis (valde)</td>
<td>ii. 10, 16, iv. 8, vili. 28=a b f f.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non solo (nescio): see under scio.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non (ne)</td>
<td>ill. 9.</td>
<td>xiii. 2.</td>
<td></td>
</tr>
<tr>
<td>Nov. (nomine)</td>
<td>xii. 1.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Numquam</td>
<td>ix. 25 (ne b d, nec amplitus a), xii. 14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nuptior</td>
<td></td>
<td>=a f, xiii. 19, 20.</td>
<td></td>
</tr>
<tr>
<td>Obloctamentum (voluptas).</td>
<td>xiii. 32.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obscuro (rogo)</td>
<td>viii. 5, 31, 34, xv.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obturo</td>
<td>xiii. 15.</td>
<td>xiv. 48.</td>
<td></td>
</tr>
<tr>
<td>Occupo (comprehendo)</td>
<td>x. 22.</td>
<td>xiii. 13.</td>
<td></td>
</tr>
<tr>
<td>Odibilis (odio)</td>
<td>xii. 11.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Offero</td>
<td>iv. 24=rel. xiv. 1=d f f.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Optimo (axo)</td>
<td>xii. 7=rel.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Optimus (bonus)</td>
<td>x. 17, 18 bis.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Opus esse (desiderare, &amp;c.).</td>
<td>xiv. 63</td>
<td>see necessarium.</td>
<td></td>
</tr>
<tr>
<td>Orbis terrae (mundus)</td>
<td>xiv. 9.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Origine (constitutio mundi, initium saeculi)</td>
<td>xiii. 35=et.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ostendo (demonstro)</td>
<td>iii. 7, iv. 8=rel.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Panus esse (elympebo, pacem habere)</td>
<td>xiv. 51, 52, xiv. 46 bis.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Palla (sindon)</td>
<td>xiv. 56, 59.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Par (aequalis)</td>
<td>xiv. 20=d.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paropsia (catinus)</td>
<td>xiii. 8 (dolor).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parturitio</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### INTRODUCTION

<table>
<thead>
<tr>
<th>Patior</th>
<th>St. Matthew</th>
<th>St. Mark</th>
<th>Exceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. Matthew</td>
<td>vi. 13 (=fermit), xi. 12</td>
<td>xiv. 33 = d.f.</td>
<td></td>
</tr>
<tr>
<td>St. Mark</td>
<td>xiv. 65.</td>
<td>ix. 17, but cf. 19, 30, xiiii. 4.</td>
<td>xiv. 3 (infundo, effundo).</td>
</tr>
<tr>
<td>Patruo</td>
<td>xi. 14 = f.</td>
<td>xiv. 5.</td>
<td></td>
</tr>
<tr>
<td>Per (verbs compounded with)—</td>
<td>xiiii. 43.</td>
<td>xiiii. 33.</td>
<td></td>
</tr>
<tr>
<td>Perceptio</td>
<td>xv. 11.</td>
<td>xiiii. 14 = a.</td>
<td></td>
</tr>
<tr>
<td>Perodium (caedo)</td>
<td>xiiii. 43.</td>
<td>xiiii. 34 = e.</td>
<td></td>
</tr>
<tr>
<td>Perfero</td>
<td>xiiii. 43.</td>
<td>xiiii. 33.</td>
<td></td>
</tr>
<tr>
<td>Perfluo (consummo)</td>
<td>xiiii. 43.</td>
<td>xiiii. 34 = e.</td>
<td></td>
</tr>
<tr>
<td>Perfuno</td>
<td>xiiii. 43.</td>
<td>xiiii. 33.</td>
<td></td>
</tr>
<tr>
<td>Persuadeo</td>
<td>xiiii. 43.</td>
<td>xiiii. 33.</td>
<td></td>
</tr>
<tr>
<td>Pertinere ad (curso)</td>
<td>xiiii. 43.</td>
<td>xiiii. 33.</td>
<td></td>
</tr>
<tr>
<td>Pertransao</td>
<td>xiiii. 43.</td>
<td>xiiii. 33.</td>
<td></td>
</tr>
<tr>
<td>Pervitigio</td>
<td>xiiii. 43.</td>
<td>xiiii. 33.</td>
<td></td>
</tr>
<tr>
<td>Persegrinor (peregre proficisci, ire)</td>
<td>xiiii. 43.</td>
<td>xiiii. 33.</td>
<td></td>
</tr>
<tr>
<td>Plango (lugeo)</td>
<td>v. 5 = Cypr.</td>
<td>xiiii. 43.</td>
<td></td>
</tr>
<tr>
<td>Plebs (populus)</td>
<td>iv. 16</td>
<td>xiiii. 43.</td>
<td></td>
</tr>
<tr>
<td>Ploratio (flatus)</td>
<td>v. 18, xiiii. 12, xiiii. 42, 50 = e.</td>
<td>xiiii. 43.</td>
<td></td>
</tr>
<tr>
<td>Ploro (flco)</td>
<td>xiiii. 43.</td>
<td>xiiii. 33.</td>
<td></td>
</tr>
<tr>
<td>Pluris (meliores)</td>
<td>xiiii. 43.</td>
<td>xiiii. 33.</td>
<td></td>
</tr>
<tr>
<td>Poenas do (male tormentum ago)</td>
<td>xiiii. 43.</td>
<td>xiiii. 33.</td>
<td></td>
</tr>
<tr>
<td>Poenitior, -steo (poenitentiam ago)</td>
<td>xiiii. 43.</td>
<td>xiiii. 33.</td>
<td></td>
</tr>
<tr>
<td>Polliteor (promitto)</td>
<td>xiiii. 43.</td>
<td>xiiii. 33.</td>
<td></td>
</tr>
<tr>
<td>Pontifex, pontifices (princeps sacerdotum, sacerdotes, summi sac. &amp;c.)</td>
<td>xiiii. 43.</td>
<td>xiiii. 33.</td>
<td></td>
</tr>
<tr>
<td>Populus (turbac)</td>
<td>viii. 28, viii. 1</td>
<td>xiiii. 43.</td>
<td></td>
</tr>
<tr>
<td>Portenta (prodigia, &amp;c.)</td>
<td>viii. 28, viii. 1</td>
<td>xiiii. 43.</td>
<td></td>
</tr>
<tr>
<td>Porto (carry)</td>
<td>viii. 28, viii. 1</td>
<td>xiiii. 43.</td>
<td></td>
</tr>
<tr>
<td>Porto (wear)</td>
<td>vii. 10</td>
<td>xiiii. 43.</td>
<td></td>
</tr>
<tr>
<td>Portus (peto)</td>
<td>vii. 10</td>
<td>xiiii. 43.</td>
<td></td>
</tr>
<tr>
<td>Portsea (amplius)</td>
<td>vii. 10</td>
<td>xiiii. 43.</td>
<td></td>
</tr>
<tr>
<td>Postriduum (post tres dies, post tertium diem)</td>
<td>vii. 10</td>
<td>xiiii. 43.</td>
<td></td>
</tr>
<tr>
<td>Postulo (peto)</td>
<td>vii. 10</td>
<td>xiiii. 43.</td>
<td></td>
</tr>
<tr>
<td>Potentiore (domino, &amp;c.)</td>
<td>vii. 10</td>
<td>xiiii. 43.</td>
<td></td>
</tr>
<tr>
<td>Potestas</td>
<td>vii. 10</td>
<td>xiiii. 43.</td>
<td></td>
</tr>
<tr>
<td>Poto (potum do)</td>
<td>vii. 10</td>
<td>xiiii. 43.</td>
<td></td>
</tr>
<tr>
<td>Praeceleo</td>
<td>xi. 9 = a, xiv. 28 = rel.</td>
<td>xiiii. 43.</td>
<td></td>
</tr>
</tbody>
</table>

Matt. ix. 15.  
Mark xiv. 2, xv. 11.  
Matt. xi. 20.  
Matt. lii. 4.  
Matt. viii. 18, xi. 7, xiiii. 23, xiiii. 2 bis, xiv. 34, xiv. 5, i. 13, 14, 15, 31, 32, 33, 35.  
Instances of turbac, turba.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>praesumptio (cogitatio)</td>
<td>xii. 25.</td>
<td>xiv. 8.</td>
<td>see transeo.</td>
</tr>
<tr>
<td>praetereo (transco)</td>
<td>iv. 19. ix. 27. xiv. 15 = rel.</td>
<td>xi. 20. xv. 29 = d.</td>
<td></td>
</tr>
<tr>
<td>praeutorium (atrium)</td>
<td></td>
<td>xiv. 54. 66. xv. 1. 16.</td>
<td></td>
</tr>
<tr>
<td>pregnans sum (in utero concipio)</td>
<td>i. 23.</td>
<td>xiii. 21. comp. e Cypr. passim.</td>
<td></td>
</tr>
<tr>
<td>pressura (tribulatio)</td>
<td>xiii. 21. comp. e Cypr. passim.</td>
<td>xi. 45 (prolium cod.).</td>
<td></td>
</tr>
<tr>
<td>pretium (λέγεω, redemptio)</td>
<td>vii. 23.</td>
<td>vi. 11.</td>
<td></td>
</tr>
<tr>
<td>primo (primum)</td>
<td>iii. 30.</td>
<td>xii. 10.</td>
<td></td>
</tr>
<tr>
<td>prius</td>
<td>vi. 8.</td>
<td>x. 17. xiii. 1 (proderet cod.).</td>
<td></td>
</tr>
<tr>
<td>priusquam (antequam)</td>
<td>vii. 23 = a. ix. 3 (fascio).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pro (verbs compounded with) — prodeo</td>
<td>xiv. 10 = d.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>prono (trado)</td>
<td>xii. 13 = f. 5 = f. 2 = f.</td>
<td>xiv. 65.</td>
<td></td>
</tr>
<tr>
<td>produco</td>
<td>x. 14.</td>
<td>vi. 25. xii. 27. 31.</td>
<td></td>
</tr>
<tr>
<td>prof después</td>
<td>xii. 5.</td>
<td>xiii. 13 = f.</td>
<td></td>
</tr>
<tr>
<td>progredior</td>
<td>vi. 21. xii. 14.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>provulgo (divulgo, pervulgo)</td>
<td>xiii. 14.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>profano (violo)</td>
<td>vii. 23 = a. ix. 3 (fascio).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>profetatio</td>
<td>xii. 16.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>profetor (prophetizo)</td>
<td>xiii. 28 (cf. pp. cxxvii f.), Jas. iv. 8 m.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>propterea (ideo)</td>
<td>xii. 31.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>propter hoo</td>
<td>x. 7. xii. 24 = a.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>prostratus (procident)</td>
<td>ii. 11. iv. 9.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>proximo (verb)</td>
<td>xii. 27. 31. xiii. 13 = f. 5 = f. 2 = f.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>proximum tibi (prox. tium)</td>
<td>v. 43 = Cypr.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>puer (infans)</td>
<td>xiv. 14 = b d. 15 = b d.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pueritia (infantia)</td>
<td>xii. 21. 11 = rel. 14 = rel.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pullus (— asinae)</td>
<td>viii. 29. cf. poenas do for torqueor.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>punio (torqueo)</td>
<td>xiv. 35. 70 = d.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pusillum (paululum)</td>
<td>xii. 26.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pusillas (modicus)</td>
<td>viii. 27.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>quaero (interrogo, &amp;c.)</td>
<td>ii. 4. 8. vi. 32 (33 = rel.). vii. 7 and 8 rel. xii. 39 = rel. 43 = a b d f. 46 = a b d f. xiii. 45 = rel.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>quantus (qualis)</td>
<td>viii. 27.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>quare</td>
<td>ix. 4. 11 = rel. 14 = rel. xiii. 10 = rel.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>x</td>
<td>ix. 11. 28 = a d f. xiv. 4.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Latin Phrase</td>
<td>St. Matthew.</td>
<td>St. Mark.</td>
<td>Exceptions</td>
</tr>
<tr>
<td>------------------------</td>
<td>--------------</td>
<td>-----------</td>
<td>------------</td>
</tr>
<tr>
<td>quasi (tamquam)</td>
<td>vii. 29, ix. 36, xiv. 5</td>
<td>viii. 34, x. 15, xii. 25, xiv. 48</td>
<td>Mark ix. 26, velut.</td>
</tr>
<tr>
<td>quasaeo (frango)</td>
<td></td>
<td>xiv. 3</td>
<td>Mark xiv. 31 cf. d, f; see ille autem.</td>
</tr>
<tr>
<td>qui (for et ille)</td>
<td>xi. 25 = d, f, xii. 42</td>
<td>ix. 10</td>
<td>Matt. x. 32.</td>
</tr>
<tr>
<td>&quot; (for quia)</td>
<td>v. 41 = a, d, x. 42, xii. 32, 50</td>
<td>ix. 40, x. 43, xii. 11 = d, xiv. 44 = d, f, xv. 6.</td>
<td>Mark ix. 37.</td>
</tr>
<tr>
<td>&quot; (for quicunque)</td>
<td></td>
<td></td>
<td>Mark xi. 25.</td>
</tr>
<tr>
<td>&quot; (for quis)</td>
<td></td>
<td></td>
<td>Mark xi. 25.</td>
</tr>
<tr>
<td>qui in caelis, qui cum eo (without est or erant)</td>
<td></td>
<td></td>
<td>Matt. x. 23.</td>
</tr>
<tr>
<td>quia omitted before quotation</td>
<td></td>
<td></td>
<td>Matt. iii. 9 = d, f, v. 38, 43, vi. 29, xi. 23, xii. 41.</td>
</tr>
<tr>
<td>quoad usque (donec)</td>
<td>ii. 13, v. 18 bis, x. 11, xii. 33</td>
<td>xii. 36, xiii. 30</td>
<td>Mark xiv. 69.</td>
</tr>
<tr>
<td>quomodo (sicut)</td>
<td>v. 48, vi. 2, 29, x. 25 bis, xii. 23, xii. 40, xii. 40</td>
<td>x. 23 (quam), xiii. 34 = e, cf. a.</td>
<td>Mark xiv. 69.</td>
</tr>
<tr>
<td>quoniam (quia)</td>
<td>ii. 16 = a, b, f, v. 20, 21, 27, 33, 34, 35 bis, 36, 45, vi. 5, 26 = rel, xii. 11, ix. 6 = b, d, f, 36 = f, x. 7 = d, 34, xi. 21, 26 = a, b, d, f, xii. 5 = f, 31, 36 = rel, xiii. 16 bis, 17, xiv. 5, xv. 32 = f.</td>
<td>xiv. 25</td>
<td>Matt. iii. 9 = d, f, v. 38, 43, vi. 29, xi. 23, xii. 41.</td>
</tr>
<tr>
<td>quousque</td>
<td></td>
<td></td>
<td>Mark xiv. 69.</td>
</tr>
<tr>
<td>ramulus (ramus)</td>
<td>xii. 32</td>
<td>xiv. 47</td>
<td></td>
</tr>
<tr>
<td>rapio (of drawing a sword)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>recedeo (discedo)</td>
<td>vii. 23</td>
<td>xiv. 18</td>
<td>Matt. ix. 24 = d, f.</td>
</tr>
<tr>
<td>recumbo (discumbo)</td>
<td>ix. 10 bis = a, b, xv. 35 = b, f.</td>
<td>x. 12</td>
<td>Mark xii. 12, dimitto, xv. 34, dereliquo.</td>
</tr>
<tr>
<td>relinquuo (discedo a, &amp;c.)</td>
<td></td>
<td></td>
<td>Matt. viii. 15, x. 6.</td>
</tr>
<tr>
<td>remitto</td>
<td>iv. 22 (for relinquuo), vi. 12, 14, 15, xii. 6 = a, b, f, 34, 5 = a, xii. 31 = rel, 32 bis, xiv. 32.</td>
<td>x. 17, xii. 25 = a, xv. 6, 9.</td>
<td>Mark xi. 25 3a, xv. 8, 11, 15.</td>
</tr>
<tr>
<td>reputo (cogito)</td>
<td></td>
<td>xiii. 16</td>
<td></td>
</tr>
<tr>
<td>requiesco</td>
<td>xi. 28, cf. f.</td>
<td>xiii. 2 (dissolvatur e Cypr.).</td>
<td>see excitio.</td>
</tr>
<tr>
<td>resolvo</td>
<td>xiv. 33, cf. d.</td>
<td>xiii. 2 (dissolvatur e Cypr.).</td>
<td>see excitio.</td>
</tr>
<tr>
<td>resuscito</td>
<td></td>
<td>xiii. 2 (dissolvatur e Cypr.).</td>
<td>see excitio.</td>
</tr>
<tr>
<td>retegeo (revelo)</td>
<td>x. 26</td>
<td>xii. 19, 21 = rel.</td>
<td>Matt. xi. 25, 27.</td>
</tr>
<tr>
<td>retiasulum (retia, sagina)</td>
<td>xiiii. 47</td>
<td>xii. 16 = d.</td>
<td></td>
</tr>
<tr>
<td>retraeto</td>
<td></td>
<td>xiiii. 47</td>
<td></td>
</tr>
<tr>
<td>retro</td>
<td></td>
<td>xii. 16 = d.</td>
<td></td>
</tr>
<tr>
<td>Etymology</td>
<td>St. Matthew</td>
<td>St. Mark</td>
<td>Exceptions</td>
</tr>
<tr>
<td>-----------</td>
<td>-------------</td>
<td>---------</td>
<td>------------</td>
</tr>
<tr>
<td>reus (vincitus, &amp;c.)</td>
<td>xii. 5 (sine crimine)</td>
<td>xv. 6.</td>
<td>xii. 1, 2, 7, 9.</td>
</tr>
<tr>
<td>rusticus (agricola, colonus)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>saeculus (cilia de, &amp;c.)</td>
<td>xi. 21 = d.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>saeculums (mysteriorum)</td>
<td>xii. 11.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sacrificio (immolato)</td>
<td>xiv. 47 (pontifex, &amp;c.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>saepe</td>
<td></td>
<td>xiv. 12.</td>
<td></td>
</tr>
<tr>
<td>saeculum (acrum)</td>
<td>ix. 4, xii. 5 = rel.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xiii. 11.</td>
<td></td>
<td>xiv. 47 (pontifex, &amp;c.)</td>
<td></td>
</tr>
<tr>
<td>salvo (salvum facio, &amp;c.)</td>
<td>xi. 21 = d, xii. 22 = d, x. 22.</td>
<td>viii. 35 bis = a, x. 26, 54, xii. 13, 20, x. 30 = n, 31 bis = n.</td>
<td></td>
</tr>
<tr>
<td>sarcina (onus)</td>
<td>xii. 30.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xiiii. 33 = f.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>satago</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>scandalum patior</td>
<td>viii. 11 (sollicitus esse).</td>
<td>viii. 8 = a.</td>
<td></td>
</tr>
<tr>
<td>soio</td>
<td>vii. 11, ix. 30 = rel.</td>
<td>x. 42 = rel. xi. 32 = rel. xii. 12 (cognoti), 15 = a, xiiii. 29 = rel. 32 = d f, xv. 10 = d.</td>
<td></td>
</tr>
<tr>
<td>non soio (nescio)</td>
<td></td>
<td>x. 33, xii. 24, cf. a, xiv. 40 (ignoro).</td>
<td></td>
</tr>
<tr>
<td>sedeo (ab eo, &amp;c.)</td>
<td>ii. 14 = d f.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>secretio</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>secundum consuetudinem (sicut conseruatis)</td>
<td>xiiii. 49 = d</td>
<td></td>
<td></td>
</tr>
<tr>
<td>segrego (separato)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>semeno (sero)</td>
<td>vi. 26.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sempiternus</td>
<td>xi. 33, xii. 24, cf. a, xiv. 40 (ignoro).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sensate</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>separo</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sermo (verbis)</td>
<td>vii. 28, x. 14 = rel. xiiii. 37 bis.</td>
<td>viii. 32, ix. 10, x. 22, 24, xlii. 13.</td>
<td></td>
</tr>
<tr>
<td>serotinus</td>
<td></td>
<td>xi. 11 = a.</td>
<td></td>
</tr>
<tr>
<td>serum</td>
<td>viii. 16, xiv. 15 = f.</td>
<td>xi. 19 (sero a), xiv. 42 (sero n).</td>
<td></td>
</tr>
<tr>
<td>sessio</td>
<td></td>
<td>xiiii. 39 = z.</td>
<td></td>
</tr>
<tr>
<td>si non (nisi)</td>
<td>v. 20.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>si quo minus (aliquid)</td>
<td>vi. 1, ix. 17.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>similitudo (parabola)</td>
<td>xiii. 3, 10, 13, 18, 24, 31, 33, 34 bis, 35, 36, 53 = rel.</td>
<td>xiiii. 12, xiii. 28 = a.</td>
<td></td>
</tr>
<tr>
<td>simululo</td>
<td>vi. 8 = a b d f, vii. 24 = f, 26, xiiii. 16 = d (f), xiiii. 24 (simil. cod.).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>singularis (seorsum)</td>
<td>xiv. 13.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Matt. xiii. 57. Mark xiv. 29.**
<table>
<thead>
<tr>
<th>Latin Term</th>
<th>St. Matthew</th>
<th>St. Mark</th>
<th>Exceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>singulis...diebus (per diem)</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>solus cum solis</td>
<td>...</td>
<td>ix. 2</td>
<td>...</td>
</tr>
<tr>
<td>solvo (dixit)</td>
<td>...</td>
<td>xvi. 29</td>
<td>...</td>
</tr>
<tr>
<td>specto (video, expecto)</td>
<td>...</td>
<td>xvi. 40</td>
<td>...</td>
</tr>
<tr>
<td>spero (expecto)</td>
<td>xvi. 3</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>spina (sepis, lumbus)</td>
<td>iii. 4</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>spondaeo (promitto)</td>
<td>xiv. 7</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>stipula (testa)</td>
<td>...</td>
<td>...</td>
<td>vii. 3. 4. 5</td>
</tr>
<tr>
<td>stupeo (meto, &amp;c.)</td>
<td>xiii. 54 (mori)</td>
<td>...</td>
<td>xvi. 6</td>
</tr>
<tr>
<td>subito (see continuo)</td>
<td>...</td>
<td>ix. 8, xiii. 36 = a e.</td>
<td>...</td>
</tr>
<tr>
<td>subsanno (cf. Tert. adv.)</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>substantia</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>summum super</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

**Superscriptio (inscriptionio)**

<table>
<thead>
<tr>
<th>Latín Term</th>
<th>St. Matthew</th>
<th>St. Mark</th>
<th>Exceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>super (compound)</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>superpono</td>
<td>...</td>
<td>viii. 23, x. 16, xvi. 17. 36</td>
<td>...</td>
</tr>
<tr>
<td>superscriptio</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>supersemino</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

**Suppedaneum**

<table>
<thead>
<tr>
<th>Latin Term</th>
<th>St. Matthew</th>
<th>St. Mark</th>
<th>Exceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>surdus (aspekts, mutus)</td>
<td>xii. 22</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>suspenso</td>
<td>...</td>
<td>ix. 42</td>
<td>...</td>
</tr>
<tr>
<td>suspicio</td>
<td>...</td>
<td>vii. 34</td>
<td>...</td>
</tr>
<tr>
<td>sustineo (persevero, &amp;c.)</td>
<td>vi. 24 (patior) = fi, xii. 19, xiii. 13 = d.</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>sussum, a (a summo)</td>
<td>...</td>
<td>xiv. 38 (acutu cod.)</td>
<td>...</td>
</tr>
<tr>
<td>symphoniaeae (tubican)</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

**Taedium facere** (molestus esse).

<table>
<thead>
<tr>
<th>Latin Term</th>
<th>St. Matthew</th>
<th>St. Mark</th>
<th>Exceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>taedium pati</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>tallis</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>tammam</td>
<td>...</td>
<td>ix. 37 (hujusmodi)</td>
<td>...</td>
</tr>
<tr>
<td>tantus (for tallis, cf. quantus for quals)</td>
<td>...</td>
<td>xlii. 31 = a, 32 = rel.</td>
<td>...</td>
</tr>
<tr>
<td>te (for teipsum)</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>tegeo (operio, see also circumtego, &amp;c.)</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>tenebroo (obscurc)</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

**Exceptiones**

- Matt. iv. 6 in, x. 27, 29, 34, xiii. 20.
- Matt. xiii. 25, supersemino a b d, semino e b.
# Peculiarities of Style and Diction

<table>
<thead>
<tr>
<th>St. Matthew</th>
<th>St. Mark</th>
<th>Exceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>testimonium dico (testor)</td>
<td>xiv. 56 = d.</td>
<td>xiv. 56 = d.</td>
</tr>
<tr>
<td>tingo (intingo)</td>
<td>xiv. 20.</td>
<td>xiv. 20.</td>
</tr>
<tr>
<td>torcular</td>
<td>xii. 1 = a i.</td>
<td>xii. 1 = a i.</td>
</tr>
<tr>
<td>totus (omnis, universus)</td>
<td>xi. 18 = a, xiv. 9, 55 (sotum cod.) = a, xv. 1.</td>
<td>xi. 18 = a, xiv. 9, 55 (sotum cod.) = a, xv. 1.</td>
</tr>
<tr>
<td>totum, in (omnino)</td>
<td>v. 34.</td>
<td>x. 1 = f f f.</td>
</tr>
<tr>
<td>trans</td>
<td>v. 18 = d, viii. 28 = rel. ix. 9 = rel. 26 = d.</td>
<td>vi. 34, xi. 1, xiii. 53 (without se).</td>
</tr>
<tr>
<td>transseo (praetereo)</td>
<td>viii. 34, xi. 1, xiii. 53 (without se).</td>
<td>viii. 34, xi. 1, xiii. 53 (without se).</td>
</tr>
<tr>
<td>transseferre se</td>
<td>xii. 9.</td>
<td>xvi. 8.</td>
</tr>
<tr>
<td>transagredior</td>
<td>i. 17.</td>
<td>xv. 29 = n.</td>
</tr>
<tr>
<td>translatio (transmigratio).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tremor</td>
<td>xii. 1 (saepes).</td>
<td>xii. 1 (saepes).</td>
</tr>
<tr>
<td>triduo (in tribus diebus, see also postriduum).</td>
<td>xii. 36 = d.</td>
<td>Matt. viii. 17.</td>
</tr>
<tr>
<td>vacuus (otiosus)</td>
<td>xiv. 3.</td>
<td>xiv. 3.</td>
</tr>
<tr>
<td>vas (alabastrum, ampulla)</td>
<td>xi. 19.</td>
<td>xi. 19.</td>
</tr>
<tr>
<td>vehementius (magis)</td>
<td>x. 30 = a b d.</td>
<td>x. 30 = a b d.</td>
</tr>
<tr>
<td>venio de (exeo, egredior de).</td>
<td>xiii. 33.</td>
<td>xiii. 33.</td>
</tr>
<tr>
<td>venio (in phrase tempus veniet for sil).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>venturus</td>
<td>x. 30 = a b d.</td>
<td>x. 30 = a b d.</td>
</tr>
<tr>
<td>vester, peculiar use of vestimentum</td>
<td>v. 40 (pallium) = d, ix. 20 = rel. 21 = rel. 24 = d n.</td>
<td>v. 40 (pallium) = d, ix. 20 = rel. 21 = rel. 24 = d n.</td>
</tr>
<tr>
<td>vestio (induo, &amp;c.)</td>
<td>xii. 16 = a, xiv. 63 = rel. xv. 20 = d, 24 = d n.</td>
<td>xii. 16 = a, xiv. 63 = rel. xv. 20 = d, 24 = d n.</td>
</tr>
<tr>
<td>veu (prohibeo)</td>
<td>vi. 31.</td>
<td>xvi. 17, 20.</td>
</tr>
<tr>
<td>vimpastor</td>
<td>ix. 42 = a.</td>
<td>ix. 38, 39, x. 14.</td>
</tr>
<tr>
<td>vinarius (potator)</td>
<td>x. 30 = a b d.</td>
<td>x. 30 = a b d.</td>
</tr>
<tr>
<td>vincio (alligo)</td>
<td>xii. 19.</td>
<td>xii. 19.</td>
</tr>
<tr>
<td>vices</td>
<td>xii. 29 (vincat cod.), xiv. 3.</td>
<td>xii. 16 = a, xiv. 63 = rel. xv. 20 = d, 24 = d n.</td>
</tr>
<tr>
<td>visus est (apparuit)</td>
<td>xii. 30 = a b f f i.</td>
<td>xii. 30 = a b f f i.</td>
</tr>
<tr>
<td>vitis</td>
<td>ix. 4 = a.</td>
<td>ix. 4 = a.</td>
</tr>
<tr>
<td>unguento (verb)</td>
<td>xiv. 25 (visis cod.) = d f.</td>
<td>xiv. 25 (visis cod.) = d f.</td>
</tr>
<tr>
<td>unuaquisque (omens)</td>
<td>xiv. 8.</td>
<td>xiv. 8.</td>
</tr>
<tr>
<td>volatilla (volucres, aves)</td>
<td>xii. 44, xiii. 34 (quisque = a e).</td>
<td>xii. 44, xiii. 34 (quisque = a e).</td>
</tr>
<tr>
<td>voluto (advolve)</td>
<td>vi. 26 = rel. viii. 20, xiii. 4, 32.</td>
<td>vi. 26 = rel. viii. 20, xiii. 4, 32.</td>
</tr>
<tr>
<td>usque modo</td>
<td>xvi. 46.</td>
<td>xvi. 46.</td>
</tr>
</tbody>
</table>
INTRODUCTION.

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 κ 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 κ 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 κ has been also done for ε 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 κ. 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 κ, and there are two exceptions in St. Mark, but when ε 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
PECULIARITIES OF STYLE AND DICTION.

guard 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 \textit{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 \textit{k} has several peculiar Graecisms both of construction and of vocabulary, the European MSS. have others which are not found in \textit{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 \textit{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 \textit{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 \textit{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 ὒ 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 ὒ, 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 ὒ 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:

St. Mark.

viii. 15. fregerit for precepit.

" 19. eos in for cosini.

" 34. fructum for crucem suā.

ix. 2. insefuit for inseruit? (duxit, ducit rel.).

" 48. uerum in quo oritur for uer-

mis non moritur.

" 50. in illa uicem for in uicem.

x. 7. inprobitas for haeredit ad.

xii. 16. in tribus for inscriptio.

" 30. et sum for tuum.

" 43. gazophylachinos for gazo-

phyllachium.

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

sicræt for abripe (?) aps
t e expedit tibi ut pereat.

" 39. aterræm for alteram.

vi. 22. corrupta for corporis tui.

" 23. titum corruptum for totum

corpus tuum.

vii. 15. uæstitum tum for uæstitu

ovium.

viii. 21. isgentibus for dissentibus.

xiii. 6. solo autem mortu for sole

autem orto.

---

1 Hitherto, in the portion of the Introduction for which I am responsible, 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.
INTRODUCTION.

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 inridef (?).
" 34. heliamm et zaphani for heli lama zaphani (?).
" 38. acutu for a susü.
xvi. 9. et qui cum puero for eis qui cum petro (see facsimile).

St. Matthew.

xiii. 15. cor pori huius et aurícula peius obtura for cor populi huius et aurículas eius obtura.
" 44. absconsum sacro for abscenso 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 corripie-bant.

St. Matthew.

ii. 13. fugit for fugue 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. clarificabat for colaphizabant.

,, 68. editis for dicis (?).

xv. 8. custodiam for custoditum.

,, 21. nomen for pater.

,, 36. spoliam for spongiam.

St. Matthew.

viii. 28. demonia et for demoniaci.

,, 33. fugarunt for fugerunt.

ix. 13. dicite for discite.

,, 22. uniuersus for conuersus.

,, 33. moses 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. iaque for ita.

,, 42. quaefor 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.


xiii. 42. [e]t.

(b) Syllables.

xiii. 5. [re]spondens.

v. 35. [es]t.

r 2
cxxxii

INTRODUCTION.

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

(a) Single letters.

St. Mark.                      St. Matthew.
   xii.  40. domo[s].           ii.  6. es[t].
   xiv. 7, 24. illi[s].         iii. 4. illi[s].
   "   34. es[t].               v.  4. qui[a].
   "   41. manu[s].             "  24. tu[o].
   xv.  41. esse[t].            ix. 15. illi[s].
                                     xi. 16. simil[i].
                                      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.                      St. Matthew.
   x.  21. in[t]uitus.         v.  33. t[u]um.
   xiii. 27. ele[c]tos.         vi.  2. fac[i]tis.
    "   su[m su]um.             vii. 15. cau[e]te.
    "  35. aieba[n]t.         x.  23. fueri[n]t.
    "  38. e[s]t.              xiii. 32. adol[e]uerit.
    "  44. mort[u]us.         xv. 23. obse[c]rauerunt.

(β) Syllables.

 xv. 29. blasfema[ba]nt.      xiii. 5. habe[ba]nt.
    "  15. pori (populi).
    "  31. clarifica[b]ant.
Omission of one of two doubled letters (Haplography):—

St. Mark.
ix. 50. fats[u]m.
x. 14. illi·s·inite (illis sinite).
xiv. 11. op[p]ortune.

St. Matthew.
vi. 18. uideamini [i]eumantes.
xiii. 31. simile [e]st.

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.
ix. 43. sci[c] scandaliz.
xii. 25. angeli[s].

St. Matthew.
i. 18. iones[f].
ii. 15. uoscaui[t].
iii. 3. eremo[s].
iv. 10. illi[s].
" 17. dicere[m].
vi. 31. [s]edemus.
vii. 3. oculo[s].
" 17. bona[s].
xii. 30. sarca[s].
xii. 12. [i]oue.
xiii. 30. ambo[s].
" 40. ergo[n].
" 45. quaerenti[s].
" 52. thensauro[s] suo[s]: [per-
haps this should stand, cf.
d thensauris suis].

(b) Syllables.

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

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[ei]tam.
,, 38. bib[i]o.
xii. 37. audi[t]ebat.
xiii. 29. for[e]ibus.
,, 30. quo[d]ad usque.
xiv. 30. negau[t]s (-bis).
,, 46. inicierunt (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.
,, 5. ci[u]s.
,, 7. dic[i]ens.
xiii. 7. spin[e]ae.
,, 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.]

(b) 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. intellegit[s] [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.
,, 2. apost[t]olorum.
xiii. 6. autem [m]ortu (orto).
xv. 21. partes [s]tyri.
,, 32. manē [t]e et (manent et).
Palaeography and Orthography of K.

(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].


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. unum 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. oplerunt (optulerunt).

xi. 21. uirtus et (uirtutes).

(β) Words.

xiii. 2. in nauem ascenderet et [omnis turba] (sic in cod.) et sederet et ò | 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. sterranaeum (prob. for supersterraneum).
St. Matthew.
  i. 23. interpraetatum.
  ii. 8. renuntiatae.
  iii. 10. saecuris.
  v. 3, 6, 7, 9, 10, baetii.
" 4, 8. baetii.
" 15. nequaee.
vi. 17. unguitae.
  vii. 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. lebrusus.
  viii. 3. lebra (as neut. plur.)
INTRODUCTION.

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

C = I.
St. Matthew.
  xii. 45. pecora (peiora).

C = S.
St. Mark.
  xv. 38. acutu (a susü).

C = T.
St. Mark.
  xi. 21. devocasti (devotasti).
  xiv. 3. piscicæ.
  " 6. illic • eadium (illi taedium).
  v. 18. loca (iota).
  vi. 4. sic (sit).
  " 26. discatis (distatis).
PALAEOGRAPHY OF k.

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. Matthew.
iv. 6. mandauid (-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).
xxv. 42. cene pure.

E = AE.

St. Matthew.
vi. 30. modice.
viii. 26. pusille.
x. 9. es (aes).
,, 15. sodome (k*) et gomore (Sodomae [cf. xi. 24] et Gomorae).
xi. 21. facte (factae).

s 2
INTRODUCTION.

E = C.
St. Matthew.
ii. 16. seeundū (secundum).
ix. i. } eum (cum).

EB = CH.
St. Matthew.
x. 4. ebananaeus (Chananaeus).

E = DI.

E = F.
St. Matthew.
x. 3. aleaei (Alfaei).
,, 21. eratrem (fratrem).

E = I.
St. Matthew.
ix. 32. temebant (timebant).
xii. 16. ille (illi).
xiii. 1. proderet (prodire).
xiv. 53. ferebas (scribas).

E = IT.
St. Matthew.
viii. 18. uisse (uiissit).

E = O.
St. Matthew.
vi. 28. quemodo.
ix. 2. bone.

E = S.
St. Mark.
x. 22. multae diuitias.
St. Mark. St. Matthew.
ix. 26. uelu emortuus (uelut mor-
tuus). v. 45. iuseos (iustos).
xii. 31. emam quam (tamquam).
xiii. 35. uerum (utrum? Tisch.).
xvi. 9. puero (Petro).

ET = EST.

ET = SI.

St. Mark.

St. Matthew.

xi. 37.

ix. 21.

F = C.

St. Mark.

St. Matthew.

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.

St. Matthew.

xiv. 1. infidiis (insidiis).

,, 53. on e r b a s (sc r i b a s).

,, v. 13. fallietur (salietur).

xii. 25. deferitur (deseritur).

xiii. 23. feminatur (seminatur).

xiv. 21. fidenis (Sidonis).

G = C.

St. Mark.

St. Matthew.

xv. 22. galuariae (Caluariae).

x. 48. mulge (multo).

xiv. 66. regnus (Petrus).

G = T.

HI = LU.

H = D.

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

I = E.

St. Mark.

xi. 29. respondite (-de). i. 17. generationis (-nes).
xi. 8. uniam (uinem, not vv. 1, 9). v. 25. beniuolus (bene-).
" 38. cauite (-ute). " 33. reddis (-des).
xiii. 27. colligit (-get). vii. 22. uirtutis (-tes).
xiv. 21. dico (de eo). " 23. recidite (recedite).
xv. 20. purpura (-rea). viii. 32. illi (ille).
" 30, 32. cruci (cruce). ix. 12. audissit (-set).

I = L.

St. Matthew.

x. 3. iebbaeus (Lebbæus).

I = O.

St. Mark.

xi. 13. bia filia (fília).

St. Matthew.

i. 8. adirem (adorem).

St. Mark.

xii. 1. fidis (fodit).

St. Matthew.

vi. 23. titum (totum).

St. Mark.

,, 14. dices (doces).

St. Matthew.

vii. 2. quicumque (quo-).

St. Mark.

,, 33. hilocaustomatis (holo-).

St. Matthew.

,, 17. bonis (bonos).

St. Mark.

xiii. 5. pseudoprostae (pseudo-).

St. Matthew.

,, 29. dicens (docens).

St. Mark.

xiv. 71. deuitare (deotare).

St. Matthew.

x. 25. quimodo (quomodo).

St. Mark.

xii. 21. ii (corrected to si).

St. Matthew.

xiii. 19. ieminatu (seminatū).

I = S.

St. Matthew.

vi. 18. abiconditō.

St. Matthew.

vii. 21. ii (is).

St. Mark.

xiii. 19. ieminatu (seminatū).

I = T.

St. Matthew.

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

St. Mark.

St. Matthew.

x. 11. dixerit (duxerit).

vi. 17. fructis (fructus).

St. Matthew.

,, 26. illi (illī).

St. Mark.

xii. 38. uolimus.
PALAEOGRAPHY OF k.

II = I.
St. Matthew.
ii. 1. magii.
v. 30. abi | ice.

INP = HAER.

St. Mark.
    x. 7. inprobitas (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.

M = NT.
St. Matthew.
    xiii. 54. stuperem.
    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).
INSTRUCTION.

N = U.
St. Matthew
vi. 25. indnatis (induatis).

O = A.

O = E.
St. Matthew.
xiii. 6. solo (sole).

O = I.
St. Matthew.

O = U.
St. Matthew.

P = A.
St. Matthew.

P = C.
St. Matthew.

P = L.
St. Matthew.

P = R.
St. Matthew.

St. Mark.
x. 40. nobis (uobis, cf. f, &c.).
xv. 9. nuptis (uultis).

St. Mark.

St. Mark.
xv. 35. helion (Helian).

St. Mark.
xiii. 9. illos (illis).
,, 13. hoc (hic).
xiv. 18. quo (qui).
xv. 17. ponis (spinis).

St. Mark.
viii. 38. filios (filius).
ix. 31. manos (manus, but see p. c, above).
,, 42. de pusillosuestros.
xiv. 6. bono (bonũ).
,, 54. com (cum).

St. Mark.
xv. 9. nuptis (uultis).
P = S.

St. Mark.
ix. 50. panem (salem).

St. Matthew.
vi. 22, 23. corruptum (corpus tuum).

St. Mark.
xiii. 15. auricula peius (auriculas eius).

P = T.

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. i.]

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. εφες).

R = P.

St. Mark.
viii. 15. fregerit (precepit).

St. Matthew.
vi. 29. exredist (expedit).

xiv. 58. rostriduum (postriduum).

St. Matthew.
vi. 22, 23. corruptum (corpus tuum).

,, 66. regnus (Petrus).

St. Mark.
xiii. 15. pori (populi).

R = S.

St. Mark.
xii. 17. runt (sunt).
INTRODUCTION.

S = D.

St. Mark.

x. 7. inprobitas (haerebit ad).

S = E.

St. Mark.

ix. 50. condistis (condietis).

St. Matthew.

vii. 12. profetas (-tae).

xiii. 17. quas (quae).

S = F.

xv. 40. ds (de).

St. Matthew.

i. 20. soli (fili).

xiii. 22. sit (fit).

St. Mark.

viii. 19. eos in (cofini).

S = I.

ix. 2. sicura (figura).

St. Matthew.

" 3. sullo (fullo).

v. 28. sam (iam).

xii. 15. sictam (fictam).

S = O.

xiv. 4. sactum (factum).

St. Matthew.

xv. 46. ioses (Josef).

vii. 23. quisperamini (qui operamini).

S = T.

St. Matthew.

ix. 18. suam (tuam).

S = X.

St. Matthew.

iv. 18. iusta (iuxta).

xiv. 25. uisis (uitis).

" 33. es (et).

" 55. sotum (totum).
SEC = PSE.

St. Matthew.

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

SIC = PE.

St. Matthew.

v. 29. sicreat (percat).

T = C.

St. Matthew.

viii. 7. turabo (curabo).

T = D.

[T is regularly used for D in words like aliquit, set, quit, aput, illut, istut, &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, illut),
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. digitus (dignus).

T = S.

St. Mark.

". 43. etse (esse).

xi. 13. estet (esset).

". 18. totut (totus).

xii. 34. et (es).

St. Mark.

x. 5. est (esse).

T = SE.

St. Mark.

x. 5. est (esse).
INTRODUCTION.

TA = ER.
St. Matthew.
xiv. 13. destatum (desertum).

TE = EC.
St. Matthew.
vi. 29. quiante (quia nec).

TNE = ENS.
St. Matthew.
vii. 19. facitne (faciens).

TU = C.
St. Matthew.
v. 40. tuum (cum).

U = A.
St. Matthew.
xiii. 14. desolutionis (desolationis).
xiii. 8. dabunt (dabant).

U = B.
St. Matthew.
i. 21. saluauit (-bit).
iv. 6. mandauid (-bit).
vii. 3. traue (trabem).
" 21. introiuit bis (introibit).
" 19. clamauit.
" 20. collocuauit (collucabat?).
" 37. iustificaueris (-beris).
" 42. damnaueris (-beris).
[There are probably other examples.]

U = E.
St. Matthew.
vi. 33. apponuntur (-nentur).
xv. 32. ut (et?).

U = H.
St. Matthew.
xiii. 26. uerba (herba).

U = I.
St. Matthew.
ix. 18. colludit (collidit).
x. 14. saluum (talam).
xiii. 29. ut (ita).
xiv. 54. ministris (ministris).
St. Mark.
  x. 8. dno (duo).
  xii. 32. nnus ( unus).

St. Mark.
  ix. 22. putes (potes).
   , 41. putauerit (potae).
  xii. 5. alias (alios).
  xiii. 18. adunate (adorate).
   , 24. fulgurem (fulgorem, or pos-
sibly fulgor).
  xiv. 32. aor (adoro).

St. Mark.
  ix. 3. quaaua (qualia).

St. Mark.
  xii. 13. exitis (eritis).

St. Mark.
  xv. 17. ex ponis (ex spinis).
   , 20. expoliaverunt.

St. Mark.
  xi. 2. sexs.

St. Mark.
  x. 47. myserere.

St. Matthew.
  v. 29. tutum (totum).
   , 1. immundus (-dos).
  xii. 45. alias (-os).
  xiii. 6. mortu (orto).
  xv. 20. inlitis.

St. Matthew.
  v. 43. ubi (ubbi).

St. Matthew.
  viii. 18. uiisse (iussit).

It is true that most of these confusions may be paralleled e.g. in Hagen's Gradus ad Criticen. 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
INTRODUCTION.

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 uncialis 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\(^1\). 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. (i) 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.'

\[
\begin{array}{ll}
\text{Parallel.} & \text{Not Parallel.} \\
A = E \text{ (gr.)} & A = OS. \\
= O. & = US. \\
= S. & AE = IA. \\
AE = A \{ & \\
\text{gr.}. & \\
E \} & \\
B = H. & B = I. \\
= P \text{ (gr.)}. & \text{BUS = HUIC.} \\
= R. & \\
\end{array}
\]

\(^1\) I owe this reference to Ribbeck, whom I ought not to have overlooked, to my friend Prof. Nettleship.
PALAEOGRAPHY OF k.

Parallel.

B = U (gr.).
C = E.
  = G (gr.).
  = I.
  = S.
  = T.
D = I.
  = P.
  = T (gr.).
E = A (gr.).
  = AE (gr.).
  = C (above).
  = I.
  = O.
  = S.
  = T.
F = PH (gr.).
G = C (gr.).
  = T.
I = E (above).
  = L.
  = S.
  = T.
  = U.
II = I.
L = I (above).
  = T.
M = N.
  = NT.
  = U.
N = MR (above).
  = S.
  = U.
O = A (above).

Not Parallel.

C = EI (perhaps for E).
D = L.
  = X.
E = IT.
ET = EST.
  = SI.
F = C.
  = PL.
  = S.
FR = P.
H = D.
HI = LU.
I = O.
INP = HAER.
M = RII.
N = US.
O = I.
Parallel.

O = E (above).
= U (gr.).
P = C (above).
= L.
= R.
= S.
= T.
Q = C (gr.).
QU = C (gr.).
R = L.
= I.
= P (above).
= S.
S = D.
= E (above).
= I (above).
= T.
= X (gr.).
T = C (above).
= D (above).
= E (above).
= L (above).
= N.
= S (above).
U = B (gr.).
= H.
= N (above).
= O (gr.).
= LI.

Not Parallel.

P = A.
= IR.
QU = CIU.
= UI.

S = F.
= O.
SEC = PSE.
SIC = PE.
T = SE.
TA = ER.
TE = EC.
TNE = ENS.
TU = C.

U = E.
= TI.
UI = IU.

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, 'Dolochenos,' 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. If this is the first authenticated example that

1 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. Latt., 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 P¹ (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, bœ = -bus, and qœ = -que, which are prominent in all the oldest Latin MSS. (see Palaeog. Soc. Ser., Nos. 113, 115, 116, 86, 29, &c.; in 135, 208 qœ is found,

¹ 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 b.; in 208 this is the only abbreviation; q. 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.

b. = -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.

q. = -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.).
itq. 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.).
reliqu. | 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 (iomā | nāe a corrected to -ni ea), xii. 19, 29, 46, xiii. 30, 32,
40, xiv. 13, xv. 29, 31 bis, 32.
clviii

INTRODUCTION.

The horizontal line does duty for -um in Mark ix. 36, Matt. ii. 2, iv. 8. In Matt. xiii. 52 cael- 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, ĉ, 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:—

Dēs = Deus. Mark xii. 29.
Di = Deus. Mark x. 6, xii. 26 ler, 27, xv. 34 bis.
= Dei. Mark viii. 33, ix. 1, 47, x. 23, 24, 25, xii. 17, 24, 34, xiv. 25,
   xv. 39, 43, xvi. 4.
= iHS. Mark ix. 6, and probably Matt. xiv. 13.
DE = iHS. Matt. xiii. 34.
DEI occurs Matt. xii. 28 bis.
DĒM = Deum. Matt. xii. 30.
   Matt. iv. 7, 10, ix. 8.
DOM = DEI. Mark x. 14 15, xii. 14.
= Deus (?) Mark x. 18.
= iHS (?) Mark ix. 23.
= 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.
ORTHOGRAHY OF k.

DOM occurs Mark xii. 26, 36 bis, Matt. xii. 8.
DOM", Matt. i. 22, v. 33, x. 25.
DOM", Mark xii. 30.

HI = HIESUS. Mark ix. 25, x. 5, Matt. xii. 1.
= HIESU. Mark ix. 4.
= HIESUM. Mark ix. 8.
HI occurs Mark x. 47, xiv. 67.
HI", Mark xv. 43.
HI", Mark ix. 15, xi. 7, xv. 15, Matt. ix. 10 (cum hiu).
HI", Mark xiv. 1, Matt. i. 16.
HI", Mark xvi. 6.

Besides these strange varieties on the usual Latin abbreviations, the Greek abbreviation ΗΣ occurs once in Mark viii. 27.

ΗΣ = 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.
ΗΣ = HIESUS. Mark x. 24, 27, 29.
ΗΣ = HIESUS. Matt. viii. 4.
Η = HIESUS. Mark ix. 2, x. 23, xiv. 53.
Η = HIESUS. Matt. xi. 7.
Η = HIESUS. Mark ix. 27, xii. 34, Matt. xii. 15, xv. 21.

= HIESUM. Mark xiv. 55, 60.

1 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 ΗΣ or ΗΣ is all but universal, HIESUS and HIESUS being of comparatively rare occurrence, and HIESUS being perhaps unknown. In Vulgate MSS. I have noticed Iterus in the Codex Amiatinus only once in Luke iii. 29, where it is also found in the Codex Toletanus. In the Codex Caesaria Iterus occurs rather frequently, e.g. Matt. iii. 15, iv. 7, vii. 4, 14, 20, xi. 25, xii. 1, &c., and Apoc. xxii. 20, also Hiesus, &c., in Matt. xx. 30, 33, xxi. 16, and Luke iii. 26, in which last place it is found in several other ancient MSS. (my bmmox). In writing the name in full I believe Iterus to be the proper form.'
INTRODUCTION.

\( \text{\textcopyright} \) = CHRISTUS. Mark xii. 35, xiii. 21, xv. 32.
\( \text{\textcopyright} \) = CHRISTI. Matt. i. 18, xi. 2.
\( \text{\textcopyright} \) = CHRISTUS. Mark viii. 29.
\( \text{\textcopyright} \) = CHRISTUS. Matt. ii. 4.
\( \text{\textcopyright} \) = CHRISTI. Matt. i. 17.
\( \text{\textcopyright} \) = 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,' 'atpropino,' 'atsergo.'
\( AE \) is frequently written for \( E \), e.g. 'baeatus,' 'reddita,' 'saecuiris': 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 'carche' and 'carchem,' three times out of five. 'Passares' 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 'postulo' twice, 'postea,' also once in 'apostolorum.'
\( TH \) is written for \( T \) in 'thus,' 'plathean,' 'tehtarchis.'
\( II \) is usually written as \( I \), e.g. 'fili,' 'ali.'
\( ES \) in second pers. plur., which is noted by Tischendorf as common in \( \epsilon \), occurs to the best of my belief only once, Matt. xii. 34 'potestes.'
ORTHOGRAPHY OF k.  

There is a special tendency to the insertion of I. Conspicuous examples of this are baptizio, baptizator, scandalizio (see below). In these words the rule that \( i \) is inserted is almost unbroken ('baptizator' 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,' 'adpraehendienst,' 'respondiens,' frequently: so frequently indeed that Dr. Abbott writes in his preface (p. xv), 'participium praeomens secundae et tertiae coniugationis in casu nominendi 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:—

<table>
<thead>
<tr>
<th>Word</th>
<th>Reference</th>
<th>Exceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>absoonsus</td>
<td>Matt. xiii. 44, cf. 35 (absponsa cod.), vi. 6 (absoonsodito cod.)</td>
<td></td>
</tr>
<tr>
<td>ascoenitus</td>
<td>Matt. vi. 4, 6, &amp;c.</td>
<td>Note however Matt. xii. 33 (dinoscitur).</td>
</tr>
<tr>
<td>ascoetus</td>
<td>Mark xv. 36.</td>
<td>Not elsewhere.</td>
</tr>
<tr>
<td>adpraehendo</td>
<td>Mark viii. 23, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>art (dat.)</td>
<td>Matt. viii. 9.</td>
<td></td>
</tr>
<tr>
<td>aper</td>
<td>Matt. v. 29.</td>
<td></td>
</tr>
<tr>
<td>atolamo</td>
<td>Mark xvi. 13, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>atpropinquo</td>
<td>Matt. iii. 2.</td>
<td>Mark xiv. 12 (azimorum).</td>
</tr>
<tr>
<td>aturrexit</td>
<td>Mark xiv. 60.</td>
<td></td>
</tr>
<tr>
<td>autferetur</td>
<td>Matt. xiii. 12.</td>
<td></td>
</tr>
<tr>
<td>assumorum</td>
<td>Mark xiv. 1.</td>
<td></td>
</tr>
<tr>
<td>basatus</td>
<td>Matt. v. 3, 6, 7, 9, 10</td>
<td>Matt. v. 4, 8 (baetl), 5, 11 (beatl), &amp;c.</td>
</tr>
<tr>
<td>baptizator</td>
<td>Matt. iii. 1, xi. 11 (baptizator cod.), xi. 12, xiv. 2, 8, Mark viii. 28.</td>
<td></td>
</tr>
<tr>
<td>baptizatio</td>
<td>Mark x. 38.</td>
<td></td>
</tr>
<tr>
<td>baptio</td>
<td>Matt. iii. 6, Mark x. 38 bis, 39.</td>
<td></td>
</tr>
<tr>
<td>blassematio</td>
<td>Mark xiv. 64.</td>
<td></td>
</tr>
<tr>
<td>blasemia</td>
<td>Matt. xii. 31.</td>
<td></td>
</tr>
<tr>
<td>blasemo</td>
<td>Mark xv. 29.</td>
<td></td>
</tr>
<tr>
<td>Word</td>
<td>Reference</td>
<td>Exceptions</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>----------------------------</td>
<td>------------</td>
</tr>
<tr>
<td>caeciderunt</td>
<td>Matt. xiii. 4, 8.</td>
<td></td>
</tr>
<tr>
<td>calolamenta</td>
<td>Matt. x. 10 (= a 5, &amp;c.).</td>
<td></td>
</tr>
<tr>
<td>carcore.</td>
<td>Mark xv. 7, Matt. xiv. 3</td>
<td></td>
</tr>
<tr>
<td>carcorem</td>
<td>Matt. v. 25.</td>
<td></td>
</tr>
<tr>
<td>clodus</td>
<td>Matt. xi. 5, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>eludo</td>
<td>Matt. vi. 6.</td>
<td></td>
</tr>
<tr>
<td>ooninorusit</td>
<td>Matt. x. 9.</td>
<td></td>
</tr>
<tr>
<td>oonumasset</td>
<td>Matt. vii. 28.</td>
<td></td>
</tr>
<tr>
<td>oonemno</td>
<td>Matt. vi. 24.</td>
<td></td>
</tr>
<tr>
<td>oosttianum</td>
<td>Matt. vi. 11.</td>
<td></td>
</tr>
<tr>
<td>donig. (donec)</td>
<td>Matt. ii. 9, x. 23, xii. 20</td>
<td></td>
</tr>
<tr>
<td>doloens</td>
<td>Matt. x. 5.</td>
<td></td>
</tr>
<tr>
<td>elemoesina</td>
<td>Matt. vi. 1, 2, 3, 4.</td>
<td></td>
</tr>
<tr>
<td>es (es)</td>
<td>Matt. x. 9.</td>
<td></td>
</tr>
<tr>
<td>grania (graua)</td>
<td>Matt. xiii. 15.</td>
<td></td>
</tr>
<tr>
<td>harundo</td>
<td>Mark xv. 19, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>haue</td>
<td>Mark xv. 18.</td>
<td></td>
</tr>
<tr>
<td>heminum (hymnum)</td>
<td>Mark xiv. 26.</td>
<td></td>
</tr>
<tr>
<td>holera</td>
<td>Matt. xiii. 32.</td>
<td></td>
</tr>
<tr>
<td>hortum (ortum)</td>
<td>Matt. iv. 16.</td>
<td></td>
</tr>
<tr>
<td>hosanna: see ossana, ossana</td>
<td></td>
<td></td>
</tr>
<tr>
<td>inluts (inlotus)</td>
<td>Matt. xv. 20.</td>
<td></td>
</tr>
<tr>
<td>intellego</td>
<td>Matt. viii. 3, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>lucustae</td>
<td>Matt. iii. 4 (= d f).</td>
<td></td>
</tr>
<tr>
<td>lebra (as neut. plur.)</td>
<td>Matt. viii. 3.</td>
<td></td>
</tr>
<tr>
<td>lebrosus</td>
<td>Matt. viii. 2, x. 8, xi. 5.</td>
<td></td>
</tr>
<tr>
<td>monimentum</td>
<td>Mark xv. 46 bis, xvi. 4.</td>
<td></td>
</tr>
<tr>
<td>monumentum</td>
<td>Mark xvi. 8.</td>
<td></td>
</tr>
<tr>
<td>munistris</td>
<td>Matt. xiv. 54</td>
<td></td>
</tr>
</tbody>
</table>

| nubis (nom., cf. Rönsch, It. u. V., p. 263) | Mark ix. 7 (nubs a b d). |
**ORTHOGRAPHY OF k.**

<table>
<thead>
<tr>
<th>Word</th>
<th>Reference</th>
<th>Exceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>obsudio</td>
<td>Matt. viii. 27, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>optune</td>
<td>Mark x. 17</td>
<td>Mark x. 18 bis.</td>
</tr>
<tr>
<td>ora (hora)</td>
<td>Mark xiv. 41</td>
<td>Matt. ix. 22.</td>
</tr>
<tr>
<td>ossana</td>
<td>Mark xi. 9.</td>
<td></td>
</tr>
<tr>
<td>ossanna</td>
<td>Mark xi. 10.</td>
<td></td>
</tr>
<tr>
<td>ostium</td>
<td>Mark xv. 46, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>paroclus</td>
<td>Matt. xi. 25.</td>
<td></td>
</tr>
<tr>
<td>pasca (asc.)</td>
<td>Mark xiv. 14.</td>
<td></td>
</tr>
<tr>
<td>pascha (acc.)</td>
<td>Mark xiv. 13.</td>
<td></td>
</tr>
<tr>
<td>pascham</td>
<td>Mark xiv. 16.</td>
<td></td>
</tr>
<tr>
<td>passare</td>
<td>Matt. x. 29, 31.</td>
<td></td>
</tr>
<tr>
<td>penitenturunt</td>
<td>Matt. xii. 41.</td>
<td></td>
</tr>
<tr>
<td>periuro</td>
<td>Matt. v. 33.</td>
<td></td>
</tr>
<tr>
<td>plathesia</td>
<td>Matt. vi. 5.</td>
<td></td>
</tr>
<tr>
<td>pleps</td>
<td>Matt. iv. 16.</td>
<td></td>
</tr>
<tr>
<td>posttea</td>
<td>Mark xv. 5.</td>
<td></td>
</tr>
<tr>
<td>poststulo</td>
<td>Matt. vi. 5, Matt. vii. 10.</td>
<td></td>
</tr>
<tr>
<td>praestiosus</td>
<td>Matt. xiii. 46.</td>
<td></td>
</tr>
<tr>
<td>pregnans (cf. Georges ad voc. praegnans)</td>
<td>Matt. i. 23.</td>
<td></td>
</tr>
<tr>
<td>progeniens</td>
<td>Matt. iii. 7, xii. 34</td>
<td>Matt. xii. 39.</td>
</tr>
<tr>
<td>quasit</td>
<td>Matt. ii. 4.</td>
<td></td>
</tr>
<tr>
<td>saecuris (securis)</td>
<td>Matt. iii. 10.</td>
<td></td>
</tr>
<tr>
<td>sala</td>
<td>Mark ix. 50, 2*</td>
<td>Mark ix. 50, 19, Matt. v. 13 bis.</td>
</tr>
<tr>
<td>scandalisio</td>
<td>Mark ix. 43, 44, 45, 47, xiv. 29, Matt. v. 39, 30, xi. 6, xii. 21, 57.</td>
<td></td>
</tr>
<tr>
<td>solerunt</td>
<td>Mark xii. 12.</td>
<td></td>
</tr>
<tr>
<td>sepellerrunt</td>
<td>Matt. xiv. 12.</td>
<td></td>
</tr>
<tr>
<td>sinagoga</td>
<td>Mark xiii. 9, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>tēthraochis</td>
<td>Matt. xiv. 1.</td>
<td></td>
</tr>
<tr>
<td>thēnserous</td>
<td>Matt. vi. 19, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>thus</td>
<td>Matt. ii. 11.</td>
<td></td>
</tr>
<tr>
<td>transm (trabem)</td>
<td>Matt. vii. 3.</td>
<td></td>
</tr>
<tr>
<td>uolpes</td>
<td>Matt. viii. 20.</td>
<td></td>
</tr>
<tr>
<td>zeabolus</td>
<td>Matt. xiii. 39</td>
<td>Matt. iv. 5, 8, 11.</td>
</tr>
<tr>
<td>zosania</td>
<td>Matt. xiii. 27</td>
<td>Matt. xiii. 25, 26, 29, 30, 36, 38, 40.</td>
</tr>
</tbody>
</table>
**PROPER NAMES.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abhin and Abius</td>
<td>Matt. i. 7, 13.</td>
</tr>
<tr>
<td>Achas and Aochas</td>
<td>&quot;</td>
</tr>
<tr>
<td>Aeeprum</td>
<td>ii. 13.</td>
</tr>
<tr>
<td>Aeegyptum</td>
<td>&quot;</td>
</tr>
<tr>
<td>Amonadab</td>
<td>i. 4.</td>
</tr>
<tr>
<td>Areclusa</td>
<td>ii. 22.</td>
</tr>
<tr>
<td>Asaf</td>
<td>i. 7, 8.</td>
</tr>
<tr>
<td>Asor</td>
<td>i. 13.</td>
</tr>
<tr>
<td>Babimonis</td>
<td>Matt. i. 11.</td>
</tr>
<tr>
<td>Barchoolusae</td>
<td>x. 3.</td>
</tr>
<tr>
<td>Beelsbus</td>
<td>xii. 27.</td>
</tr>
<tr>
<td>Belsebul</td>
<td>xii. 24.</td>
</tr>
<tr>
<td>Beesdela</td>
<td>xi. 21.</td>
</tr>
<tr>
<td>Beets-, Bets-, or Beesdela</td>
<td>Mark viii. 22.</td>
</tr>
<tr>
<td>Boes</td>
<td>Matt. i. 5.</td>
</tr>
<tr>
<td>Boehe (Obeth)</td>
<td>i. 5.</td>
</tr>
<tr>
<td>Bethlem</td>
<td>ii. 1, 8, 16.</td>
</tr>
<tr>
<td>Cafarnaum</td>
<td>Matt. xi. 23.</td>
</tr>
<tr>
<td>Carrieus</td>
<td>Mark xiv. 43.</td>
</tr>
<tr>
<td>Chobesra</td>
<td>Matt. xi. 21.</td>
</tr>
<tr>
<td>Cugotham</td>
<td>Mark xv. 22.</td>
</tr>
<tr>
<td>Cyrinaeum</td>
<td>&quot;</td>
</tr>
<tr>
<td>Daceil (elsewhere Dauid)</td>
<td>Matt. i. 17.</td>
</tr>
<tr>
<td>Decophool</td>
<td>iv. 25.</td>
</tr>
<tr>
<td>Dechonas (Jech.)</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ebanasenus (Chananusus)</td>
<td>Matt. x. 4.</td>
</tr>
<tr>
<td>Efron (Esrom)</td>
<td>Matt. i. 3.</td>
</tr>
<tr>
<td>Eleasar and Eleazar (Eleazar)</td>
<td>i. 15.</td>
</tr>
<tr>
<td>Elachim</td>
<td>i. 13.</td>
</tr>
<tr>
<td>Ellashim (Klishim)</td>
<td>i. 13.</td>
</tr>
<tr>
<td>Elithuth</td>
<td>i. 14, 15.</td>
</tr>
<tr>
<td>Esehes</td>
<td>&quot;</td>
</tr>
<tr>
<td>Fares</td>
<td>Matt. i. 3.</td>
</tr>
<tr>
<td>Farsae or Fariesel</td>
<td>&quot;</td>
</tr>
<tr>
<td>Fidias (Sidonias)</td>
<td>Matt. xv. 21.</td>
</tr>
<tr>
<td>Filippus</td>
<td>&quot;</td>
</tr>
<tr>
<td>Galauriae</td>
<td>Mark xv. 22.</td>
</tr>
<tr>
<td>Geraminorum</td>
<td>Matt. viii. 28.</td>
</tr>
<tr>
<td>Gethamani</td>
<td>Mark xiv. 32.</td>
</tr>
<tr>
<td>Gomure</td>
<td>Matt. x. 15.</td>
</tr>
<tr>
<td>Helnon (Heliam)</td>
<td>Mark xv. 35.</td>
</tr>
<tr>
<td>Herodias</td>
<td>Matt. xiv. 3.</td>
</tr>
<tr>
<td>Hierosolima</td>
<td>&quot;</td>
</tr>
<tr>
<td>Hierosolyma</td>
<td>Mark xv. 41, 42.</td>
</tr>
<tr>
<td>Hierosoluma</td>
<td>&quot;</td>
</tr>
<tr>
<td>Iboasiam (Josiam)</td>
<td>Matt. i. 10.</td>
</tr>
<tr>
<td>Iebeesus</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ierocho</td>
<td>Mark x. 46.</td>
</tr>
<tr>
<td>Iohannes</td>
<td>Matt. iii. 1, 2, 6.</td>
</tr>
<tr>
<td>Iohannesus</td>
<td>&quot;</td>
</tr>
<tr>
<td>Iosafat</td>
<td>l. 8.</td>
</tr>
<tr>
<td>Iosef</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ioses</td>
<td>Mark xv. 45, 46.</td>
</tr>
<tr>
<td>Ioseis (gen. of Iosias)</td>
<td>&quot;</td>
</tr>
<tr>
<td>Iosias (Josias)</td>
<td>Matt. i. 11.</td>
</tr>
<tr>
<td>Issaco</td>
<td>&quot;</td>
</tr>
<tr>
<td>Israeabel</td>
<td>Mark xv. 32.</td>
</tr>
<tr>
<td>Israeabel</td>
<td>&quot;</td>
</tr>
<tr>
<td>Israel</td>
<td>&quot;</td>
</tr>
<tr>
<td>Israele</td>
<td>ii. 20.</td>
</tr>
<tr>
<td>Israele</td>
<td>ii. 6.</td>
</tr>
<tr>
<td>Israhele</td>
<td>&quot;</td>
</tr>
<tr>
<td>Mathias, Mathiam</td>
<td>Matt. i. 15.</td>
</tr>
<tr>
<td>Moses (gen. of Moses)</td>
<td>Mark xii. 26.</td>
</tr>
<tr>
<td>Nabassom</td>
<td>Matt. i. 4.</td>
</tr>
<tr>
<td>Nasara</td>
<td>&quot;</td>
</tr>
<tr>
<td>Nasaraeus</td>
<td>&quot;</td>
</tr>
<tr>
<td>Nasarina</td>
<td>&quot;</td>
</tr>
<tr>
<td>Nasorene</td>
<td>Mark xiv. 67.</td>
</tr>
<tr>
<td>Nephthalim</td>
<td>Matt. iv. 15.</td>
</tr>
<tr>
<td>Noneuteae</td>
<td>&quot;</td>
</tr>
<tr>
<td>Obithe (Obeth)</td>
<td>Matt. i. 5.</td>
</tr>
<tr>
<td>Oraeae (Uriae)</td>
<td>&quot;</td>
</tr>
<tr>
<td>Sadet (Sadoc)</td>
<td>Matt. i. 14.</td>
</tr>
<tr>
<td>Salamon</td>
<td>&quot;</td>
</tr>
<tr>
<td>Salamon</td>
<td>&quot;</td>
</tr>
<tr>
<td>Salomon</td>
<td>l. 6.</td>
</tr>
<tr>
<td>Saron (Salmon)</td>
<td>&quot;</td>
</tr>
<tr>
<td>Scharisites</td>
<td>Matt. x. 4.</td>
</tr>
<tr>
<td>Selathiel and Selatiel</td>
<td>Mark xiv. 10, 63.</td>
</tr>
<tr>
<td>Sim (Simon)</td>
<td>&quot;</td>
</tr>
<tr>
<td>Zabulon</td>
<td>Matt. iv. 15.</td>
</tr>
<tr>
<td>Zabylon</td>
<td>&quot;</td>
</tr>
<tr>
<td>Zebdeus</td>
<td>&quot;</td>
</tr>
<tr>
<td>Zepdael</td>
<td>&quot;</td>
</tr>
<tr>
<td>Zepdael</td>
<td>&quot;</td>
</tr>
</tbody>
</table>
LETTER FROM MR. E. MAUNDE THOMPSON. clxv

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 difficulties 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.*'

'The 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 \( \text{no}_\text{p}_2\text{a}_2\text{s}_2\).

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. \( \text{no}_\text{p}_2\text{a}_2\text{s}_2\) belong to the European family, at the head of which stand \( a \) and \( \text{b} \). 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:
INTRODUCTION.

Readings in which a n differ from each other.

Matt. xvii.
2. transfiguratur 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.
    daemonei a.
    — daem. d.
22. Galileam b n.
    Galilaea a d.
    in manibus b n.
    in manus a d f.

24. ad Petrum qui tributum exigebant
    (exigebant n) a n.
    qui didragma exigebant ad
    Petrum b, Hilary.
    qui tributum accipiant et dix-
    erunt Petro d.
    non solvit tributum a n f.
    non praestat tributum d.
    quare non solvit didragma vel
    censum b.

25. intranti b n (εντραντι δ, in-
    gresso d).
    intrantes a.
  + ei (after intranti) n.
    — ei a b, &c.

26. liberati a n.
    liberi b d, &c.
Readings in which a and n differ from each other.

Matt. xviii.

3. regno a b n* & c.
   regnum ncorr.

7. veniet f n.
   venit a b d.

12. quaere n (for quaeerere).
13. contegerit n (for contigerit).

18. quaeunque alligaveritis super terram erunt soluta in caelo n (cf.
    d; prob. omission from homoeoleton).

19. quamcunque d n.
   quaequeque a b.

Readings in which a and 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. — istics (after pusillis) a n.
   + istics 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 (20) 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.

21. bona a n.
   omnia b.
   substantiam d.
   omnia quae possides f f i.

24. regno a n*.
   regnum b d f ncorr.

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

Readings in which a n differ from each other.
Matt. xix.

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

auditis autem discipulis haec mirabantur b.
audientes autem discipuli stupebant d.
26. vero a n.
autem b d, &c.
29. centuplo a n.
centuplum b d, &c.

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

28. inferiore ncorr.
inferiori a b n*, &c.
29. ad Hiericho 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.

1. adpropiassent d n (a def.).
adpropinquassent b f, &c.
THE TEXT OF \textit{n IN ST. MATTHEW.}

Readings in which \textit{n differ from each other.}

Matt. xxi.

1. Betage (\textit{for Bethphage}) \textit{n}.
2. + ejus (\textit{after pullum ff}, \textit{n (a def.)}.
   - ejus \textit{b d, &c.}
   + eam (\textit{after adducite}) \textit{n (a def.)}
   - eam \textit{b df.}

3. opera \textit{a n.}
   operam \textit{b ff.}
   opus \textit{df.}

xxvi.

56. + ejus (\textit{after discipuli}) \textit{a n.}
   - ejus \textit{b df.}

58. ad atrium \textit{a n.}
   in atrium \textit{b ff.}
   ad januam \textit{d.}
   ad domum \textit{f.}
   exitum \textit{a n.}
   finem \textit{b df.}

59. princeps vero \textit{a n.}
   principes autem sacerdotum \textit{b df.}
   interficerent \textit{a n.}
   morti traderent \textit{b f.}
   mortificarent \textit{d.}

60. inverunt (\textit{for invenerunt}) \textit{a.}
   multis falsis (\textit{for multi falsi}) \textit{a.}

69. anchilla \textit{n (a is deficient here, but has anchilla where n has ancilla; d also def.)}.
   + ei (\textit{after dicens}) \textit{norr.}
   - ei \textit{b f (a d def.).}

70. Petrus autem \textit{a (apply) n.}
   ad ille \textit{b f (d def.)}
   in conspectu omnium \textit{a n.}
   coram omnibus \textit{b (d def.).}
   dicas \textit{a n.}
   dicis \textit{b f.}
   nec novi \textit{a n.}
   neque intellego \textit{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 d f).
   neg. cum jur. b f, &c.

73. + ibi (after qui) f n.
   — ibi b f, (a d d f).

xxvii.
62. parasceuem n, parascue a, para-
   saeuen b, cena pura d.
   pharisaei a d f.
   farisaei b n.

xxviii.
1. primam b n.
   prima a f.
   Magdalena b n.
   Magdalene d f.
   Magdalenea a.

2. sdebat b d n.
   sedit a f.

9. habete a b d f.
   havete n.

11. + et scribis (after sacerdotum) a.
   — et scribis b d f n.

12. + principes sacerdotum (after con-
    gregati) a.
   — princi. sac. b d f n.
   consilium acceperunt et a e.
   consilio accepto b d f n.

13. vobis (for nobis) a.
Readings in which a and differ from each other.

Matt. xviii.
14. suadebimus bff, n.
        suademus df.
        persuademus a.
17. cum vidissent a e.
        videntes bdfn.
19. eas n.
        eos a b df.

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 n not only with a, but also with b c h and in part ff, r; 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 n 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 n 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 'intranti' 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. 'quamcumque' after 'omni re' in Matt. xviii. 19, where a b have 'quaecumque'—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.

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-

---

1 Ch for e, 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.'
THE TEXT OF n IN ST. MATTHEW.

cwxv

present the common archetype of a and n, 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 a will also reproduce most faithfully a itself. We put aside clerical errors, differences of spelling, cases where a 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 n the chief points would be 'intranti' in Matt. xvii. 25, and 'sedebat' in xxvi. 2, and in favour of a, 'veniet' in xviii. 7, and 'de longinquo' in xxvi. 58. In regard to this last reading, a has the characteristic European phrase and is supported by the great body of European MSS., while n 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 a and n, 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 a with a fragment of e. Throughout this chapter it will be seen that a diverges more largely than elsewhere from n. We might almost suppose that in the original from which a was copied the last leaf was lost or worn, and that the text of this portion was taken from some other copy; n 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 a n, 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.¹

¹ This part of the analysis of n, the analysis of p, some of that of o, and a great part of the analysis of s, have been made by Mr. White.
§ 17. The Text of n in St. Mark.

Readings in which an differ from each other.
Mark vii.

15. foris quod hominem intrans in eum n.
   foris hominis quod intrat in eum a.
   foris hominis quod intrat in eum b.
   extra hominem introiens in eum df.

16. — quod an.
    + quod b df.

17. prae multitudine a n (multitudinem n: the m marked probably by first hand).
   a turba b df.
   similitudinem an.
   parabolam b df.

18. a foris an.
    extrinsecus b df.
    introit an.
    introiens b df.

19. introit b dn.
    introit a f.

20. coinquinare a n.
    communicare b df.

21. + et exit in riium an.
    — et ... riium b df.

23. coinquinarunt a n.
    communicant b df.

24. exsurgens n = f.
    exurgens ab d.

25. cum audisset enim mulier a n.
    sed continuo cum audisset mulier f.
Readings in which an differ from each other.

Mark vii.

mulier enim statim ut audiiuī b.
mulier autem statim ut audiiūt d.

27. primum an.
prius b df.
satiari a n.
saturari b df.
proicere a n.
mittere b df.

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.
verbūm tuum a n.
sermonem b df.

30. isset a n.
abisset b df.
domi a n*.
domum b ncorr.
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 an differ from each other.

Mark vii.
31. ingressus n.
    egressus a.
    exiens b df.
    galilaeae a d.
    galileae b fn.

viii.
33. sapes n.
    sapis a b d k.
    intellegis f.

33. qui conversus an.
    ad ille conversus b d.
    conversus autem ille k.
    Iesus conversus f.
    ut vidit an.
    videns b df.
    objurgavit Petrum an.
    comminatus est Petro b df.
    corripuit Petrum k.
    post a kn.
    retro b df.

34. sequi me an.
    sequi post me b.
    post me sequi df.
    venire k.

35. quiesque an.
    qui b df k.
    salvare a kn.
    salvam facere b df.
    causa an.
    propter b df k.

36. prodest an.
    proderit b df k.
    lucratus fuerit an.
    lucretur b df.
    lucrefecter k (hicrefector cod).
    saeculum an.
    mundum b fk.
    orbem d.
<table>
<thead>
<tr>
<th>Readings in which an differ from each other.</th>
<th>Readings in which an (or a kn) are agreed against all or most other authorities.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mark viii.</td>
<td>Mark viii.</td>
</tr>
<tr>
<td>jacturatus fuerit an.</td>
<td>jacturatus fuerit an.</td>
</tr>
<tr>
<td>detrimentum faciat bf.</td>
<td>detrimentum faciat bf.</td>
</tr>
<tr>
<td>detrimentum patiatur d.</td>
<td>detrimentum patiatur d.</td>
</tr>
<tr>
<td>animam a kn (+ suam an).</td>
<td>animam a kn (+ suam an).</td>
</tr>
<tr>
<td>animae suae bdf.</td>
<td>animae suae bdf.</td>
</tr>
<tr>
<td>37. quam an.</td>
<td>37. quam an.</td>
</tr>
<tr>
<td>quid bdfk (quit k).</td>
<td>quid bdfk (quit k).</td>
</tr>
<tr>
<td>pro animam suam an.</td>
<td>pro animam suam an.</td>
</tr>
<tr>
<td>pro anima sua bdfk.</td>
<td>pro anima sua bdfk.</td>
</tr>
<tr>
<td>38. confundetur dkn.</td>
<td>38. quisque enim an.</td>
</tr>
<tr>
<td>confundet abf.</td>
<td>quisque enim an.</td>
</tr>
<tr>
<td>gloriam bdn.</td>
<td>qui autem bdk.</td>
</tr>
<tr>
<td>gloria af.</td>
<td>qui enim f.</td>
</tr>
<tr>
<td>claritate k.</td>
<td>confusus fuerit me an.</td>
</tr>
<tr>
<td>generatione an.</td>
<td>generatione an.</td>
</tr>
<tr>
<td>natione k.</td>
<td>generatione an.</td>
</tr>
<tr>
<td>generatione hac bd.</td>
<td>generatione ista f.</td>
</tr>
<tr>
<td>ix.</td>
<td>ix.</td>
</tr>
<tr>
<td>hic stantes an.</td>
<td>hic stantes an.</td>
</tr>
<tr>
<td>de circumstantibus b.</td>
<td>de circumstantibus b.</td>
</tr>
<tr>
<td>hic circumstantium d.</td>
<td>hic circumstantium d.</td>
</tr>
<tr>
<td>de hic stantibus f.</td>
<td>de hic stantibus f.</td>
</tr>
<tr>
<td>hic quidem ex eis qui adstans</td>
<td>hic quidem ex eis qui adstans</td>
</tr>
<tr>
<td>(for adstant) k.</td>
<td>(for adstant) k.</td>
</tr>
<tr>
<td>2. altum an k (atcum cod.).</td>
<td>2. altum an k (atcum cod.).</td>
</tr>
<tr>
<td>altissimum b.</td>
<td>altissimum b.</td>
</tr>
<tr>
<td>excelsum df.</td>
<td>excelsum df.</td>
</tr>
<tr>
<td>in conspectu eorum an.</td>
<td>in conspectu eorum an.</td>
</tr>
<tr>
<td>coram ipsis bdf.</td>
<td>coram ipsis bdf.</td>
</tr>
<tr>
<td>ante ipsos k.</td>
<td>ante ipsos k.</td>
</tr>
<tr>
<td>3. fulgentia candida valde an.</td>
<td>3. fulgentia candida valde an.</td>
</tr>
<tr>
<td>splendida (— candida nimis b).</td>
<td>splendida (— candida nimis b).</td>
</tr>
</tbody>
</table>

z 2
Readings in which an differ from each other.

Mark ix.

Readings in which an (or akn) are agreed against all or most other authorities.

Mark ix.

- splendentia candida nimis f.
  - candida abanimitis k.
  - tamquam an (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 an.

4. visus est akn.
  - apparuit bdf.
  - moysi an.
  - moysen b d.
  - moyse f.
  - mose k.
  - conloquebantur an.
  - erant conloquentes f.
  - fuerunt conloquentes k.
  - erant loquentes b d.

5. — respondens an.
  - + respondens bdf.

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.)

6. quod an.
  - quid bdf k.
  - loqueretur an.
  - loquebatur d.
  - diceret b f.
  - responderet k.

7. omumbrans n.
  - obumbrans adf.
Readings in which an differ from each other.

Mark ix.

adumbrans k
subumbrans b.

— et (before vox) n.
+ et abdfk.
carissimus bn.
karissimus ad.
dilectus f.
dilectissimus k.

8. solum secum n.
   [a defective having only -lum,
    i.e. either solum or secum
    solum.]
tantum secum bd.
tantum f.
solum k.

8. statim respicientes an.
   statim circumspicientes d.
   confestim circumspicientes f.
   subito circumspecerunt et k.
   circumspicientes b.
   alium an.
   amplius bd.

9. et cum descendenter an.
   et descendentibus illis bd.
   et descendentibus k.
   descendentibus autem illis f.
   quae viderunt enarrarent akn.
   enarrarent quae viderat f.
   quae vidissent narrarent bd.
   surrexerit n (a def.).
   resurrexit bf.
   resurrexisset dk.

10. verbum retinuerunt an.
    verbum hoc retinuerunt b.
    verbum continuerunt df.
    sermonem tenebant k.
    quaerentes an.
    conquaerentes d.
    conquirentes bf.
    est an.
    esset bdfk.
INTRODUCTION.

Readings in which an differ from each other.

Mark xiii.

2. alius resurget an.
   aliut resuscitetur bd.
   alium ut excitabitur k.

3. ad montem an.
   in montem bk.
   in monte d.
   illum akn.
   eum bd.
   secreto akn.
   seorsum bd.

4. incipient ... consummari an.
   incipiunt perfici k.
   consummabuntur bd.

5. — Iesus akn.
   + Iesus bd.

6. quia ego sum an.
   ego sum dk.
   ego Christus b.

7. proeliorum an.
   bellorum bd (k de bellorum cod.).
   nolite turbari an.
   nolite timere k.
   ne timueritis bd.

8. super(bis) akn.
   contra(bis) bd.
   circa an.
   per bd k.
   [From this point, where b is not extant c is quoted.]

9. concilia n.
   conciliabula k.
   conciliis acd.
   bapulabitis n.
   vapulabitis acd.

9. ad praesides et ad reges an.
   ante praesides et reges d.
   ante potestates et reges k.
   causa mei an corr. (me n*).
   propter me dk.
Readings in which an differ from each other.

Mark xiii.

10. in omnibus gentibus an.
   in omnes gentes dk (d has in omnibus gentibus again, at the end of the verse).
   in primis an.
   primum cd.
   prius k.
   praedicare an.
   praedicari dk.

11. nec praemeletare n.
    nec praemeditare a.
    om: cd k.

11. adducent an.
    perduxerint c.
    produxerint d.
    optulerunt k.
    solliciti esse an.
    cogitare d.
    satagare k.

quodcumque an.
quod cd (k quot cod.).
 fuerit vobis an.
 vobis fuerit cd k.

12. ad mortem akn.
    in mortem cd.
    causa nominis mei an.
    propter nomen meum cd k.

13. perseveraverit an.
    sustinuerit dk.
    toleraverit c.

14. quod dictum est a daniel proph.
    n corr.
    quod dictum est per danielem proph. c.
    quod dictum est ante profeta k.
    — quod ... proph. adn*.

14. et cum an.
    cum autem cd k.
INTRODUCTION.

Readings in which an 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.

qui fuerint in iudaea an (iudea n).
qui in iudaea sunt c d k.

15. fuerit an and so in v. 16.
— fuerit c d.
est k.
non descendat in domo an.
ne descendat in domum d.
non descendat c k.
sed nec intret an.
nec introeat d.
— sed nec intret c k.
aliquid a (k) n.
quid d.
quicquam c.

17. lactantibus an.
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 an.
non fuerunt tales (— tales c) ab
initio creaturae usque modo
(c) d.
non fuerunt ab initio creaturae
usque nunc k.
THE TEXT OF n IN ST. MARK.

Readings in which an (or a kn) 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 sient 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] murrum cum vino d.
myrrhatum vinum c.

24. cum crucifixissent illum n.
cru ci adfixerunt eum d.
cru ci 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 sceldestis aestimatus est n.
et adimpleta est scriptura quae
dicit et cum inquis deputatus est c.
— et inpleta ... aestimatus est d k.

29. qui transiebant n.
praetereuntes c d k.
+ eum (after blasem.) c d k.
— eum n.
va qui destrues c n.
qui destruit d.
INTRODUCTION.

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 descend e c d.
31. et principes sacerdotum n.
et scribae cum principibus sacerd. c.
et summi sacerdotes d.
et sacerdotes k.
deludent e ad alis 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 salum fecit, teipsum salvum
fac c.
qui alios salvasti salva teipsum k.
32. credamus illi n.
credimus illi k.
credamus e i d.
credimus e i c.
crucifixi erant cum illo n.
cum eo crucifixi erant c.
cum eo adfixi erant d.
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.
he\h_\n vocat n.
helion vocat k.
heliam vocat iste c d.
36. adcurrrent unus et implens spon-
giam (c) n.
cucurrerit unus et inplevit spoliam k.
adcurrerit 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 adcurrers, and so may have contained super- or even aceto.]

acceto et superponens harundini potavit eum k.
aceto, imposuit arundini et potum dabit ei c.
aceto et potum dabit ei d.
helias deponere eum c k n.
helias et deponit eum d.

37. emissa n.
missa d.
emisit k.
emittens c.
emisit spiritum c n.
expiravit d k.

38. ecce veloc n.
velum (—ecce) c d.
continuo velum k.
usque in inum n.
usque deorsum c d k.

39. adsitsebat ibi n.
adstabit 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 expirasse 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.
ioisus 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 ascendenterant) n.
+ simul (c) d (k).
cum eo hierosolymis n.
cum illo in hierosolyma d.
cum eo . . . hierosolyma k.

42. quia cena pura erat quod est
ante sabbatum n.
cene pure sabbati k.
quaerat parasceue quod est
ante sabbatum d.
INTRODUCTION.

Collation of n with c d k.

Mark xv.

quod est parasceue sabbati c.
locuples n.
dives c d k.
hic audenter intravit n.
ausus est et introivit k.
constanter venit d.
constanter introiit c.

43. miratus est n.
mirabatur c k.
admiration 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 interroga-
si iam mortuus esset k.
et vocans ... mortuus esset n.

44. rescisset n.
cognovisset c d k.
et eius (after corpus) c k n.
+ et eius d.

45. et ioseph n.
iosph autem c d k.
empa sindone n.
empa palla k.
emens sindonem c.
mercatus sindonem d.
acceptum n.
acciens d.
deposuit ... et c k.
in sindone n.
in sindonem d.
in palla k.
in ea c.

46. et ioseph n.

Collation of n with c d k.

Mark xv.
posuit eum c d k.
de petra n.
in petra c d k.
advolat lapidem c n.
advolapidem d.
volutavit lapidem k.
et abit (after monumenti) c k n.
+ et abit 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.
revolvet c k n.
revolvit d.

4. amotum lapidem n.
revolutum lapidem c d k.

5. ingressae c n.
intrantes d.
cum [intro] introissent k.
Collation of n with c d k.

Mark xvi.
in monimento n.
in monumentum c d.
juvenem c n.
iiubem 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 praecedet vos n.
praecedo vos k.
qui praecedet (-det g) vos c (q).
illic eum videbitis sicut dixerat
vobis n.
ibi eum videbitis sicut dixit
(dixi g) 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 g.

Collation of n with c k q.

Mark xvi.
iliae autem [cum] cum exerent
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 abit 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.
INTRODUCTION.

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 videret 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 (g).
+ 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 'salvavit:' 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 ἐκφοβοῦ ὡρ ἔγινοντο, with a variant ἀσιν ὡρ ἐκφοβοῦ, 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 $\epsilon k\phi o\beta o\iota \epsilon \gamma \nu \chi \nu\nu\tau\omicron\omega$, 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 $\epsilon k\phi o\beta o\iota$ 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 $\epsilon k\phi o\beta o\iota \epsilon \omicron\mu\iota$ and $\epsilon k\phi o\beta o\iota \epsilon \gamma \nu \chi \nu\nu\tau\omicron\omega$. In xiii. 11, $n$ has a striking Graecism ‘nec praemeletare,’ corresponding to a Greek addition $\mu \eta \delta \varepsilon \pi r o\mu e l e t \alpha t\epsilon$ (found in Origen and apparently suggested by Luke xxii. 14) or $\mu \eta \delta \varepsilon \mu e l e t \alpha t\epsilon$ (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.

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 scriptura f.
   ut adimpleretur scriptura e.
   ut compleatur scriptura b.
   et consummatur 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 admis-
   scentes r.
   spongiam ergo aceto plenam hyssopo 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. opulerunt 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 inplentes spongiam
- aceto ysopo circumponentes f.
- hysope 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 g r.
- inclinavit caput et e.

credit n*.
- tradidit a b f.
- reddidit e corr.

31. remanerent in crucem corpora in sabbato n.
remanerent in crucem corpora sabbato b.
remanerent corpora in cruce sabbato f.
manerent in crucem corpora sabbato e.
sabbato manerent corpora in cruce a.
erat enim b f n.
erat autem a.
fuit enim e.
esus sabbati n.
ilius sabbati a b e.
ille sabbati f.
frangerentur eorum crura n.

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.

b b
INTRODUCTION.

Readings in which a n differ from each other.

John xix.

frangerentur crura eorum b f.

John xix.
tollerentur de cruce a n.

crura eorum frangerentur e.
tollerent b f.
crura illis frangerentur a.
aufferentur e.

32. illius quidem primi b f n.
primi quidem a e.
frererunt crura b f n.
frererunt 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 cor (-runt a).
quomodo viderunt e.
invenerunt . . . et f.
non frererunt b e f n.
non fraegerunt a.
eius crura e n.

34. exivit continuo b n.
continuo exiit f.
exiit confestim a.
exivit e.

34. percussit a n.
pupugit b.

35. testificatur et testimonium perhibuit n (conflation).
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 an differ from each other.

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 inpleatur b.
   scriptura inpleretur f.
   scriptura adimpleretur a.
   scriptura adimpleatur e.
ossum (— eius) b n.
ossum eius af.
os e.
confringetis bfn.
confringitis a.
comminuatur e.

37. alia scriptura en.
   altera scriptura a.
   alia scriptura dicit b f.
videbunt bfn.
viderunt a e.
ad quem in quem n (conflation ?).
in quem abef.
compuncxerunt n.
compuncxerunt a b.
transfixerunt f.
pupugurunt e.

38. Pilatum b f n.
   Philatum a.
qui fuit discipulus n.
qui erat discipulus a.
qui et ipse discipulus erat bf.
discipuli e.
occulte bfn.
absconditus a.
INTRODUCTION.

Readings in which an differ from each other.

John xix.

absconsus e.
metum befn.
timorem a.

39. eum befn.
illum a.
corpus Iesu f.
venit autem et befn.
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 primo tempore e.
aloen en (a defective).
aloes bf.
quasi befn.
fere a.

40. Acceperunt ergo befn.
et acceperunt a.
eum (after adligaverunt) befn.
illum a.
linteis b n.
linteaminibus af.
— linteis e.

41. in loco befn.
in locum a.
crucifixus est bf n.
crucifixus erat a.
fixus cruci fuit e.

Readings in which an (or aen) agree against all or most other authorities.

John xix.

39. venerunt ergo an.
venerunt b (e with et prefixed).
ad ille venit f.

40. corpus Iesum a en.
corpus Iesu b f.
adligaverunt an (a ligaverunt cod. The missing letter must be d or l).
ligaverunt bef.
est consuetudo an.
consuetudo est f.
mos est b.
moyses ... iussit e.
THE TEXT OF n IN ST. JOHN.

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 $n^{corr}$; 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, linetaminibus.

Peculiar element in $n$:-xix. 30, omnia consummata, credidit; 31, ejus;
36, scripturae.

The true character of $n$ is neatly brought out by the conflations in 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
INTRODUCTION.

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.

<table>
<thead>
<tr>
<th>Word</th>
<th>Reference</th>
<th>Exceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>a (de)</td>
<td>Mark xvi. 9 (n, a def.)</td>
<td></td>
</tr>
<tr>
<td>abnego (denego)</td>
<td>Mark viii. 34 = f.</td>
<td></td>
</tr>
<tr>
<td>ad</td>
<td>Mark xiii. 3 (in), 9 (ante), 12 (in) = k.</td>
<td></td>
</tr>
<tr>
<td>ad aliquum</td>
<td>Mark xv. 31 (n, a def.) cf. Luke viii 25, a.</td>
<td></td>
</tr>
<tr>
<td>adducum</td>
<td>Matt. xvii. 17 (adfero), Mark xiii. 11 (perducu, producu).</td>
<td></td>
</tr>
<tr>
<td>adligo (ligo)</td>
<td>John xix. 40.</td>
<td></td>
</tr>
<tr>
<td>adpropio (adpropinquus)</td>
<td>Matt. xxii. 1 (a n, a def.)</td>
<td></td>
</tr>
<tr>
<td>adadiato (adato)</td>
<td>Mark xv. 39 (n, a def.)</td>
<td></td>
</tr>
<tr>
<td>aestimo (deputo)</td>
<td>Mark xv. 28 (n, a def.)</td>
<td></td>
</tr>
<tr>
<td>aito (dico)</td>
<td>John xix. 28.</td>
<td></td>
</tr>
<tr>
<td>aliquis (quis)</td>
<td>Mark xiii. 15.</td>
<td></td>
</tr>
<tr>
<td>alius (amplius)</td>
<td>Mark ix. 8.</td>
<td></td>
</tr>
<tr>
<td>altius (altissimus, excelsus)</td>
<td>Mark ix. 2 = k.</td>
<td></td>
</tr>
<tr>
<td>amotus (revolutus)</td>
<td>Mark xvi. 4 (n, a def.)</td>
<td></td>
</tr>
<tr>
<td>apud</td>
<td>Mark vii. 30 (aput se cod.)</td>
<td></td>
</tr>
<tr>
<td>bona (omnia, substantia)</td>
<td>Matt. xix. 21.</td>
<td></td>
</tr>
<tr>
<td>causa (propter)</td>
<td>Mark viii. 35 (with acc. n), xiii. 9 (with acc. n).</td>
<td></td>
</tr>
<tr>
<td>censa pura (parasceue)</td>
<td>Mark xv. 42 (n, a def.) cf. k.</td>
<td></td>
</tr>
<tr>
<td>cenotaplo (centaplo)</td>
<td>Matt. xix. 29.</td>
<td></td>
</tr>
<tr>
<td>ciro (per)</td>
<td>Mark xiii. 8.</td>
<td></td>
</tr>
<tr>
<td>coiugino (communio)</td>
<td>Mark vii. 18, 23.</td>
<td></td>
</tr>
<tr>
<td>conplurese (multae)</td>
<td>Mark xv. 41 (n, a def.)</td>
<td></td>
</tr>
<tr>
<td>in conspectu (coram)</td>
<td>Matt. xxvi. 70, Mark ix. 2.</td>
<td></td>
</tr>
<tr>
<td>convoco (advoco)</td>
<td>Mark vii. 14 = f.</td>
<td></td>
</tr>
<tr>
<td>coopertus (indutus)</td>
<td>Mark xvi. 5 (c n, a def.)</td>
<td></td>
</tr>
<tr>
<td>Word</td>
<td>Reference</td>
<td>Exceptions</td>
</tr>
<tr>
<td>-----------------------------------</td>
<td>--------------------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>daemon (daemonium)</td>
<td>Mark vii. 30</td>
<td>Matt. xvii. 21.</td>
</tr>
<tr>
<td>de (in)</td>
<td>Mark xv. 46 (m, a def.)</td>
<td></td>
</tr>
<tr>
<td>delinoeps (iterum)</td>
<td>Mark vii. 31</td>
<td></td>
</tr>
<tr>
<td>deludo (inideo)</td>
<td>Mark xv. 31 (m, a def.)</td>
<td></td>
</tr>
<tr>
<td>dies (insertion of, in phrase prima die, poster die)</td>
<td>Mark xvi. 2 (m, a def.), 9 (m, a def.)</td>
<td></td>
</tr>
<tr>
<td>eoce (inserted)</td>
<td>Mark xv. 38 (m, a def.)</td>
<td></td>
</tr>
<tr>
<td>edo (comedo, manduc)</td>
<td>Mark viii. 28.</td>
<td></td>
</tr>
<tr>
<td>egressus</td>
<td>Matt. xxvi. 71, Mark vii. 31 (in gr. lapos calami n), xvi. 8 (m, a def.).</td>
<td></td>
</tr>
<tr>
<td>emo (mercor)</td>
<td>Mark xv. 46 (m, a def.), cf. c.</td>
<td></td>
</tr>
<tr>
<td>eo (abeo)</td>
<td>Mark vii. 30, xvi. 1 (m, a def.)</td>
<td>John xix. 39 (2⁵ n), 40 (n = b f.).</td>
</tr>
<tr>
<td>ergo</td>
<td>John xix. 39 (2⁵ n), 40 (n = b f.).</td>
<td></td>
</tr>
<tr>
<td>exitus (fna)</td>
<td>Matt. xxvi. 58.</td>
<td></td>
</tr>
<tr>
<td>expecto</td>
<td>Mark xv. 40 (m, a def.)</td>
<td></td>
</tr>
<tr>
<td>forma (effigies)</td>
<td>Mark xvi. 12 (m, a def.).</td>
<td></td>
</tr>
<tr>
<td>a foris (extrinsecus)</td>
<td>Mark vii. 18.</td>
<td></td>
</tr>
<tr>
<td>fulgens (splendidus, splendens)</td>
<td>Mark ix. 3.</td>
<td></td>
</tr>
<tr>
<td>gradior (compounds of)</td>
<td>Matt. xxvi. 71, Mark xvi. 5 (c n, a def.), 8 (m, a def.).</td>
<td>Mark vii. 24 (intro).</td>
</tr>
<tr>
<td>habeo (invado, teneo)</td>
<td>Mark xvi. 8 (m, a def.)</td>
<td></td>
</tr>
<tr>
<td>facturor (detrimentum facio, or patior)</td>
<td>Mark viii. 36.</td>
<td></td>
</tr>
<tr>
<td>fim (for gen.)</td>
<td>John xix. 40 = e.</td>
<td></td>
</tr>
<tr>
<td>imperf. (for resolved imperfect)</td>
<td>Mark ix. 4.</td>
<td></td>
</tr>
<tr>
<td>impleo (adimpleo)</td>
<td>Mark xv. 28 (m, a def.)</td>
<td></td>
</tr>
<tr>
<td>inotio (with inf. for fut.)</td>
<td>Mark xii. 4, cf. k.</td>
<td></td>
</tr>
<tr>
<td>inorepo (convicior)</td>
<td>Mark xiv. 32 (m, a def.)</td>
<td></td>
</tr>
<tr>
<td>ingressus</td>
<td>Mark vii. 31 (by mistake for egressus, n), xvi. 5 (c n, a def.).</td>
<td>Mark vii. 24.</td>
</tr>
<tr>
<td>in imum (deorsum)</td>
<td>Mark xv. 38 (m, a def.)</td>
<td></td>
</tr>
<tr>
<td>inpono (pono)</td>
<td>Mark xv. 46 (m, a def.)</td>
<td></td>
</tr>
<tr>
<td>in pristis (primum)</td>
<td>Mark xii. 10.</td>
<td></td>
</tr>
<tr>
<td>interficio (morti trado, mortifico)</td>
<td>Matt. xxvi. 59.</td>
<td></td>
</tr>
<tr>
<td>inter se (ad invicem)</td>
<td>Mark xvi. 3 (m, a def.).</td>
<td></td>
</tr>
<tr>
<td>intro</td>
<td>Matt. xvii. 25 = b, Mark vii. 24, xiii. 15</td>
<td>Mark vii. 18, 19, xvi. 5 (m, a def.).</td>
</tr>
<tr>
<td>ipse</td>
<td>Matt. xxvi. 73.</td>
<td></td>
</tr>
<tr>
<td>i.ta</td>
<td>Mark vii. 28.</td>
<td></td>
</tr>
<tr>
<td>laoto (nutrio)</td>
<td>Mark xii. 17, cf. k.</td>
<td></td>
</tr>
<tr>
<td>locoples (dives)</td>
<td>Mark xv. 43 (m, a def.).</td>
<td></td>
</tr>
<tr>
<td>Word</td>
<td>Reference</td>
<td>Exceptions</td>
</tr>
<tr>
<td>------</td>
<td>-----------</td>
<td>------------</td>
</tr>
<tr>
<td>morior (obeo)</td>
<td>Mark xv. 44 (n, a def.)</td>
<td></td>
</tr>
<tr>
<td>multitudo</td>
<td>Mark vii. 17.</td>
<td></td>
</tr>
<tr>
<td>ne (ut non)</td>
<td>Mark xiii. 18, John xix. 31.</td>
<td></td>
</tr>
<tr>
<td>nihil (in phrase nemini nihil for nem. quid-quam)</td>
<td>Mark xvi. 8 (n, a def.).</td>
<td></td>
</tr>
<tr>
<td>novi</td>
<td>Matt. xxvi. 70 (intellego), 74, cf. h.f.</td>
<td></td>
</tr>
<tr>
<td>objurgo (comminor)</td>
<td>Mark viii. 33.</td>
<td></td>
</tr>
<tr>
<td>opera (plur., for opus, operam, in phrase opera eorum desiderat)</td>
<td>Matt. xxi. 3.</td>
<td></td>
</tr>
<tr>
<td>optimus (bonus)</td>
<td>Mark ix. 5.</td>
<td></td>
</tr>
<tr>
<td>percutio</td>
<td>John xix. 34 (pungo, insero, aperio).</td>
<td></td>
</tr>
<tr>
<td>perf. subj.</td>
<td>Mark viii. 36 bis, xiii. 14, 15.</td>
<td></td>
</tr>
<tr>
<td>persevero</td>
<td>Mark xiii. 13.</td>
<td></td>
</tr>
<tr>
<td>post (retro)</td>
<td>Mark viii. 33 = k.</td>
<td></td>
</tr>
<tr>
<td>postera die (Tr ματ. η 0πεώ, una, prima).</td>
<td>Mark xvi. 2 (n, a def.)</td>
<td>Mark xvi. 9 (prima die, πρώτη σαββ., n, a def.).</td>
</tr>
<tr>
<td>potiono (potum do, poto)</td>
<td>Mark xv. 36 (n, a def.).</td>
<td></td>
</tr>
<tr>
<td>prae (a)</td>
<td>Mark vii. 17.</td>
<td></td>
</tr>
<tr>
<td>praelia (bella)</td>
<td>Mark xiii. 7.</td>
<td></td>
</tr>
<tr>
<td>praemeditare</td>
<td>Mark xiii. 11 (praemeditare).</td>
<td></td>
</tr>
<tr>
<td>primum</td>
<td>Mark vii. 27 (prius).</td>
<td></td>
</tr>
<tr>
<td>princeps (principes sacerdotum).</td>
<td>Matt. xxvi. 59.</td>
<td>Mark xvi. 31 (n, a def.)</td>
</tr>
<tr>
<td>proelio</td>
<td>Mark vii. 27 (mitto).</td>
<td></td>
</tr>
<tr>
<td>quaero (conquirio)</td>
<td>Mark ix. 10.</td>
<td></td>
</tr>
<tr>
<td>quare (ut quid)</td>
<td>Mark xv. 34 (n, a def.).</td>
<td></td>
</tr>
<tr>
<td>qui (for at ille)</td>
<td>Mark viii. 33.</td>
<td></td>
</tr>
<tr>
<td>quicumque</td>
<td>Mark xiii. 11 (qui).</td>
<td></td>
</tr>
<tr>
<td>quisque (for qui, in sense of quicumque).</td>
<td>Mark viii. 35, 38.</td>
<td></td>
</tr>
<tr>
<td>recumbens (jacens)</td>
<td>Mark vii. 30.</td>
<td></td>
</tr>
<tr>
<td>remuntio (nuntio)</td>
<td>Mark xvi. 10 (n, a def.).</td>
<td></td>
</tr>
<tr>
<td>resaliso (cognosco)</td>
<td>Mark xv. 45 (n, a def.).</td>
<td></td>
</tr>
<tr>
<td>respiacio (circumspicio)</td>
<td>Mark ix. 8.</td>
<td></td>
</tr>
<tr>
<td>resurgo (resuscitor)</td>
<td>Mark xiii. 2.</td>
<td></td>
</tr>
<tr>
<td>rivus</td>
<td>Mark vii. 19 (double rendering of ἄφεδρων).</td>
<td></td>
</tr>
<tr>
<td>sabbatorum (sabbati)</td>
<td>Mark xvi. 2 (n, a def.).</td>
<td></td>
</tr>
<tr>
<td>aseculum (mundus)</td>
<td>Mark viii. 36.</td>
<td></td>
</tr>
<tr>
<td>salvo (salvum facio)</td>
<td>Mark vii. 30.</td>
<td></td>
</tr>
<tr>
<td>satior (saturor)</td>
<td>Mark vii. 35 = k, xv. 30 (n, a def.) = k, 31 (n, a def.) = k.</td>
<td></td>
</tr>
<tr>
<td>socelestus ( Iniounus)</td>
<td>Mark xv. 28 (n, a def.).</td>
<td></td>
</tr>
<tr>
<td>secrete (seorsum)</td>
<td>Mark xiii. 3 = k.</td>
<td></td>
</tr>
<tr>
<td>sequi (for sequi post)</td>
<td>Mark viii. 34.</td>
<td></td>
</tr>
<tr>
<td>soliditius sum.</td>
<td>Mark xiii. 11.</td>
<td></td>
</tr>
<tr>
<td>stantes (circumstantes)</td>
<td>Mark ix. 1.</td>
<td></td>
</tr>
<tr>
<td>statim</td>
<td>Mark ix. 8 = d.</td>
<td></td>
</tr>
<tr>
<td>Word</td>
<td>Reference</td>
<td>Exceptions</td>
</tr>
<tr>
<td>----------------------</td>
<td>---------------------------------------------------------------------------</td>
<td>------------</td>
</tr>
<tr>
<td>subtus (sub)</td>
<td>Mark vii. 28=d.</td>
<td></td>
</tr>
<tr>
<td>super...</td>
<td>Mark xiii. 8 (contra) bis.</td>
<td></td>
</tr>
<tr>
<td>surgio (resurgo)</td>
<td>Mark ix. 9 (a doubtful).</td>
<td></td>
</tr>
<tr>
<td>tamquam (velut)</td>
<td>Mark ix. 3.</td>
<td></td>
</tr>
<tr>
<td>transaeo (praetereo)</td>
<td>Mark xv. 29 (m, a def.).</td>
<td></td>
</tr>
<tr>
<td>in triduo (triduo, in</td>
<td>Mark xv. 29 (m, a def.).</td>
<td></td>
</tr>
<tr>
<td>tribus diebus)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>turbor (timeo)</td>
<td>Mark xlii. 7.</td>
<td></td>
</tr>
<tr>
<td>valde (nimis)</td>
<td>Mark ix. 3.</td>
<td></td>
</tr>
<tr>
<td>verbum (sermo)</td>
<td>Mark vii. 29.</td>
<td></td>
</tr>
<tr>
<td>video (noto)</td>
<td>Mark xv. 47 (k, m, a def.).</td>
<td></td>
</tr>
<tr>
<td>visus sum (apparui)</td>
<td>Mark ix. 4, xvi. 9 (m, a def.), 11 (m, a def.), 12 (m, a def.).</td>
<td></td>
</tr>
<tr>
<td>unguenta (aromata)</td>
<td>Mark xvi. 1 (m, a def.).</td>
<td></td>
</tr>
<tr>
<td>usque adhuc (usque</td>
<td>Mark xiii. 19.</td>
<td></td>
</tr>
<tr>
<td>modo, usque nunc)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ut (with perf. for pres. part.)</td>
<td>Mark. viii. 33.</td>
<td></td>
</tr>
</tbody>
</table>

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 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. 3/9.
   per Amb. 1/9, in c o q, Amb. 1/9.
   orbem universum o, Amb. 3/9.
   univ. orbem c q.
   qui o, Amb. 2/9.
   et qui q.
   qui autem c.
   + hic (before salvus), Amb. 2/9.
   — hic c o q.
   autem o.
   vero c q, Amb. 2/9.

17. credentem haec o.
   credentes haec c.
   credentes ista, Amb.
   haec credentibus q.

Mark xvi.

sequuntur o.
   sequentur c, Amb.
   subsequuntur q.
   eiciunt o.
   eicient c q, Amb. 3/5.
   + et (before linguis) q.
   — et c o, Amb. 3/5.
   novis loquentur o.
   loquentur novis c q, Amb. 3/5.

18. non timebunt o.
   tollent c q, Amb. 3/5.
   aliquid mortiferum o.
   mortiferum quid c q, Amb. 3/5.
   + quis o.
   — quis c q, Amb. 3/5.
   illos nocebit o.
   nocebit illos c.
   illis nocebit q.
   eis nocebit, Amb. 3/5.
   supra o q, Amb. 3/5.
   super c, Amb. 1/5.
   languidos o.
   languentes c.
   egros q, Amb. 3/5.
   imponunt manus suas o.
   manus imponent c q, Amb. 3/5.
   + se (after bene) c.
   — se o q, b. 3/5.
   fhs xps o.
   quidem fhs c q, Iren.
INTRODUCTION.

Mark xvi.

+ dms (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.
  caelos, Iren.
  sedit o q, Iren. cod. Clarom.
  sedet c, Iren. codd. Arund.,
  Voss.
  + dei c o q, Iren. codd. Arund.,
  Voss.
  + et docuerunt o.
  — et docuerunt c q.
  sermon 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 some-
thing. 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: ὁρεύθησας, ὁρεύσαμεν 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 def., d abeuntes), xxii. 15 d (a def., d 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: παρακολουθεῖον only occurs in the Gospels here and in Luke i. 3, where the common rendering is 'adsecuto;'; b f have 'subsecutae' for κατακολουθήσαος in Luke xxiii. 55, a 'consecutae,' d 'sectae.' 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 b render ἀρέστος 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, ἀνελημφθέας 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 a n 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 \( \rho \).

The portion of a Lectionary entitled \( \rho \) 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 \( \rho \) 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 \( \rho \) 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 \( \rho \) and \( r \), with several other MSS. Our one object is to bring out the individuality of \( \rho \) and its relation to its fellow MS.

Readings in which \( \rho \) \( r \) differ from each other.

Readings in which \( \rho \) \( r \) are agreed against all or most other authorities.

John xi.

14. In illis diebus \( \rho \).

\begin{align*}
\text{tunc ergo}\ a \ b \ d \ e \ f \ r (\text{\( -\) ergo} a).
\text{dixit Iesus ad discipulos suos}\ \rho.
\text{eis dixit Iesus manifeste}\ b.
\text{dixit Iesus manifeste}\ f.
\text{dixit illis Iesus palam}\ a.
\text{dicit eis manifeste}\ r.
\end{align*}
Readings in which \( p \) \( r \) differ from each other.

John xi.

manifeste ait \( a \). \( e \).

lazarus amicus noster \( p \).

lazar amicus noster \( d \).

lazarus (lazar \( a \)) — amicus noster \( a \) \( b \) \( e \) \( f \) \( r \).

infirmabatur et manifeste mortuus est \( p \).

mortuus est \( a \) \( b \) \( d \) \( e \) \( f \) \( r \).

quoniam non \( b \) \( d \) \( f \) \( p \).

quod . . . non \( e \).

quo . . . o non \( r \) (i.e. for quo-modo non ?).

16. dixit autem \( f \) \( p \) (\( r \) \( def \)).

dixit ergo \( b \) \( d \).

ait \( a \). \( e \).

cum discipulis suis \( p \) (\( r \) \( def \)).

condiscipulis suis \( d \) \( f \).

ad condiscipulos \( a \) \( b \) \( e \).

— ut (before moriamur) \( p \) (\( r \) \( def \)).

+ ut \( a \) \( b \) \( d \) \( e \) \( f \).

17. + et (before invenit) \( a \) \( b \) \( d \) \( e \) \( p \).

− et \( f \) \( r \).

18. quasi 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 \( x \) \( n \) \( r \).

fere a stadiis duodecim \( c \).

[The change of \( x \) \( v \). into \( x \) \( i \) \( i \) lay very near at hand.]
Readings in which \( p_r \) differ from each other.

John xi.
19. a iudaeis \( p \).
   ex iudaeis \( abefr \).
   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 \( bef \).

23. ei \( bfp \).
   illi \( ader \).
   resurget \( abdefp \).
   surget \( r \).

25. dixit \( abfp \).
   dicit \( dr \).
   ait \( e \).

26. qui vit (sic) \( p \).
   omnis qui vivit \( bdf \).
   omnis qui vivet \( e \).
   omnis qui videt \( a \).
   — in aeternum (\textit{after morietur}) \( p \).
   + in aeternum \( abdefr \).
   num credis hoc \( p \) (\textit{num is very probably a remnant of the lost aeternum}).
   — num \( abdefr \).

27. — martha (\textit{before utique}) \( defp \).
   + martha \( abr \).
   — Christus (\textit{before filius}) \( p \).
   + Christus \( abdefr \).

Readings in which \( p_r \) are agreed against all or most other authorities.

John xi.
19. venerunt \( pr \).
   venerant \( abde \).
   convenerant \( f \).
20. obviam venit \( pr \).
   obiabit \( d \).
   occurrit \( abef \).

23. ait \( pr \).
   dicit \( bde \).
   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. ... p (may be for illic, or for in domicilio: probably the former).
in domo abdfr.
— in domo e.
et exisset p* (exisset p corr.).
— et exiset r.
et exuit ade.
et exit b.

32. dicens (before domine) abdfr.
et dixit be.
— dicens p.
hic fuisses abep.
fuisses hic dfrr.
frater meus non fuisset mortuus p.
non esset mortuus frater meus abef.
non fuisset frater meus mortuus d.
non fuisset mortuus frater meus r.

33. cum vidisset p.
ut vidit abdfr.
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 abef.
festinanter pr.
cito bdf.
velociter a c.
surrexit p, surrexisset r.
surrexit abdf.
subsecuti pr.
secuti abdef.

32. vidisset r (p has vid ..., but as venisset occurs before it, the vid ... probably stands for vidisset, cf. v. 33).
vidit abef.
vindens d (vides cod.).
procedit p.
procidit fr.
cecidit abde.
INTRODUCTION.

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 e f.
infremuit in spiritu r.

... commotus p.
sicut ira plenus d.
et turbavit se ipsum a f r.
et turbavit semetipsum b.
et conturbabit seipsum e.

34. — et (before dixit) p.
+ et a b d e f r.
— ei (after dicunt) p.
+ ei b d e f r.
+ illi a e.

36. dixerunt autem p r.
dixerunt ergo b f.
et dixerunt a e.
dicebant ergo d.

37. ... dixerunt quidam p.
quidam autem dixerunt a b d e f r.

39. pudit p (r def.).
putet d.
setet a b e f.

dixit (Iesus) p r.
dicit b d.
aet a e f.
dixit (before Martha) p (r has only ... it).
dicit a b def.
soror lazari Martha r (and apparently p).
martha soror lazari a.
martha soror eius qui mortuus fuerat f.
martha soror defuncti erat d.
martha b e.

40. credideris a b d e f p.
crederis r.

41. sustulerunt ergo p.
sustulerunt igitur r.
tulerunt ergo b f.

sussum p.
sussum d r.
— sussum e.
THE LATIN TEXT OF p.  

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 \( f \).

43. *exclamavit voce magna* \( p r \).
- voce magna *exclamavit* \( a \).
- voce magna *clamavit* \( b df \).
- vocavit voce magna \( e \).

44. *ligatis pedibus* \( p \).
- ligatus pedibus \( r \).
- ligatus pedes \( b df \).
- alligatus pedes \( a \).
- fasceis \( p r \).
- institis \( a b df \).

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.

\( d d 2 \)
INTRODUCTION.

Besides what it is hardly too much to call the flood of light that is thus thrown on the mutual relations of ρ 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 ρ 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 'sussum' 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 ρ 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 ρ 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 'fui' v. 21 and 'surrexiset,' 'exiset' v. 31.
THE LATIN TEXT OF $a_2$.

The Coire fragments $a_2$ 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, $\epsilon_2$ (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.
- $\delta$ (Cod. Veronensis), saec. iv. or v.
INTRODUCTION.

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 f (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.
g (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 a₂, those readings only are noticed in which a₂ 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 a₂. 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 a₂, serpentem a rel.
26. nouissima a₂ c d e f(g) δ Am., nobissima a (b f i l vary the phrase altogether).
27. dum a₂, cum a rel.
28. illis a₂, illi a (the other MSS. vary or omit).

Luke xiii.

16. + iam a₂, — iam a rel.

anni (in different positions) a₂ b c e f l g r δ Am.
anni (in different positions) a d.
Luke xiii.

17. qui adversabantur ei $a$.
   quem adversabantur ei $a_2$.
   quae ei adversabantur $e$.
   adversarii eius $b\, c\, d\, f\, s\, i\, l\, q\, d\, Am.$
   qui resistebant ei $f$.

19. quo accepto $a\, d$.
   quod accepto $a_2\, q$.
   quod acceptum $b\, c\, f\, f\, s\, i\, l\, r\, d\, Am.$, Amb.
   quod cum accepisset $e$.
   quod accepit et Tert.

28. in regno dei $a\, b\, d\, e\, f\, l\, r\, d\, Am.$
   in regnum dei $a_2\, c\, f\, s\, l^{corr.}\, q\, Tert.$, 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 $a_2^*\, b\, Amb.$
   in farinam $c\, f\, s\, i\, l\, q$.
   in farinae mensuras $c$.
   in farina mensuras tres $a_2^{corr.}$.
   in farinae mensuras tres $d$.
   in farinae mensuris tribus $f$.
   in farinam mensuris tribus $r$.
   in farinae sata tria $d\, Am.$.
   — totum $a_2^*$, + totum $a_2^{corr.\, rel.}$

22. — et iter faciens in $a_2^*$.
   + et iter faciens in $a_2^{corr.\, rel.}$

28. fletus $a_2^*\, b\, c\, f\, f\, s\, i\, q\, r\, d\, Am.$, Tert. Lucif.
   fletus ocularum $a_2^{corr.\, el}$.

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-
INTRODUCTION.

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., 'serre-tem,' '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 \( a_4 \), or \( a_2 \).

Luke xi.

11. serrentem \( a_4 \).
   serpentem \( abcdfiqlq \ delta Am. \)

13. bona data (and place) \( a_4 \).
   bonum datum \( bcdffisiil \), coedd.
   ap. Amb.
   spiritum sanctum \(fq Amb. \)
   spiritum bonum vel sanctum \(delta \)
   spiritum bonum Am.

Readings common to \( a_4 \), or \( a_2 \), and not more than two other MSS.

Luke xi.

11. porriget \( a_4 (a) b (-git). \)
   porrigis \( c \).
   dabit \( dfiqlq \ delta Am. \)

13. scitis \( a_4 c d. \)
   nostis \( bffisiilq \ delta Am. \)
   data bona \( a_4 d \delta. \)
   bona data \( cffisiilq Am. \)
   bonos datos \( b. \)
   bona \( l. \)

+ haec cum dixisset \( a_2 \) corr. \( c. \)
  + cum autem haec dixisset \( f. \)
  + haec autem dicente \( eo d. \)
  - haec . . . dixisset \( bffisiilq \)
  \( delta Am. \)

+ offerebant illi \( a_2 \) corr.
+ offertur illi \( d. \)
THE LATIN TEXT OF a₂.

Readings peculiar to a₂, or a₂.

Luke xi.
+ offerunt illi c.
+ adduxerunt ad eum f.
− offerebant illi se b f i l g d Am.

14. factum est cum eiceret a₂.
erat dum eicit f i l (c eiciabat).
erat eiciens b g d Am.
eiciens autem illo (and place) a₂.
et cum eiceret b.
et cum eiciisset c (f) f i l Am.
factum est ut exiret g.
factum est autem daemonio
exeunte b.
eicto eo d.

15. + ille autem respondit et dixit
quomodo potest satanas satanam expellere (after eicit
daemonia) a₂ cor.
− ille... expellere b c d f f i l g d Am.

16. quaerebant de caelo ab illo a₂.
de caelo quaerebant ab eo c d f
f i l Am.
ab eo quaerebant de caelo b d.
ab eo de celo quaerebant g.

17. illorum (after cogitationes) a₂.
eorum b c d f f i l g (d) Am.

Readings common to a₂, or a₂ and not
more than two other MSS.

Luke xi.
+ unum daemoniacum a₂ corr. c f
(+ surdum et mutum).
+ daemoniosus surdus d.
− unum daemoniacum b f i l
g d Am.

14. stupebant a₂ i l.
stupuerunt f.
obstupebant b.
mirabantur c d.
miratae sunt f (g) d Am.

15. ex illis (after quidam autem) a₂ g.
ex eis d f b Am.
ex his c.
ex phariseis b f i l.

17. sciens a₂ d.
videns c f.
ut vidit b f i l g d Am.

 divisum super se a₂ d.
in se divisum b e.
ccxviii

INTRODUCTION.

Readings peculiar to a₃ or a₉.

Luke xi.

Readings common to a₃ or a₉, and not more than two other MSS.

Luke xi.

18. super satanam divisus est a₉.

super se divisus est d.
in se ipsum divisus est b c d Amb.
satanam eicit, in se ipsum divisum est f(ff₂) il(γ).
quoniam (before dicitis) a₉.
quia b c d f ff₂ ilq Amb.

19. eicent a₃ d (l).
eiciunt b c f ff₂ ilq Amb.
estri iudices a₉ d.

20. certe anticipavit a₉.

profecto praevent (— profecto b)
f (utique q) Amb.
profecto pervenit c l d Amb.
profecto provenit ff₂ i.
forsitam adpropinquavit d, cf.
Tert.

21. quis (before fortis) a₉.

— quis b c d ff₂ ilq Amb.
+ et (before armatus) a₉.

— et b c d ff₂ ilq Amb.
tueatur a₉.
custodit b (c) ff₂ ilq Amb.

22. quod si a₉.

si autem b c d ff₂ ilq Amb.

21. facultates eius a₉ c.

omnia quae possidet f i.

— ea quae possidet ff₂ i ilq Amb.

22. illum (after vicerit) a₉ c.
eum ff₂ ilq Amb.

— vicerit eum d.

armaturam... qua a₉ d.
universa arma... quibus ff₂
i l q Amb.

omnia arma... quibus c.
THE LATIN TEXT OF a₂

Readings peculiar to a₂ or a₂.

Luke xi.

dividit a₂.

dividet d f.
distribuet b c f f 5 i q d.
distribuit l Am.

24. circuit a₂.

perambulat c f f 5 (i) l q d Am.

ambulat d f Amb.

vadit d.

per arida loca quae aquam non

habent a₂ (Amb.).

per loca arida c (d) f q.

per loca quae non habent aquam

b (f f 5) (i) l.

per loca inaquosa (d) Am.

25. commundatam a₂.

emundatam e.

mundatum d.

scopis mundatam b c f f 5 i q Am.

vacantem scopis mundatam f l b.

26. + adhuc (after adsumit) a a₂.

— adhuc b c d e f f 5 i l q d Am.

intranter a a₂.

intranter et d.

introuentes e.

introit et e.

ingressi (d) f f 5 i l q d Am.

priorum (after peiora) a a₂.

prioris b f f 5 i.

priori i q.

prioribus c d e f d Am.

27. diceretur haec ipse a a₂.

diceret haec d.

haec diceret b f f 5 i l q Am.

ista diceret e e.

diceret dicendo eum haec d.

27. — de turba a a₂ b l.

+ de turba c (e) f f 5 i q d Am.

+ de pleve d.
INTRODUCTION.

Readings peculiar to a_v or a_a_v.

Luke xi.
levata voce . . . dixit a_a_v.
elevans vocem . . . dixit d.
levavit vocem et dixit c (e).
extollens vocem . . . dixit b f f_s
i l q δ Am.

28. qui ait a_a_v.
ad ille dixit b d f f_s i l q Am.
ipse vero dixit c.
ipse autem dixit c δ.
+ illis (after ait) a_a_v.
+ illi a.
+ ad eos b f f_s i l q.
+ ei c.
— ei d e f δ Am.

29. turba a_a_v.
turbis b c d f f_s i l q δ Am.
cum turbae e.

Luke xiii.
16. + iam (after ecce) a_a_v.
— iam a b c d e f f_s i l q δ, Am.

17. omnes qui adversantur ei a_a_v.
omnes qui adversabantur ei a.
qui ei adversabantur e.
omnes who resistabant ei f.
omnes adversarii eius c δ Am.
(— omnes b d f f_s i l q).
omnibus mirificis a_a_v.
omnibus . . . mirabilibus d.
universis praeclaris virtutibus
f(δ).

Readings common to a_v or a_a_v and not more than two other MSS.

Luke xiii.
16. oportebat a_a_v d Iren. 1/2.
oportuit b c e f f_s i l q δ Am., Hil.
vinculo hoc a a_v d (Iren.).
vinculo isto c f f_s i l q δ Am.
vinculis istis f.
vinculo b e.

17. haec dicente eo a_a_v δ.
cum haec diceret b c f f_s i l q
Am.
— haec . . . eo d e.
confundebantur a_a_v d.
confusi sunt e.
erubescebant b c f f_s i l q δ Am.
Readings peculiar to a₂, or a₂⁻

Luke xiii.
praeclaris b c f s i l q.
omnibus quae ... praeclara e.
universis quae gloriose Am.
quae siebant ab illo a₂⁻.
quae ... siebant ab eo Am.
quae videbant ... fieri ab illo e (f s ipso).
quae videbantur fieri ab eo f.
quae viderant fieri ab ipso b i l q (e eo).
quibus videbant ab eo fieri d.

18. adsimilabo a₂ e.
similabo d d.
simile esse estimabo b f q r Am.
simile estimabo (c)f s i l Amb.

19. quod accepto a₂ q.
quo accepto a d.
quo acceptum b c f s i l d Am.,
Amb.
quod cum accepisset e.

20. cui est simile regnum Dei et cui
adsimilabo illut a₂(d).
cui simile aestimabo regnum Dei
et cui simile est Am.
cui simile estimabo regnum
... d.
cui simile aestimabo regnum
Dei (c)f s i l q.
cui adsimilabo regnum Dei e.
cui similabo regnum Dei d.

21. farina a₂ b.
farinam c f s i l q.
farinae sata tria d Am.
farinae mensuras tris d (e - tris)
(a₂corr.).
farinae mensuris tribus f.
INTRODUCTION.

Readings peculiar to \( a_\text{b} \), or \( a_\text{a} \).

Luke xiii.

22. vicos \( a_\text{a} \).

\begin{align*}
\text{castella } & \text{b c d e f f}_3 \text{ il q d Am.} \\
- \text{et iter faciens in (before hierosolymis) } & \text{a a}_2^*.
\end{align*}

\begin{align*}
+ \text{et iter faciens in } & \text{b c d e f f}_3 \text{ i l q} \\
& \text{g d Am. (a}_2^* \text{corr.).}
\end{align*}

hierosolymis \( a_\text{a} \).

hierusalem \( b(c) d e f (f}_3 \text{ i l q (d)} \\
& \text{Am.}
\end{align*}

23. salvi futuri sunt \( a_\text{a} \).

salvi fiunt \( (b?) c f (f}_3 \text{ i l q.} \\
& \text{salvantur d d Am.}
\end{align*}

salventur (— qui) \( e \).

qui \( (\text{before dixit) } a_\text{a} \).

ipse autem \( b c f f_3 \text{ i l q r d Am.}
\end{align*}

ille autem \( e \).

24. intrate \( a_\text{a} \).

contendite intrare \( b c f f_3 \text{ i l q r} \\
& \text{Am., Lucif. Faust. Manich.}
\end{align*}

ap. Aug.

certamine intiore \( d \).

certate vel contendite intrare \( d \).

elaborate intiore \( e \).

quaerent \( \text{nec poterint (-runt a)} \\
& (a) a_2^*.
\end{align*}

quaerunt \( (-\text{rent e l}) \text{ intrare et} \\
& \text{non poterunt (-runt l) (e) f} \\
& f f_3 \text{ i(l) d Am.}
\end{align*}

querunt intrare (intioire q et non \\
& \text{potuerunt e (q).}
\end{align*}

quaerent \( (-\text{runt Lucif.}) \text{ et non} \\
& \text{poterunt b (Lucif.).}
\end{align*}

quaerent intioire et non invenient \( d \).
THE LATIN TEXT OF \( a_2 \). ccxxiii

Readings peculiar to \( a_2 \), or \( a_a \).

Luke xiii.

25. adcluserit \( a_a \).
   cluserit (clauerit) \( b c d f \, \text{n} \, i l \)
   \( q r \), Am., Tert., Lucif.
   — et pulsare \( a_a \).
   + et pulsare \( b d q \), Lucif., Amb.,
   + et pulsare ostium (ostium,
     hostium) \( e f f \, i l d \), Am.
   + et pulsaverit ostium \( f \).

28. proici foris \( a_a \).
   proici foras \( a_a \), corr., Iren.
   eici foras \( d \).
   expelli foras \( b c f f \, i l q \), Am.,
     Lucif.
   expelli vel expulsandos foras \( d \).
   excludi foras \( r \).
   excludimini foras \( e \).
   detineri foris Tert.

30. fuerunt \( a_a \).
   erunt \( b c d(f) \, f f \, i l q r \delta \), Am.,
   Aug. \( 1/\varepsilon \).
   erant \( e \), Aug. \( 1/\varepsilon \).

31. eadem die \( a_a \).
   in ipsa autem die \( b c f r \).
   in (— in \( l \)) ipsa die \( c f f \, i(l) q \delta \), Am.
   in ipsa hora \( d \).
   discede \( a_a \).
   exi \( b c d e f f \, i l m q r \delta \), Am.
   quoniam \( a_a \).
   quia \( b c d e f f \, i l m q r \delta \), Am.

32. ipse autem dixit eis \( a_a \).
   ille autem dixit illis \( e \).
   et ait illis \( i b s \, b c f m \).

Readings common to \( a_3 \), or \( a_a \), and not more than two other MSS.

Luke xiii.

28. illic \( a_a \), Tert.
   ibi \( b c f f, i l q (r) \), Am.
   ubi \( \delta \).

29. discumbent \( a_a \).
   recumbent \( b c d e f f, i q \delta \), Am.,
   Iren.
   — recumbent \( l \).

32. vulpi huic \( a_a \), Iren. (Amb. \( 1/\varepsilon \)).
   vulpi illi \( b c f f, i l m q r \delta \), Am.,
   Amb. \( 3/\varepsilon \).
INTRODUCTION.

Readings peculiar to aₜ or a aₜ.

Luke xiii.

et ait illis ffₜ i l q r δ, Am.
et dixit illis d.
eunte indicat a aₜ.
abeunte dicite d.
eunte dicite δ.
nte et dicite e f i r.
nte dicite b c fₜ l m qₜ, Am., Amb.₄.
die tertia a aₜ.
tertia die b f m q r.
tertio die e.
tertia d δ, Am.
sequenti die c l, Amb.
sequenti ffₜ r.

33. sed oportet me hodie et cras et in futurum a aₜ.

verumtamen oportet me hodie et cras et sequenti ambulare (ie q) f l cor. (q) δ, Am.

verumtamen ... et crastino sequenti abire e.

verumtamen ... et cras et ventura abire d.

— whole clause b c fₜ i l r.

Readings common to aₜ or a aₜ, and not more than two other MSS.

Luke xiii.

33. quoniam a aₜ e m.
quia b c d f fₜ i l q r δ, Am.
non oportet a aₜ b d.
inpossibile est m.
non et possibile e.
non est possibile f.
non capit c fₜ i l q r δ, Am.

The relation of aₜ 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 'circuiubat,' 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 $e$ (‘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 $a_2$

<table>
<thead>
<tr>
<th>Word or Usage</th>
<th>Reference</th>
<th>Exceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>armatura (arma)</td>
<td>Luke xi. 22.</td>
<td></td>
</tr>
<tr>
<td>circuso</td>
<td>Luke xi. 24 (perambulo, &amp;c.), xiii. 22 (eo, &amp;c.).</td>
<td></td>
</tr>
<tr>
<td>commundatus</td>
<td>Luke xi. 25 (scopis mundatus, &amp;c.).</td>
<td></td>
</tr>
<tr>
<td>daemoniacus</td>
<td>Luke xi. 13 (αεcorr.).</td>
<td></td>
</tr>
<tr>
<td>disoembro (recumbo)</td>
<td>Luke xiii. 29=f r.</td>
<td></td>
</tr>
<tr>
<td>sventes (ite, or ite et)</td>
<td>Luke xiii. 32 =8, cf. d.</td>
<td></td>
</tr>
<tr>
<td>hio</td>
<td>Luke xiii. 16 (iste)=d, 32 (ille)=d ε, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>hierosolyma (hierusalem)</td>
<td>Luke xiii. 22</td>
<td></td>
</tr>
<tr>
<td>lam</td>
<td>Luke xiii. 16 (a₁, not a).</td>
<td></td>
</tr>
</tbody>
</table>

**ff**
INTRODUCTION.

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 κώμη, '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 κώμη occurs in the Gospels, with its renderings in the leading old Latin texts, are as follows:
The Latin Text of α₂

<table>
<thead>
<tr>
<th>a (n) or α₂</th>
<th>b</th>
<th>d</th>
<th>e or k</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matt. ix. 35</td>
<td>castella</td>
<td>castella</td>
<td>castella</td>
</tr>
<tr>
<td>&quot; xiv. 15</td>
<td>castella</td>
<td>castella</td>
<td>castella</td>
</tr>
<tr>
<td>&quot; xxv. 2</td>
<td>castellum, neut</td>
<td>castellum, neut</td>
<td>castellum, neut</td>
</tr>
<tr>
<td>Mark vi. 6</td>
<td>municipia</td>
<td>castella</td>
<td>castella</td>
</tr>
<tr>
<td>&quot; vi. 36</td>
<td>municipia</td>
<td>castella</td>
<td>castella</td>
</tr>
<tr>
<td>&quot; vi. 56</td>
<td>municipia</td>
<td>castellis</td>
<td>vicos</td>
</tr>
<tr>
<td>&quot; vii. 23</td>
<td>municipium</td>
<td>vicum</td>
<td>vicum</td>
</tr>
<tr>
<td>&quot; viii. 26</td>
<td>municipio</td>
<td>vico</td>
<td>vico</td>
</tr>
<tr>
<td>&quot; viii. 27</td>
<td>castella</td>
<td>castellum, neut</td>
<td>castellum</td>
</tr>
<tr>
<td>Luke vi. 17</td>
<td>municipio</td>
<td>castello</td>
<td>castello</td>
</tr>
<tr>
<td>&quot; vii. 1</td>
<td>vicus</td>
<td>castella</td>
<td>castellum</td>
</tr>
<tr>
<td>&quot; ix. 6</td>
<td>municipia</td>
<td>castella</td>
<td>(civitates = πώλεσ)</td>
</tr>
<tr>
<td>&quot; ix. 12</td>
<td>vicus</td>
<td>castella</td>
<td>castella</td>
</tr>
<tr>
<td>&quot; ix. 52</td>
<td>(civitate = πώλεσ)</td>
<td>castellum</td>
<td>castellum</td>
</tr>
<tr>
<td>&quot; ix. 56</td>
<td>castellum, neut</td>
<td>civitate</td>
<td>castellum, masc</td>
</tr>
<tr>
<td>&quot; x. 38</td>
<td>vicum</td>
<td>castello</td>
<td>castellum, neut</td>
</tr>
<tr>
<td>&quot; xii. 22</td>
<td>vicos</td>
<td>castella</td>
<td>castella</td>
</tr>
<tr>
<td>&quot; xvi. 12</td>
<td>vicum</td>
<td>castello</td>
<td>castellum, masc</td>
</tr>
<tr>
<td>&quot; xxii. 30</td>
<td>vicum</td>
<td>castello</td>
<td>castellum</td>
</tr>
<tr>
<td>John vii. 42</td>
<td>castello</td>
<td>municipio</td>
<td>castello</td>
</tr>
<tr>
<td>&quot; xi. 1</td>
<td>castello</td>
<td>castello</td>
<td>castello</td>
</tr>
<tr>
<td>&quot; xi. 30</td>
<td>castellum</td>
<td>castellum</td>
<td>castellum</td>
</tr>
</tbody>
</table>

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 κώμη. 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 α₂ 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 α: if there is a transition in α₂ 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 α text circulated must be noticed before we leave the fragment in which it appears. Of all the peculiar readings in α₂ the most remarkable is probably the conflation in the parable of the unclean spirit, Luke xi. 24: one set of MSS. (c f q, f f 2)
INTRODUCTION.

and $d$, with a slight change of order), has ‘per loca arida;’ another set of MSS. ($b$ $ff_i$, $l$, and $i$ with ‘ubi’ for ‘qua’e’) has ‘per loca quae non habent aquam;’ $a_2$, 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. 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 $a_2$ 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,’ $a_2$ 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.

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 δ—a curious MS., with a Vulgate base and a number of alternative renderings, that is best reserved for separate treatment.

*Readings peculiar to s.*


4. — et *(before si septies)* s.
   + et *abcdeflgr, Am.*
   + hic *(before septies 2o)* s.
   + *si bdf.*
   — *si acelgr, Am.*

6. arbori s.
   huic arbori *cfhsl.*
   huic arbori moro *(modo e)* b(e)
   *fg(r), Am.*
   muro huic a.
   monti huic d.

*Readings common to s, and not more than two other MSS.*


3, 4. remitte *(bis) aes.*
   dimitte *(bis) bcdflgr, Am.*

4. paenitentiam ago *(a)es.*
   paeniteor *bdfes.*
   paenitet me, *cflgr, Am.*
INTRODUCTION.

Readings peculiar to s.


6. — et transplantare in mare s.
  + et transplantare (transfretare
    ff, i) in mare b (d) f (ff, i)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, i
utique obaudisset vobis b c q.

7. venienti s (= Cypr.).
  et cum venerit e.
qui ut intravit d.
qui regresso (+ eo a) (a) ff, i,
    Am.
qui regresus c l.
cui regresso r.
cui regredienti q.
regredienti b.

ei (after dicet) s.
illi a b c d e ff, i l r, Am.
— illi r.

8. praecinctus s.
  succinctus a.
  praecingte et b c ff, i l r, Am.
cinge te et d.
accingere et e, Cypr.

Readings common to s, and not more
than two other MSS.


7. + numquid (before dicet) d r s.
  — numquid b c ff, i, Am.
  + non e l.
  + statim (before dicet) a i.

  + et (before recumbe) a s.
  — et b c d e ff, i l q r, Am.

postea a e s.
post haec c d ff, i q, Am.
sic b.
munducabis tu d s.
  tu munducabis a b c ff, i l q r,
    Am.
  munducabis e.
THE LATIN TEXT OF s.

Readings peculiar to s.


9. gratias agit s.
   agit gratias, a r.
   gratiam habet b c (d) (e) fff, lq,
   Am.

10. nequa (after servi) s.
    inutiles a b c d fff, lq r, Am.
    supervacui e, Cypr.

12. et intrans s.
    et ingredienti ei b q.
    ingrediens autem a.
    et introente eo d.
    et cum introierit e.
    et cum ingredieretur f, Am.
    et ingressus est ... et fff, l.
    et introit ... et r.

14. quos cum vidisset s.
    quos ut videt b f l q, Am.
    quos videns r.
    et videns eos d.
    et cum vidisset illos e.
    et cum audisset illos a.
    ait illis s.
    dixit illis a c d f(r).
    dixit b fff, lq, Am.

15. ex his s.
    ex eis a d.
    ex illis b fff, lq r, Am.
    — ex illis e.
    vidit s.
    ut vidit b fff, lq r, Am.
    cum vidisset a.
    cum videre t e.
    videns d.

Readings common to s, and not more than two other MSS.


9. quoniam (after servo) a s.
    quod b c l q r.
    quia d fff, Am.

11. medium Samariae et Galilaeae des,
    cf. l r.
    medium Samariam, &c, a b c fff,
    q r, Am.

12. quodam castello b q s.
    quoddam castellum, c fff, l r,
    Am.
    quemdam castellum d e.
    quemdam vicum a.

15. curatus e s.
    mundatus b d f l r, Am.
    sanus c fff.
    sanus a q.
    honorificans a s.
    honorans d.
    magnificans b fff, l q r, Am.
    clarificans e.
INTRODUCTION.

Readings peculiar to s.

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 s (l) q, Am.
  + ex his (after viii) s.
  — ex his a b c d e f f s l q, Am.
18. reverteretur ... dare s.
  reverteretur et daret f.
  rediret et ... ageret b c f f s l q, Am.
  reversus ... dare a r.
  revertens ... davit d.
  dare t.
19. illis (after ait) s.
  illi a b c d e f f s l q r, Am.
  ille f.
  + ihs (after illis) s.
  — ihs a b c d e f f s l q r, Am.
  exurgens s.
  surgens d.
  surge l q, Am.
  surge et a b c e f f s r.
20. — dixit eis non venit regnum.
  di (homocteleuton) s.
21. vel (after hic) s.
  aut f f s l.
  aut ecce a b c d f q r, Am.
22. ait autem s.
  et ait b c f f s l q, Am.
  dixit autem a e r.
  dixit ergo d.

Readings common to s, and not more than two other MSS.


honorem a r s.
  gloriam d f, Am.
  claritatem e.
  gratias b c f f s l q.
20. veniret e s.
  veni b c d f f s q r, Am.
  veniat l.
  venturum erat a (apparently).
21. dicunt l s.
  dicent a b c d e f f s q r, Am.
22. — videre d q s.
  + videre a b c d e f f s l r, Am.

cum desiderabis s.
   ut desideratis b c f s l q (r), Am.
   ut concupisces a d e.
   quando desideratis f.

unam dierum s.
   unum dierum d.
   unum diem a b c f f s l q r, Am.
   unum ex diebus 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 seuti fueritis e.

24. adventus fili hominis c s.
   adventus fili 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.

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 coruscatus de caelo in patre
   (sic) quae sub caelum est e.
   qui scoruscatus de sub caelo
   scoruscatus d.
   coruscans de sub caelo c f f s l r.
   coruscans a.

25. gente s.
   generatione a b c d f f s l q r, Am.
   saeculo e.

25. prius a s.
   primum b c d e f f s q r, Am.
   eum (after oportet) d r s.
   illum a b c e f f s l q, Am.

26. fuit d s.
   factum est a b c e f f s l q r, Am.

27, 28. manducabant (bis) e s.
   edebant (bis) a b c d f f s q r, Am.
INTRODUCTION.

Readings peculiar to s.

27. nubebant uxores ducebant s.
uxores ducebant nubebant bl.
uxores ducebant et nubebant cff,q.
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 bcdq.
sic factum est l.
sicut factum est fr, Am.
sicut fuit l.
et (— factum est) e.

40. qui cum adductus esset s.
et cum adpropinquasset (a) b
(d)fr, Am.
et cum adpropriasset cff,lq.
et cum accessisset e.

41. quis vis tibi faciam s.
quid vis tibi faciam dr.
quid tibi vis faciam abceff,lq,
Am.
quid tibi vis ut faciam f.
ait s.
dixit abcdseff,lqr, Am.

42. ait s.
dixit abdseff,lqr, Am.
— dixit e.
aspine s.
respice abdseff,lqr, Am.
vide e.

Readings common to s, and not more than two other MSS.

27. die eff,s.
diem abcd,flqr, Am.

40. eum (after interrogavit) ds.
illum abceff,lqr, Am.
THE LATIN TEXT OF s.

Readings peculiar to s.


1. + ecce (before ingressus) s.
   — ecce abcdflgqr, Am.

2. princeps publican s.
   princeps publicanorum abcdes
   ffqlqr, Am.

3. statura brevis s.
   statura brevi a.
   statura pusillus bceflgqr,
   Am.
   statu pusillus d.

5. respiciens susum vidit eum s.
   respiciens vidit illum q r.
   vidit illum sursum aspiciens cffr.
   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 bcfqlq, Am.
   + ei ad.
   + illi e.
   + ad illum r.

Readings common to s, and not more than two other MSS.


43. respexit ds.
   vidit bcefflq, Am.
   videre coepit a.


1. pertransiebat des.
   perambulabat bfqlqr, Am.
   perambulavit c.
   circuiba a.

2. locuples ad (locuplens) s.
   dives bceflgqr, Am.

4. eum (after videret) ds.
   illum abcefflq, Am.
   per illam partem s.
   per illa parte a.
   illa parte bcfq.
   inde df, Am.
   illic e.
   illuc r.

6. eum ds.
   illum abceflr, Am.
   illum vel eum d.
INTRODUCTION.

Readings peculiar to s.

7. quo viso s.
   et cum viderent bff₁ ṭqr, Am.
   et cum viderant e.
   et cum vidissent a e.
   et videntes d.
   musitabant s.
   mmurmurabat ddef.
   mmurquamvent bff₁ ṭqr, Am.
   mmurmati sunt a.

8. ait s.
   dixit abcdefff₁ ṭqr, Am.
   egentibus s.
   egenis e.
   pauperibus abcdefff₁ ṭqr, Am.
   cui aliquid s.
   quid aliqui bff₁ ṭq.
   quid aliquem f, Am.
   quid cui e.
   cui quid a.
   cuius aliquid d.
   aliquo aliquid b.

Readings common to s, and not more than two other MSS.

7. virum a s.
   hominem bcdefff₁ ṭqr, Am.
   introit manere d (-ibit) s.
   introisset manere a.
   introivit hospitari e.
   intravit manere f.
   devertit manere ff₁ ṭr.
   devertit belq.
   divertisset, Am.

9. hic filius Abraham est ds.
   hic filius est Abraham a.
   ipse sit filius Abraham b r.
   ipse filius sit Abraham cff₁ ṭ, Am.
   ipse filius Abraham est e.
   iste filius sit Abraham l.

10. salvum facere et quaeere as.
    salbare et quaeere e.
    quaeere et salbare d.
    quaeere et salvum facere bff₁ ṭq r.
    quaeerens salvum facere c.

11. — illis (after audientibus) s.
    + illis abcdefff₁ ṭqr, Am.
    + eorum d.
    addidit dicere s.
    addidit dicens a.

11. putarent e s.
    putabant a.
    putare d.
    existimarent bcfff₁ ṭqr, Am.

adiciens dixit ḅcdff₃lqr, Am.
aiecit et dixit e.
quoniam s.
eo quod abeff₃lqr, Am.
propter quod ḅ.
quoed.
— quia (before confestim) s.
+ quia ade.
+ quod bcff₃lqr, Am.
declarari s.
incipit ... adparere e.
incipiēt ... revelari d.
manifestaretur abff₃lqr, Am.

12. ait a.
dixit abcedflr, Am.

12. nobilis s, Am.
dives bcf₃lqr.
paterfamilias a.
generosus e.

13. dixit ades.
ait bcf₃lqr, Am.
ad eos, a ds.
ad illos bcf₃lx, Am.
illis e.

14. nobis (after regnare) es.
super nos acdf₃qr, Am.
supra nos bl.

15. — et (before iussit) as.
+ et bdef₃lq, Am.
quis quid as.
quantum quisque bcf₃lq, Am.
quid de.
quis quantum f.
quemadmodum ... r (defective).

16. + alias (after decem) s.
— alias abcedff₃lq, Am.

16. ergo (after venit) ds.
autem abcf₃lq, Am.
— autem e.
INTRODUCTION.

Readings peculiar to s.

17. — quia (before modico) s.
   + quia abcefqliq, Am.
   + quoniam d.
20. intravit s.
    venit abcdefllqlqr, Am.
21. quoniam (after timebam te) s.
    quod b l (eo quod) qr.
    quia acfflq, Am.
    ... enim d e.
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 cffl.
    o infidelis serve et piger q.
    crudelis serve b.
    omit: e.
    ubi (after meto) s.
    quod abcdefllqlqr, Am.
23. utique cum usura s.
    cum usuris utique bcffllq,
    Am.
    cum usuris aer.
    cum usura d.
    — eam (after exigisse) s.
    + eum afr.
    + illum b q.
    + illud d e, Am.
    + illam c l.
24. ait (after adstantibus) s.
    dixit abcdefllqlqr, Am.

Readings common to s, and not more than two other MSS.

17. esto des.
    eris abcflqlqr, Am.
22. ait as.
    dixit bcdefllq.
    dicit r, Am.
    — homo (after or before austeris)
    els.
    + homo abcdefllqr, Am.
24. ab eo (after auerte) dfs.
    ab illo abceflllr, Am.
27. occidite ds.
    interficie cffllqlqr, Am.
    iugulate a.

28. abit in s, cf. q.
   abit ascendens c (ff₅) lr.
   ibat ascendens (a) d.
   praecedebat ascendens f, Am.
   ambulabat cum ascenderet e.

30. ubi (before introœuntes) s.
    in quo a c e f f₅ l q r.
    in quod, Am.
    et d.
    hunc solvite s.
    solvite illum (a) c f f₅ 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 ff₅ lr.
    dominus eum necessarium habet, Am.
    domino necessarius est a f.

THE LATIN TEXT OF s.

Readings peculiar to s.

Readings common to s, and not more than two other MSS.


28. cum dixisset haec es.
    haec cum dixisset d.
    his dictis a c f f₅ l q, Am.
    haec dicens f.

29. adpropriaret ff₅ s.
    adpropriasset dlq.
    adpropinquasset af r, Am.
    approinquaret c.
    duo es.
    duos a c d f f₅ lr, Am.
    de discendibus e (with ex) s.
    de discipulis d.
    ex discipulis af r.
    discipulos c f f₅ l q, Am.

30. pullum ds.
    pullum asinae c (e) f f₅ l q r, Am.
    asinam cum pullum a.
    supra quem fs.
    super quem aer.
    in quo c d f f₅ l q.
    cui, Am.

31. opus est (after domino) rs.
    eius opus habet d.
    opera eius desiderat c (and in v. 34).
    operam eius desiderat fam l q
    (Am.).
    desiderat illum e.
    necessarius est f.
Readings peculiar to s.

35. — sua (after vestimenta) s.
   + sua a c (d) e f f s l q r (d), Am.
36. ipso s.
   illo a c d f f s l q r d, Am.
37. proximante s.
   adpropinquante a.
   cum adpropinquaret e f, Am.
   cum adpropiaret e f s l q r.
   coeperunt universa multitudo s.
   coeperunt vel coepit omnis
   multitudo d.
   coeperunt omnes turbae e f s 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 respondens ait illis f.
   et ait illis l.
41. cum adproximarent s.
   cum adpropiasset d.
   cum adpropriavit r.
   cum adpropinquasset a.

Readings common to s, and not more
than two other MSS.

35. iactantes s, Am.
   iactaverunt e f f s l q r.
   superiercerunt e.
   supermiserunt d.
   substernentes a.
36. + ei (after subternebant) a s.
   — ei c d f f s l q, Am.
   — illi e.
37. — de quibus videbant omnibus
   virtutibus e f s (l) s.
   + de ... virtutibus a (or equiva-
   lents) d e f q r, Am.
38. — in excelsis (after gloria) a s.
   + in excelsis e f (l) q r, Am.
   + in altissimis d.
39. de farisaes ds.
   ex pharisaes e.
   pharisaecorum e 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.
THE LATIN TEXT OF s. ccxli

Readings peculiar to s.


ut adpropinquavit f, Am.
ut adpropriavit lq.
quo modo adpropriavit c.
quo modo adpropinquavit e.

42. in die hac s.
   in diem hoc d.
in die hac tua r.
in hac die tua e l, 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 e l r.
quae sunt ad pacem tibi f.
quae ad pacem tibi d e g, Am.
quae ad pacem tuam a.

43. cingent . . . vallo s.
circumdabunt ... vallo c f l q,
   Am.
circumfodient . . . fossam e.
mittent . . . sepaem d.
inicient . . . saepem a.

44. ad terram te prostrernet s.
ad terram prostrernet te c f l r q,
   Am.
ad solum te deponent e.
ad nihilum deducent te d.
pavimentabunt te a.

Readings common to s, and not more than two other MSS.


42. quoniam si scisses ds.
   quoniam si scirese a.
   quoniam si cognovisses e.
   quia si cognovisses c f l q r, Am.
   absconsa sunt e s.
   absconsum est d.
   absconsa essent a.
   abscondita sunt c f l q r, Am.

43. quoniam venient dies super te a s.
   quia venient dies super te e r .
   quia venient dies in te c f l q,
   Am.
   quoniam venient dies d.
obsidebunt f r s.
   continebunt a.
   coangustabunt, Am.
   comprachendent d.
circuibunt e l.
circumdabunt e r q (?).

45. expellere e s.
eicere a c d f s l q r, Am.
   in illo (after vendentes) e l s.
   + in illo a c f s q r, Am.
   + in eo d.
INTRODUCTION.

Readings peculiar to s.


46. eis quia s.
eis scriptum est quia f.
eis scriptum est quoniam d.
illis scriptum est quia ff₃, Am.
illis scriptum est l.
eis scriptum est a q.
scriptum est c er.
— domus mea s.
+ domus mea acdeflqr, Am.


47. occasione longa orantes (as second clause) d s.
occ. long. adorantes e r.
simulantes longam orationem f,
Am.
fingentes long. orat. (as second clause) a.
fingentes long. orat. (first clause)
cff₃ i.
maiorer damnationem (c) fs.
damnationem maior um lqr, Am.
abuntius (sic) iudicium e.
amplius iudicium d.
amplius poenae a.


1. — munera sua s.
+ munera sua cdf₃ l, Am.
+ munera q.
+ dona a.
+ dona sua er.

2. quadrantes duo s.
duos quadrantes a.
duo minus quod est codrones d.
aera minuta duo c(e)ff₃ lqr,
Am.


1. + ipsorum (after gazophil.) q s.
— ipsorum acdeflqr, Am.

2. pauperem e fs.
pauperam d.
pauperclum acff₃ lqr, Am.
Readings peculiar to s.


3. ait s.
   dixit acdefffgur, Am.

4. de exuperantia sua s.
   de abundantia sua d.
   ex abundantia sibi g, Am.
   ex abundantia sibi c (ffg), Am. corr.
   ex eo quod habundabat illis r.
   de eo quod superfuit illis e.
   de quo super illis fuit a.

7. + ergo (after quando) s.
   + ergo acdefflgq, Am.
   quid s.
   quod acdefffflgq, Am.

8. ad ille ait s.
   ad ille dixit adf.
   ille autem dixit eq.
   qui dixit lcorr, Am.
   quia autem dixit ff.
   quibus ipse dixit c.

9. nolite expavescere e s.
   nolite terreri acdefflr, Am.
   nolite timere q.
   ne timueritis d.

11. circa loca s.
    per loca acdefflgr, Am.

Readings common to s, and not more than two other MSS.


3. paupera haec a (d) s.
   haec pauper f, Am.
   haec paupercula cffflq.
   ista e.

6. + hic (before lapis) e s.
   + hic (in other positions) acdefflq.
   — hic fl, Am.

8. post eos ff, s.
   post illos acdeflq, Am.

9. nolite expavescere e s.
   nolite terreri acdefflr, Am.
   nolite timere q.
   ne timueritis d.

11. magnus [terre motus] q s.
    magni acdeffltr, Am.
INTRODUCTION.

Readings peculiar to s.


11. et terrores s.
   terroresque (quaer ite q r) cffs i
   lq r, Am.
   timores autem d.
   timores quoque e.
   formidinesque a.

12. in vos (after manus suas) s.
   in vos (before manus suas) cffs i l
   q r.
   super vos a de.
   vobis, Am.

13. evenient autem vobis haec in testimonium s.
   continget autem vobis in testimonium e f, Am.
   continget enim in test. vobis cffs.
   continget enim haec (— haec i)
   in test. vobis (i) r.
   obtinget vob. in test. d.
   ut sit in testimonio vobis a.

Readings common to s, and not more than two other MSS.


11. pestes a s.
   pestilentiae c/q, Am.
   pestilentia ff1 r.
   morbi (after fame et) d.
   lues (after fame et) e.

12. ante haec autem a d s.
   sed ante haec cffs lq, Am.
   ante haec (— sed) e.

   in synagogis et in custodias q s.
   in synagogis et custodies e* r.
   in synagogis et custodia f l.
   in synagogas et custodies corr.
   effs, Am.
   in synagogis et carceribus a.
   in synagogas et carceres d.

   trahentes ad reges et praesides s,
   Vulg. codd.
   tradentes ad reges et ad praesesides, Am.
   ducentes ad reges et ad (— ad f/q).
   praesides c (f) ff1 lq.
   abducentes ad reges et potestates e.
   ducentur ad reges et duces d.
   ducemini ad reges a.

14. ante meditate s.
   prius meditate a.

14. rationem redditis a s.
   respondetatis cffs lq, Am., cf. d.
THE LATIN TEXT OF s.  

Readings peculiar to s.

praemeditari c(e)flq, Am.
promeletantes d.
cogitare r.

17. gentibus s.
hominibus cfqlq r, Am.
— hominibus ade.

20. adpropinquasse desolationem s.
quoniam adpropinquavit desolationio adei.
quia adpropinquavit des. f, Am.
quia adpropiavit des. cfqlq r.

21. in agris sunt s.
in regionibus sunt e.
in regionibus eius r.
in regionibus acdfqflq r, Am.

Readings common to s, and not more than two other MSS.


16. vosfls.
ex vobis acdeqr, Am.

17. odibiles d(e)s.
odio acfqlqr, Am.

20. scietis des.
scitote acfflq r, Am.

21. + erunt (after eius) c s.
+ sunt def.
+ fuerint (after qui) r.
— fuerint, etc., afflq, Am.

Before making any remarks on this analysis we will proceed to catalogue the peculiarities which it brings to light.

Peculiarities of s.

<table>
<thead>
<tr>
<th>Word or Usage</th>
<th>Reference.</th>
<th>Exceptions.</th>
</tr>
</thead>
<tbody>
<tr>
<td>absoonus (absconditus)</td>
<td>Luke xix. 43 = ade.</td>
<td></td>
</tr>
<tr>
<td>ad ille</td>
<td>Luke xix. 40, xxi. 8 = adf.</td>
<td></td>
</tr>
<tr>
<td>adpropinquuo</td>
<td>Luke xvi. 20.</td>
<td>see adpropio, adproximo, proximus sum.</td>
</tr>
<tr>
<td>adpropasio</td>
<td>Luke xvi. 29 = f.</td>
<td></td>
</tr>
<tr>
<td>ailo (dico)</td>
<td>Luke xvi. 14, 17, xviii. 42, xix. 8, 12, 17 = bf, &amp;c., 19 bf, 22 a, 24, xxi. 3, 8.</td>
<td></td>
</tr>
<tr>
<td>allus</td>
<td>Luke xix. 16.</td>
<td></td>
</tr>
</tbody>
</table>
### INTRODUCTION.

<table>
<thead>
<tr>
<th>Word or Usage</th>
<th>Reference</th>
<th>Exceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>bella (proelio, pugnae)</td>
<td>Luke xxi. 9 = ær.</td>
<td>Luke xvii. 15, xix. 7 (abl. abs.).</td>
</tr>
<tr>
<td>brevis (pudillus)</td>
<td>Luke xix. 3 = a.</td>
<td></td>
</tr>
<tr>
<td>cingo (circumdo, &amp;c.)</td>
<td>Luke xix. 43.</td>
<td></td>
</tr>
<tr>
<td>circos (per)</td>
<td>Luke xxi. 11.</td>
<td></td>
</tr>
<tr>
<td>cum (with imp. or imp. subj.)</td>
<td>Luke xvii. 14, cf. e a, xix. 28 = e.</td>
<td></td>
</tr>
<tr>
<td>cum (ut, quando)</td>
<td>Luke xvii. 22.</td>
<td></td>
</tr>
<tr>
<td>curratus (mundatus, &amp;c.)</td>
<td>Luke xvii. 15.</td>
<td></td>
</tr>
<tr>
<td>deolar (manifestor, &amp;c.)</td>
<td>Luke xix. 11.</td>
<td></td>
</tr>
<tr>
<td>disce (discipuli)</td>
<td>Luke xix. 29 = e.</td>
<td></td>
</tr>
<tr>
<td>egens (pauper)</td>
<td>Luke xix. 8, cf. e.</td>
<td></td>
</tr>
<tr>
<td>ergo</td>
<td>Luke xix. 16 (autem), xxi. 7.</td>
<td></td>
</tr>
<tr>
<td>expavseo (terreri)</td>
<td>Luke xxi. 9 = e.</td>
<td></td>
</tr>
<tr>
<td>expello (siclo)</td>
<td>Luke xix. 45 = e.</td>
<td></td>
</tr>
<tr>
<td>exuperantia (abundantia, &amp;c.)</td>
<td>Luke xxi. 4.</td>
<td></td>
</tr>
<tr>
<td>gens (generatio)</td>
<td>Luke xvii. 25.</td>
<td></td>
</tr>
<tr>
<td>&quot; (homines)</td>
<td>Luke xxi. 17.</td>
<td></td>
</tr>
<tr>
<td>gratias ago</td>
<td>Luke xvii. 9 (gratiam habeo) = ær.</td>
<td></td>
</tr>
<tr>
<td>hio (mostly resumptive)</td>
<td>Luke xvii. 4, 15, 17, xix. 9 = a, 30, xxi. 7 = æ.</td>
<td>Luke xix. 40 (istl.).</td>
</tr>
<tr>
<td>honorifico (magnifico, &amp;c.)</td>
<td>Luke xvii. 15.</td>
<td></td>
</tr>
<tr>
<td>infin. of purpose</td>
<td>Luke xvii. 18.</td>
<td></td>
</tr>
<tr>
<td>introictio, manere (deveto, &amp;c.)</td>
<td>Luke xix. 7 = a d.</td>
<td></td>
</tr>
<tr>
<td>ipsi</td>
<td>Luke xix. 36, xxi. 1 = q.</td>
<td></td>
</tr>
<tr>
<td>is</td>
<td>Luke xvii. 25 = d r, xvi. 40 = d, xix. 4 = d, 6 = d, 13 = a d, 24 = d f, 36 = a, 40 = a, xxi 8 = f r.</td>
<td>Luke xix. 23.</td>
</tr>
<tr>
<td>manduco (edo)</td>
<td>Luke xvii. 27 = e, 28 = e.</td>
<td></td>
</tr>
<tr>
<td>medium [Samariae]</td>
<td>Luke xvii. 11 = d e.</td>
<td></td>
</tr>
<tr>
<td>Word or Usage</td>
<td>Reference</td>
<td>Exceptions</td>
</tr>
<tr>
<td>--------------</td>
<td>-----------</td>
<td>------------</td>
</tr>
<tr>
<td>obsideo (contineo, coangusto, &amp;c.)</td>
<td>Luke xix. 43=fr.</td>
<td></td>
</tr>
<tr>
<td>occido (interficio)</td>
<td>Luke xix. 27=d.</td>
<td></td>
</tr>
<tr>
<td>opus est (operam desidero, &amp;c.)</td>
<td>Luke xix. 31=r, 34.</td>
<td></td>
</tr>
<tr>
<td>paenitentiam ago (paenitet me)</td>
<td>Luke xvii. 4=ae.</td>
<td></td>
</tr>
<tr>
<td>pauper (pauper, pauperula)</td>
<td>Luke xxii. 3.</td>
<td></td>
</tr>
<tr>
<td>pauperam (pauperam, pauperulam)</td>
<td>Luke xxii. 2=ef.</td>
<td></td>
</tr>
<tr>
<td>postea (post haece)</td>
<td>Luke xvii. 8=ae.</td>
<td></td>
</tr>
<tr>
<td>pres. part.</td>
<td>Luke xix. 35</td>
<td></td>
</tr>
<tr>
<td>quis quid (quantum quisque, &amp;c.)</td>
<td>Luke xix. 15.</td>
<td></td>
</tr>
<tr>
<td>remitto (dimitto)</td>
<td>Luke xvii. 3, 4=ae.</td>
<td></td>
</tr>
<tr>
<td>Samarita (-tes, -tanus)</td>
<td>Luke xvii. 16.</td>
<td></td>
</tr>
<tr>
<td>supra (super)</td>
<td>Luke xix. 30=f.</td>
<td></td>
</tr>
<tr>
<td>ubi</td>
<td>Luke xix. 22 (quod), 30 (in quo).</td>
<td></td>
</tr>
<tr>
<td>venio</td>
<td>Luke xvii. 7=Cypr.</td>
<td></td>
</tr>
<tr>
<td>vir (homo)</td>
<td>Luke xix. 7=a.</td>
<td></td>
</tr>
<tr>
<td>universus</td>
<td>Luke xix. 37, cf. 44.</td>
<td></td>
</tr>
</tbody>
</table>

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 M.S. 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 M.S. 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).

<table>
<thead>
<tr>
<th>Readings peculiar to t.</th>
<th>Readings common to t, and not more than two other MSS.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mark i.</strong></td>
<td><strong>Mark i.</strong></td>
</tr>
<tr>
<td>4. remissione a d t.</td>
<td>4. remissione a d t.</td>
</tr>
<tr>
<td>remissionem b f.</td>
<td>remissionem b f.</td>
</tr>
<tr>
<td>5. et (before hieros.) t.</td>
<td>5. Judeae a f t.</td>
</tr>
<tr>
<td>et a b d f.</td>
<td>Judaea b d.</td>
</tr>
<tr>
<td>i i</td>
<td>i i</td>
</tr>
</tbody>
</table>
INTRODUCTION.

Readings peculiar to t.

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. in te complacui t.
    in quem complacui d.
    in quo bene placuit mihi b.
    in te bene sensi a.
    qui mihi bene complacuisti f.

12. expulit illum b t.
    duxit illum a.
    eduxit eum f.
    ejecit eum d.

Readings common to t, and not more than two other MSS.

Mark i.

7. fortior me t.
   post me fortior me a d.
   fortior me post me f.
   fortior post me b.

   Nazaret a b d f.
THE LATIN TEXT OF t.

Readings peculiar to t.

Mark i.
13. illi (after ministrabant) t.
   ei a b d f.

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.
   adpropiavit 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. venite retro me t.
   venite post me b d f.
   sequimini (sic) me a.

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.

i i 2
INTRODUCTION.

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 l.
    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. sera d f t.
    segetem a e.
    segetes b.

24. licet e f l.
    licet illis a.
    licebat eis b d.

25. nec hoc e i t.
    non hoc b, non f.
    numquam a d.
    — ipse (after esurii) b i t.
    + ipse a d e f.

26. — quomodo d l.
    + quomodo b e f i, + et a.
THE LATIN TEXT OF t.

Readings peculiar to t.

Mark iii.

12. + quoniam 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 dcorr. 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.

<table>
<thead>
<tr>
<th></th>
<th>a.</th>
<th>b.</th>
<th>c.</th>
<th>d.</th>
<th>e.</th>
<th>f.</th>
<th>i.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full agreement</td>
<td>7</td>
<td>17</td>
<td>20</td>
<td>2</td>
<td>13</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Approximate agreement</td>
<td>40</td>
<td>32</td>
<td>26</td>
<td>9</td>
<td>33</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Difference</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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.
INTRODUCTION.

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,' 'aedebat,' and the simple vowel in 'Judeae,' 'Galileae,' 'Mattheum.'

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 $a_2$: 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 $a_2$ 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 $t$, 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.
INTRODUCTION.

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 $i$ (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 $t$, 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).

MARC. VIII. 8–11, 14–16; VIII. 19–XVI. 9.
MATT. I. 1–III. 10; IV. 2–XIV. 17; XV. 20–36.
MONITUM.


Desunt ad initium libri quaterniones XXXII, quibus continebantur, ut uidetur, Evangelia secundum Iohannem et Lucam et priora Marci capita. De hoc ordine (qui etiam in codice Graeco Monacensi x seruatur) uidesis Prologomena nostra. Quaternionis unius cuiusque numerus ad calcem folii ultimi ad manum dextram signabatur. Is numerus cum hodie reperiri poterat, uel saltem ex imagine in adversa pagina seruata, simpliciter referunt, ut XXXVIII fol. 48 B, XXXVIII fol. 55 B, X[L] fol. 63 B, XLII fol. 79 B. Uncis includitur qui hodie perii, ut [XXXIII] fol. 8 B.
Fol. 1. Satiati sunt et abstulerunt ea quae superfuerunt septem spor
tas 9fuerunt autem qui mandu
cauerunt quattuor milia et di
misit illos 10et ipse ascendit in na
uem et uniet ad finem mageda
11et coeperunt fari... con...ire

[Summa margo habet CATA. MARC, sed
ima pars folii truncata est ita ut septem lineae
supplere debant. Hoc fragmentum Fleckius
et post eum Tischendorfius Matthaeo subiun-
gunt. Sed urcha reuera Marci sunt, ut in
Prolegomenis nostris demonstratur.]

Fol. 1b. 14et oblii sunt inponere panes
cumque unum solummodo
panem haberent in nau 16fre
gerit illis dicens cae
to farisaeorum et a ferm
to herodianorum 18et reputabant
aput se quia panes non habent

[Summa margo habet EVANGEL; sed ima
pars folii truncata est, ita ut septem lineae
supplere debant.]

19que panes - quos fregi in quinque
milia quod eos in fragmentorū
superfuerunt dicunt - XII. 20ex sep-
tem quattuor milia quod sportas
plenas abstulistis - dicunt septē
21dicit illis nondum intellegitis -
22Set ueniunt in bedaaida et ad
ferunt ad eum caecum et obse
rarunt ut eum tangeret 23et ad
praehensa manu - caeci produxit
illum extra castellum - et spuens
in oculos - eius superposuit ma
nus et et interroga... eum si ui
deret aliquit 24et susp...iens dixit
uide homines quasi arbores
ambulantes 25et iterum inposuit
manus manus super oculos
eius et uidit et restitutas est ut
uideret lucide 26et dimisit illum
in domum eius dicens - nemi
ni dixeris in castello 27et exiit 15
et discipuli eius in castella caesa
riae philippi in uia... et interro
gabar discipulos suos dicens quē
me dicunt homines esse 29illī
autem dixerunt illi omnes
iohan... baptizatorem -
quidam autem - eliam - alii uere

VIII. 10. Corrector solvit naeae, m expuncta. 11. Ita Tisch. in apographo - et coeperunt
farisei conquerere... et accessorunt Fleck. 15. freretic - precepit. 16. Ultimam lineam
omittit Tisch. 19. Debeat esse quod (i.e. quot) cofini fragmentorum. 22. Set sic m. p.
S perlineata uidetur (ut urcha novum sed commodo utar) sed casu credo potius quam de industria:
Fleck. et bedsaida manus tertia : besteaida vel bettsaida (Tisch. G. T. ed. 8) vel bessaidea prius
fuit; cf. Mt. xi. 21. Fleck. betaidea et omittit in. 23, 24 et 28. Punctus indicant litteras
quae perierunt. 27. Fleck. Caesareae. 28. Fleck. responderunt illi dicentes; quippe
urcha difficile legi possumt. MS. alii uere; Fleck. alii autem.
anima s. ua quia autem me con Foll. 4.

Fol. 3. unum ex profetis. 29 uos autem
quem me dicitis esse et respo
dit petrus et dicit illi tu es F K 30 et
admonuit illos ne cui dicerent
de te 31 et coepit eis dicere quia o
portet filium hominis multa pati
et reprobai a maioribus natu
et a pontificibus et a scribuis et
occidit post tertium diem resur
gere 32 et cum fiducia sermonem
loqui et adpraehensum eum pe
trus obsecessat ne cui illa dice
ret. 33 conversus autem ille cor
ripuit petrum et dicit illi uadede
post me satanas. quoniam non
sapis quae sunt di set quae sunt
hominum. 34 et conuocat a
turba cum discipulis suis. exit
si qui uoluerit uenire neget
se et tollat fructum et sequa
tur me. 35 qui enim uoluit salua
re animam suam perdet illa
propter euangelium autem
saluaut illam 36 quit enim pro
derit homini si b hicrefeceret
totum mundum depriment
et autem animam. 37 aut quit da
bis homo commutationem pro

Fol. 4 b. Et uisus est illis helias cum mose et
fuerunt conloquentes cum hi
rabbi bonum est nobis hic est
set faciamus tria tabernacula
unum tibi et mosi unum et unu
heliae 6 non enim sciebat quid res
ponderet in metu enim fuerat.

1. 28, 29. Post profetis m. 3 addit et ait ise (=ipse!). F K sic MS.; Tisch. in textu xip.
30. ad finem te m. 3, se corrector.
31. Fleck. eos pro eis, quando certe scriberebat m. p. sed in
scribendo uidetur se correcisse. Deinde natu prius expunctum, postea perlneatram. occidit
m. p. occidit et recte corr. m. 3: Fleck: occidit tantum. 32. Pro loqui correctionem voluit
m. 3, sed non efficit: debebat esse loquebatur. ne ommas diiceret Fleck.
33. Fleck. sed pro set.
34. conuocat a sic MS. inepse. exit debebat esse dixit. Ad uenire m. 3 add. poes me (sic); eadem
pro fructum solvit cruce sua, sed priora non deleuit: Fleck. crucem quasi primam lectionem.
35. b expuncta est ut uidetur a m. p.; solvit si lucerecet. Deinde m. 3 et detrimentum; eadem
et autem nunc includit, et addit suae post animam, quod tamen reliquit sine correctione.
36. dabis m. p.; dadi (non dabat) correcsit m. 3. s. ua MS. inepse.
37. Confessus debebat esse confusus. Deinde et meos (sc. sermones) erasum est. Post natione m. 3 add. ista vel iesta,
et confitebitur pro confudetur. IX. 1. m. 3 omitti uul his, signo aposisit: prius perlneatram
est. Super q in doniq. addituri ne a m. 21 Fleck, perperam donsec. 2. M. p. inseueuit; deinde
rasura facta, sed m. 3 signa non uideo, quam uulit Tisch. legisse duicit. Post eos addit m. 3
secum; sed mentem non correcsit. Correctit tamen altum. Fleck. recte securea; Tisch. signa,
3. abra erasum est: soluit credo alba. Deinde qua ua sullo = qualia fullo.
4. m. 3 addit et ut petrus.
5. 1 in est improbatum est, ut uidetur a m. 1. Deinde set MS. Scribi
debebat hic esse et. Ad inihium lineae addit m. 3 sivis.
brans eos et uox de nube hic est filius meus • dilectissimus au
dite eum • et subito circumspexes
runt et nemenm uiderunt ni
si hi solum • et descendentibus
de monte praecepit ne cui quae
uiderunt enarrarent nisi cum
filius hominis a morte resurse
xisset • quem sermonem tenebant
aput se quid esset a mortuis resur
rerexerit • et interrogabant eum
dicentes quare dicunt scribæ
helian oportet primo uenire •
• ille • autem respondit et dixit illis
helias primo disponit omnia qui
a scriptum est super filio homi
nis • ut multa patiatur • et innulle
tur • set dico uobis quia helias
uenit et fecit quanta oportebat
illum facere • sicut scriptum
est super eum • et cum uenissent
ad discipulos turbam • magnam
uiderunt aput eos et scribas in
quirentes ad eos • et continuos
omnis turba cum uidisset • hi•
expuuit et gaudentes • salutabant
eum • et interrogabat eos quod
quiritis • et respondit illi unus

de turba • magister pertuli filí
um meum ad te • habet enim spiri
tum mutum • et ubicumque eum
adpræhendiderit colludit et spu
mare facit et stridet dentes • et a
rescit • et dixi dissentibus ut eum
excluderent • et non potuerunt •
• et respondens dixit o natio in
credibilis • quoqueque uobiscum
ero quoqueque uos sustineo ad
ferte eum ad me • et attulerunt
eum • et cum uidisset eum spiri
tus continuo conturbauit pu
erum et concidit super terram
et uolubatur spumans • et inter
rogauit patrem eius • quantum tē
poris est ex quo hoc factum est ei
set dicit a pueritia • et super eum
in ignem mittit • et in aqua ad per
dendum eum • det si quit putes
• adiuva nos • et commouere pro
nobis • dom • autem dixit illi si po
tes omnia possibilia credenti
• et continuo exclamauit • pater
pueri et dixit • credo auxiliare in
credulitati meae • et cum uideret
hi quia concurrunt turbae • cor
ripuit spiritum immundum licens
Fol. 7. illi mute et surde spirite ego in pero tibi exi ab eo et numquam in troieris in illum. 28 et clamavit et dissipauit eum. et exiuit de eo et factus est uelu emortuus. ita ut multi dicerent quia mortuus est 29 h̅̅ autem tenuit manum eius et excitauit illum. cum introisset autem in domum discipuli eius secreto eum inter rogabant dicentes quare nos non potuimus illud excludere. 30 et dixit illis hoc genus in nullo potest exire nisi in orationibus.

Fol. 7 b. 30 Et inde proficiscientes transiebant per galileam et nobilet quam quam scire. 31 docebat discentes suos. dicens filius hominis tradi tur im manos hominem et occident eum et post tertium diem resurget. 32 illi autem ignorabat uerbum et temebant illum inter rogare. 33 et uenerunt capharnaui et cum uenissent domum inter rogauit illos quid in uia retrac tabatis. 34 illi autem tacebant dis putabant enim ad inuicem in uia quis eorum maior esset. 35 et conse dit et uocauit XII. 36 et accepit puere. Fol. 8. et statuit eum im medio ipsorum et complexus illum dixit illis qui cumque pueros tales receperit non me recipit set eum qui me sit. 38 respondit illi iohannes magister uidimus quendam in nomine tuo expellentès daemo nia qui non sequitur nobiscum et uetuimus illum. 39 ille autem respondens dixit nolite uetăre ne mo enim est qui faciat uirtutem in nomine meo et poterit male lo quidem qui enim non est adversus nos hic pro nobis est. 41 et qui uos pu tauerit calicem. auque in nomine meo quia 42 amen dicō uobis quia non perdet mercedem sua et quicumque scandalizauerit unum de pusillos uestros qui cre dit bonum illi magis ut suspensa esset mola asinaria circum col um eius et in marem missus es set. 43 et sic scandalizauerit manus tua amputa eam bonum est tibi debilem introme in uiam quam duas manni habentem mit ti in gehennam ubi ignis est inex [xxxii]

26. uelut mortuus m. 3. 31. in manos MS. 'in manos (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 manos uersu 31. Cp. Gr. ἤ μὴν. 37. m. 3 recipit me | et non me, etc. 38. Corrector voluit expellentem sed correctionem non expluit. 39. Corrector voluit 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 per-
CATA · MARC

Fol. 9.

tinguiibilis et si pes et scandalizati at te puta eum bonum est tibi clodus unire ad uitam quam du os pedes habentem mitti in gehennam et si oculus te scandaliziaerit exime eum melius est tibi quacumque par te corporis debilem introire in regnum di quam integrum in gehenna incidere 48 ubi ubi ignis non extinguetur et uerum in quo oritur 49 omnia au tem substantia consumitur. 60 bonum est sal set si sals fatum fatum fuer in quod illut condis tis habetis in ubosis panem paca ti estote in illa uicem X. 1 et inde pro fectus uenit ad fines iudaeae trans iordanen et convenit tur ba iterum ad illum et secundum consuetudinem docebat illos 2 et interrogabant illum si licet uiro doctumente uxorem tentantes eum illa autem respito dit et dixit quid ubois mandavit moses 4 illi autem dixerunt iussit mosei libellum repudi scribere et sic dimittere 6 respon dit autem hi et dixit illis ad duri

Fol. 9b.

tiam cordis uestri scrispsit moses mandatum istut 6 ab initio au tem credimûsturae masculû et feminam fecit di et properea relinquent homo patrem suum et matrem et inprobitas mul lierem 8 et erunt in una carne itaque non erunt duo set una caro 9 quot domo coniunctit ho mo non separet 10 et in domo in terrogaerunt cum iterum dis cipuli secreto de isto serumne et dicit illis quicumque remiserit uxorem suam et dixerit aliam moe chatur super eam 12 et quae relinquit mulier uirum et alii nubet moe chatur super illo 13 et offere bant illi infantes ut tangeret illos discipuli autem corrip ebant eos 14 cum uidisset autem hi indignatus est et dixit illi s inite pueros uenire ad me et nolite eos uetare saluum est enim regnum dom 18 amen di co ubois quicumque non ne ceperit regnum dom quasi pu er non introiuit in illut 16 et

---

45. et post pes erarium est ut uidetur. Nihil annotat Fleck. m. 3 + a ante puta, soluit 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. Persuerse Fleck. 'et uermis -- (deletum) quo oritur.' 50. s in salis perlineata est forsan a m. p. fatum = fatuum. m. 3 soluit fuerit in quod. Fleck. fuerint quod. m. 3 habete et salem pro panem. m. 3 soluit pacem auetote, perlineatis tis ad initium lineae. Ila etiam perlineatum est. Tisch, perperam inicem, est enim uicem. X. 2. Expunctum est ocuit forsan a m. p., et superscriptum de ut sit demittere. tenpants MS. (alia ferme temptantes). 3. respondes sc. respondens m. 3. 4. mosei sic MS. 6. Expunctis litteris dimus, et a super d posita, soluit creautum a m. 2. Ad finem m. 3 soluit eos ds. 7. In inprobitas nulla correctio est; et s non minutor est quam solet, quod uult Tisch. 9. dom (i.e. dominus) m. p.: ergo ds m. 3. Perperam Fleck. 'deus (corr. ex deum).' 11. doxerit (sic) corrigit m. 2 vel 3. 12. Post illo s erasa uidentur. 14. sine (pro sinite) m. 3. salium pro talium inespit MS.; s in t mutavit m. 3. Fleck talium. dom (i.e. dominus) MS., dei m. 3. Fleck, dei. 15. ne | ceperit MS.; n in r mutavit m. 3. dom MS.; dei m. 3 et Fleck.
Fol. 11. complexus illos superponebat manus super illos et · benedice · bat eos · 17 et cum prodisset genib · obsecrans illum quidam · inter rogabat dicens · magister optu me quit faciam · ut uictam aeter nam consequar 18 hi autem ait illi quid me uocas optimum nemo optimus nisi unus · dom 19 Custodi mandatum · ne adulterium ammiseris · ne fornicatus fueris · ne furatus fueris · ne falsum testimonium dixeris · 'il' 'le autem respondens dixit'

Fol. 11 b. ne abnegaueris · honora patre tuum et matrem 20 ille autem respondens dixit magister omnia ista obseruaui a iuuë ta mea 21 hi autem inuitus illum dilexit illum et dixit illi unum tibi de est uade quaecumque habes · uende et distribue pauperibus · et habebis thensa rum in caelo et ueni sequere me 22 ille autem constristatus super illum sermonem abit tristis fuit eni habens multae diuitias et agros 23 et circumspexit · xi · hi et dixit discipulis suis · quomodo dedif ficianter · qui diuitias habent in regnum di intrabunt 24 discipuli autem eius admirabantur super sermonem eius · His autem iterum respondens di cit quam discolum est in regnum di introire · 25 facilius est camel lum per cauernam acus intro ire quam diuitem in regnum di · 26 illi autem uehementius admirabantur · ad inuicem di centes et quis poterit saluari. 27 contemplatus autem illos hii di xit aput homines impossibile est aput dominum possibile est · 28 et coeptit petrus dicere illi ec ce nos reliquimus omnia et se cuti sumus te 29 respondit autem his dixit amen dico uobis · nemo est qui reliquerit domum aut fratres · aut sororem et mater · et filios causa mei et euangeli · 30 et non relinquet centumplicia cum persecutionibus in isto sae culo · in saeculi autem uen turo uitam aeternam consequen

---

17. optume m. 3. optume Fleck. uitam m. 3 (et Fleck.) uel potius uietam. 18. dom MS.; deus m. 3 (et Fleck.). 19. ne furatus fueris om. Fleck. ille autem respondens dixit uncis includuntur forsan a m. p. Fleck. nihil de hac re adnotat. 20. te sup. lin. m. 3 ut sit iuentate. 21. inuitus sic MS. lapsus pro intuitus. 22. constristatus sine correctione MS. abit MS., abit Fleck. multae MS. 27. linea super dominum ; forsan corrector soluit deum legere. 30. recipiat pro relinquet m. 3, et qui ad initium lineae, pro et ut uidentur.
CATA · MARC

Tur. 31. multi autem erunt no
uiissimi primi et primo et primi
nouissimi.
32. Fuerunt autem in via ascendē
tes hierosolima et admiraban
tur qui sequabant illum et
adsumpit duodecim coepti
illis iterum dicere quae uen-
tura essent. 33. dicens ecce as
cedimus hierosolima et fili
us hominis tradetur pontifici
bus et scribis et damnabunt illū
morte et tradent eum nationib.
34. ad irridendum et crucifigent

Fol. 18 b. eum et postriduum resurgeti
35. et accedunt ad eum iacobus
et iohannes fili zepdae dicen
tes magister quos petierimus
.dona nobis. 36. et dixerunt illī
da nobis ut unus a dextram
et unus a sinistra. 38. hi autem
respondens dixit illis nescitis
quit potentis potestis bibere ca
licem quem ego bibio aut bap-
tiziationi baptizati quo ego
baptizior. 39. illi autem dixerunt
possumus. hi autem dixit
illis calicem quidem quem ego
bibturus sum bibetis et baptis
ma baptiziamini. 40. sedere autē
ad dextera mea et a sinistra nō
est meum dare nobis aliis para
rum est et cum audissent de
cem coeperunt indignare de
iaoco et iohanne et conuoca
tis eis hi dicit illis scitis quia quī
uidentur imperare nationib.
dominantur earum et maiores
potentatur eorum. 43. non est
autem ita in uobis set qui uolet
in uobis etse magnus erit ues
ter diancones et qui uolet in uobis
primus esse erit omnium ser

Fol. 14 b. uus nam et filius hominis
non ueniit ministriari set mi
nistrare et dare animam suā
prolium pro multis et uenunt;
ierocho cum turba magna cae
cus mendicus sedebat ad uiam
47. et cum audisset quia hi nazare
nus est coepit clamare et dice
re fili dauid myserere mei hi 48. et
comperiebant illum ut taceret
ille autem mulge magis clama
bat fili dauid miserere mei et
stetit hi et dixit clamate illum

---

31. et primo et primi MS. : Fleck. om. et primo et legit et primi erunt. 32. hierosolima
et m. 33 MS. Fleck. hierosylma. Post duodecim m. 3 addit et. Deinde euentura Fleck.
33. principibus Fleck. pro pontificibus. eum restituit m. 3. Pro nationib. Fleck. latroniib.
34. ad perlineatum est a m. 2 ut sidetur. 35. fili zepdae MS., filii Zebedaei Fleck. Post
quot addidit e m. 3, cum vellet quo te vel quod te. 37. a dextram MS., ad dextram Fleck.
m. 3 add. tuam. 38. baptiziationi MS., baptizationi Fleck. 39. Post dixit add. illis m. 3, et
deleit illis linea sequenti. 41. indignare vel illi dignare? m. 1. indignari m. 2. 42. Tisch. lapru
om. hi. 46. ierocho m. 2.; sed eadem, vel m. 2, correxit: ierocho Fleck. 48. multo m. 3.
Et clamauerunt dicentes bono animo estam clammat te. Ille autem abieicto uestimento suo exiuit et uenit ad illum et respondepsens hic quid uis tibi faciam caecus antem edixit ilii li rabbi ut uideam autem autem dixit uade fides tua te salua uit et continuuo uidit et sequere batur illum in uia. Et cum ad propinquaret hierosolima in bethania ad montem eleon mittit duo ex discintibus suis et dicit illis ite in castellum illut contra et introuentesibus uobis in illud ueniuntibus pullo al ligatum super quem nemo hostium sedit solute eum et adducite et si qui uobis dixerit quid facitis dicite dom necessa rius est et continuuo eum dimit sit et abierunt et dixerunt sic ut illis dixit di et dimiserunt eis pullo ad hie pullo ad hie et miserunt super eum uestimentum et sedit super illum et multi ues timenta sua sternebant in uia alii autem frondia con cidebant de arboribus et ster nebant et qui praecepedebant eii et quo sequabantur clamabant ossana eminentissimo bene dictus qui uenit in regnum patri nostri daudit ossanna in excelsis et introiuerunt hierosolima in templum et cum circumspexisset omnia cum iam hora serotina esset exiuit bethanian cum et in crastinum cum exirent a bethania et ueruit hic et cum ui disset sei absorem de longinquo habent filia uenit uideri si quid estet in illa et nihil uenuit ni si filia nomen erat tempus ficu et maladixit dicens ad eam nunt quam in sempiternum quequ fructum ex te manducet et au dierunt discipuli eius et uenunt hierosolyma et cum intro isset in templum coepit exclu dere eos qui uendebant qui emebant in templo mensae nularorum et cathedra eorum qui uendebant columbas et non sinebant ut qui circumfer.
ret uas per templum et dicebat et dicebat illis scriptum est dormus mea domus adorationis uo cabitur uos autem fecistis eam speluncam latronum et audi erunt pontifices et scribae et quaerabat quomodo eum per derent timebant enim eum quoniam totum populus admira batur super docentiam eius et cum serum factum esset ueni ebat de ciuitate et praeteruens illis qui cum eo erant uiderunt arborem fici arefactam a radicib.

et commonefactus petrus dixit illi rabbi ecce arbor fici quam deucastri aruit et respondit hi dixit illis habete fidem amen dico uobis qui dixerit monti hic tollere et mittere in mare et non dubitauerit in corde suo si crediderit quotcumq locutus fuerit et siet et erit quot dixerit. propterea dico uobis omnia quaecumque adoratis et petitis credite quia accipite et erunt uobis et cum stete ritis adorare remittite si quis quit habet aduersus aliquem ut et pater uester qui in caelis est dimittat peccata uestra.

Et exiit iterum hierosolyma et cum in templo ambularat ueni unt at eum pontifices et scribae et seniores et dicunt in qua potestate facis haec autem dicit illis interrogo uos unum ser monem respondite mihi et dicam uobis in qua potestate ista faciam unde fuit baptisma iohannis de caelo aut de hominibus dicite mihi et cogitariatbant apud se dicentes quid illi dicemus de caelo quare non credimus illi set dicemus ex hominibus metuebant populum omnes et nimir sciebant iohannen quo niam profeta fuit et respondens et dixerunt ad iohannen non scimus et hi dixit neq ego dico uobis in qua potestate ista faciex XII. coepit autem illi in similitudini bus dicere Uineam nouellauit homo et circumedit uallo et fides torcular et aedificauit turrem et loca

17. Ad initium versus correctum docebat, forsan a m. p. 18. totum m. p. totus m. 2. 25. pater uerster lapsu Fleck. 27. Hierosolyma Fleck. ad eum Fleck. 29. interrogo et ego m. 3. 31. uoluit cogitabat, ut uidentur m. p. ante de caelo m. 3 add. si disserius (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. Johannen non scimus. facio m. 3. XII. illis m. 3. fides m. p. fodit m. 2.
uit rusticis et peregrinatus est et misit in tempore seruam at rusticos ut darent illi fructus et adprehenderunt eum et occiderunt et dimiserunt inane et iterum misit ad illos alium seruum et illum decollauerunt et alium misit et occiderunt et alium et alius multos nouissimum misit filium dicens reuertuntur filium meum rustici autem dixerunt ad inuicem hic est heres uenite occidamus illum et nostra erit hereditas et acceperunt illum et occiderunt illum et abiecerunt extra uiniam tunc dom indignantet et perdet rusticos et dabit uineam alii aut num quot nec scripturam ipsam de gnis lapidem quem reprobare runt aedificantes in factums est in caput anguli a domino factu est hic est admirabilis in oculis nostris et quae rebant eum detinere timuerunt aut tem populum scierunt enim quia ad se similitudinem istam dixit et dimiserunt eum et abit erunt et miserunt quosdam de farisaeis et herodianis ut eum circumueniens sermone et in terrogabant eum farisaei dice tres magister scimus quia uerax es et non pertinies ad te de ne mine non enim uides in facie hominum set in ueritatem uia dom dices dic nobis quit tibi ui detur licet dare capitulum caesari dabis aut non ille autem attulerunt illi et dicit illis cuius imago est ista et intribus illi autem dixerunt caesari dicit illis reddita quae runt caesaris caesari e que sunt di dò et admirati sunt super eum et uenient sadducæi ad illum qui dicunt resurrectionem non esse et interrogabant illi dicentes moses scripsit nobis ut si cuius frater decesserit et habu erit uxorem et filium non reliquit accipiat frater eius illum mu
lierem et resuscitet semen fra
tri suo. 20 Septem fratres fuer
et primus accepit uxorem et pri
usquam generaret filium deces
sit et non remisit semen 21 et ac
cepit eam secundus resuscitare
semen fratris suo et ipse mortuus
est et tertius simili modo 22 et om
nes septem si mulier mortua
est et mulier sine filis cui rema
net mulier munda. 23 omnes e
nim septem illam habuerunt in
anastasim cuibus erit. 24 respondit
illis propter hoc erratis non scientes

Scripturas neque neque uirtu
tem di 25 cum enim resurrexerint
a mortuis neque nubunt ne
quae nuptiantur. 26 set sunt qua
si angelis caelorum. 26 de mor
tuis autem quioniam resurgunt
non legistis in libro moseos
super rubum quomodo ait illi
dom. 27 dicens ego sum di abrah
et di isac et di iacob. 27 non est di
mortuorum set uiuorum mul
tum erratis. 28 et accessit unus ex
scribis. cum audisset quia bene
illis respondit et interrogavit
illum dicens magister quod est
mandatum primum.

Hi autem dixit illi audi isdrahel
dom d s noster unus est et dili
git doma et dom etsum de toto cor
de tuo et de totis uiribus tuis.
haec prima est 31 deinde secun
da similis huic diliges proxim
ubi eam quam te maius his a
alis mandatum non est 32 ut dixit
illis scriba. in ueritate magister
dixitsti quia nnus est dom et no
est praescriptum tamquam te 38 me
liora sunt omnib sacrifciis et hilo
customatis. 34 cum uidisset autem
h3 quoniam sensate respondit
dixit illi non longe et a regno
di et iam nemo audiebat illum
interrogare et respondens
hi et dixit docens in templo quo
modo dicunt scribae quia filius dauid est ipse dauid dicit
in spiritu sancto dicit dom dom
meo sede a dextera mea quo
adusq ponam inimicos tuos
suppedaneum pedum tuorum
ipse dauid dom illum esse dixit
et unde et eius filius et multa

---

22. Quid voluit nescio: forsman similiter mortua est. Praxereca confer Colbertinum 'cui enim manebit uxor munda?' filii Fleck. 24. Prius neque erasum est. 25. mortem forsman m. p., mortuis m. 2. nuptiantur m. 2, nubuantur ut uidentur m. p. Deinde u in angelis expuncta est. 26 et 27. d i quater MS. pro di. 28. audisset Fleck. 30. etsum m. p., sed e et u erasae sunt; corrector voluit tum = tuum. 31. voluit scriba tam [sic cacte pro tacite in g, Mt. i. 19]. 32. ut m. p., et m. 3. dixisti corrector t expuncta, unus Fleck. 33. In omnib m. a rescripti b, et correctix sacrificis. 34. sensate Fleck. recte; sensat Tisch. et m. p., es m. 3. audiebat m. p. sed i pertinentia est. 36. doma doma MS., ut uidentur, et Tisch.; sed forsman est doma doma.
turba auditebat illum libenter. 

et in docendo dicebat cauìte 
ab scribit qui volunt in stolis 
ambulare et salutari in foro 

ei sessionem primam locum. 

qui comedunt do­mo uiduar USDA 
ista faciunt in excussione lo 
ga. hi accipient ab­inundantius 
itudicium. 

et cum sederet 
contra gazosolacium uidebat. 
quomoda turba mittit aes. et hon 
esti mittebant multa. 

cum uenisset autem una uidua misit 
minuta duo quod est quadrans.

et conuocauit hi disciplus su 
os. et dixit illis. amen dico ubis 
quia uidua haec plus. misit in ga 
zophylachinos omnibus qui 
miserunt. unusquisque eni 
de eo quod illi abundauit misit 
haec autem de inopia. sua misit 
totum quem habuit uictum su­ 
XIII. et cum proderet de templo 
dicit

illi unus ex disci­tibus illius 
ma­gister. uide quales lapides. 
et qualia aedificia templi. et 
respondens hi dicit illis non 
uidetis omnia. illa magna ame

dico ubis quia non reliquen 
tur. in templo qui non resolua 
tur. et post triduum alium 

ut excitabitur sine manibus. 

et cum sederet in montem eleo 
contra templum interroga 
bunt illum secreto petrus et ia 
cobus et iohannes et andreas 

dic nobis quando ista erunt et 
quo signa haec incipiunt perfici. 

et spondens dixit illis. uide 
te ne quis uos deci­pit. multi e 
nim uenient in nomine meo 
pseudoprostae dicentes ego su 
et multos in errore promittent 

cum audieritis autem bella et 
opiniones de bellorum. nolite 
timere oportet enim fieri set. 
nondum finis surget autem gens 
super gentem et regnum super 
regnum et erunt terrae motus. 

per loca et fames initium partu 
ritionis. haec uidete. deinde uos 

ipsos tradent in concili 
abula et in sinagogis. et ante po 
testates et reges stabitis propter 
me at testimonium illos et in om 
nes gentes. set confortabimini prius. 

[xxxv]
enim oportet praedicari euan
gelium • et cum optulerunt •
uos tradentes • nolite satagare
quid loquamini set quot datum
ubis fuerit illa hora illut loqui
mini non enim estis uos • qui lo
quimini set spiritus sanctus • et
traedet frater • fratrem • ad morte
et pater filium • et exsurgebit fi
li super parentes • et necabunt
illos • et exitis odibiles omnibus
propter nomen meum • qui aut
sustinuerit • usque ad finem hoc
saluabitur • cum autem uideritis •
tis • exsecrationem • desolutionis
quod dictum est ante profeta
stans ubi non oportet quod legit
intellegat tunc • tunc qui in iu
daeae sunt fugiant in montibus
et qui in tecto est non descendat
aufere aliquit • de domo • et qui in
agro est non reuertatur retro
tollere uestimentum suum •
uae autem illis quas in uentrē
uiuenēte habent • et quae lactant
in illis • diebus • adunate autem
ne fiat fuga uestra hieme aut
sabbato • erunt enim in diebus
illis tribulationes quales non
fuerunt ab initio creaturae
usque nunc et non erit num
quam • et si non breuiasset
deus di dies numquam saluata
esse omnis caro et propter e
lectos breuiauit illos • et tunc
sii qui uobis dixerit • ecce hic •
ecce illic nolite credere • sur
gent enim pseudopretae et
dabunt signa et potentia ad er
rem faciendum si fieri possit
et electis • uos autem uide te
ecce prae dici uobis omnia • in
illis dieb •
post tribulationem sol tenebriacuit et luna non dabit fulgu
rem suum • et stellae cadentis
• fortitudines in caelis • com mo
uabunt • et tunc uidebunt fi
lium hominis • uenientem in
nube cum uirtute magna • et cla
ritate • et tunc mittet angelos •
et colliget cletos a quattuor uē
tis • a summo terrae usque ad
suum caelorum • ab arbo re au
tem fici dicite similitudinem •
cum lat ramus eius fuerit neq •
et germi nauerit folia dgnosci
tis quia proximat messis • 39 ut et uos

cum uideretis • ista fieri scitote
quia in proximo et in foreibus
est finis • 30 amen dico uobis • non
transibit saeculum • istut quod
adusque omnia fiant • 31 caelum
et terra transiet uerba autem
uerba mea non transibunt •
32 de die autem illo • et hora nemo
scit • neque • angeli in caelis • ne
que filius nisi pater solus • 33 ui
dete et perugilale nescitis e
nim quando tempus ueniet • 34 quo
modo homo peregrinans reliquit •
domum et dedit discipulis suis
potestatem • unius • cuisuchque o
opus suum et ostiario praecipit
ut uigilet • 35 sic uigilat quia nes
citis quando dominus domui
uenit uerum uespera an noc
te media an gallorum gallo an
mane • 36 ne ueniens subito inue
niat uos dormientes • quod au
tem uni dixi omnibus • uobis di
cum autem pascha • azumo
rum post uiduum • et quaere
bant pontifices • et scribae quo
modo eum infidis detinere
et • um occidere • 2 dicebant e
nim ne cum uenerit turba ad
diem festum fiat tumultus popu
li • 3 et cum esset in belhania • m
in domo simonis • lebrosi et re
cumberet uenit mulier habens
uas • uenguenti n • rdi piscia
praetiosi et quassauit et perfudit
eum a capite • 4 fuerunt autem
quidam indignantes et dicen
tes quare • exterminium huius
uenguenti saeculum est hoc • 6 potu
it ueniri denaris tres • centis • et
dari egenis • et fremebant in illa
6 hira autem dixit illis sine istam
quit • illic • aedium facitis • bono
opus operata est in me • 7 semper
enim habetis egenos uubicum •
et cum uobis eritis potestis illi
benefacere me autem non se
per habetis • 8 quod habuit haec
praesumpsit et uenguenta uit
meum corpus • ad condiendu
sepulturea • amen dico uobis
quia • ubicumque praedicatum
fuerit euangelium in totum
orbem terrae • et quod fecit is
ta diffamabitor • in memoriali

29. uideritis Fleck. 30. Post omnia m. 2 add. ista. 35. gallo MS. correctum in
gallor a m. 1 sel 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 forsam conflatio est ex
delhania et
bethaniam. lebrosi MS., lebrosi Tisch. 4. saecum m. p., factum m. 3. 5. trecentis
uoluit corrector, s expuncta. 6. illic • aedium m. p. cum uellet illi taeidum: m. 2 correx
taedium: illi • caedium Tisch. 7. ubicum m. p., ubiscum m. 2. cum uobis eritis m. p. =
cum uolueritis. Corrector mutavuit eritis in erit, in eraso. Deinde illis m. 3.
Fol. 29. illius et iudas · schariotes unus ex XII · abit · at pontifices ut eum proderet pontifices autem ga nisi sunt · et polliciti sunt pecuniam dare ille autem quare bat quomodo eum oportune · traderet · et prima die azimorii cum pascha · sacrificarent dicunt illi discipuli eius ubi uis paretus tibi pascha · ut manduces et misit duos ex discetibus · et dicit illis ite in ciuitatem et occurrat ubis · homo amphorae quae por tans sequimini illum et quocumq · introierit dicite patrifamilias magister noster dicit · aput te est hospitium ubi pasca cum dis centibus meis manducem et ip se o uobis ostendet sub pedane um · sullanaeum grande stratum paratum illic parate nobis et exierunt discipuli eius et uenierunt in ciuitatem sicut illis dixit et parauerunt · pascham et cum serum factum esset uenit cum duodecim et cum re cumberent et manducant di xit hi · illis · amen dico uobis quia unus ex uobis tradet me quo me Fol. 30 · cum manducat · illi autem coe perunt · contristari et dicunt il li numquid ego alius · numquit ego singulis ille autem 'coepe' 'runt contristari' respondens dicit illis qui tingueti in parop side mecum 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 et dum manducant accepit panem et benedixit et · fregit et dedit illis · et manduca Fol. 30 b · uerunt ex illi monent et dixit il lis · hoc est corpus meum · et accep pit calicem et benedixit et dedit · eis et biberunt ex illo omnes · et dixit illis hic est sanguis meus · testamenti qui pro multis effu ditur · amen dico uobis quo niam non bibam de ista genera tione uisis usq · · in illum · diem · cu illam bibere nouam in reg du · Et cum heminum dixisset et exci runt in montem eleon et dicit illis · hi · quia uos omnes · scanda

13. Post discetibus add. suis m. 2, quod Fleck. in textum recipit. quae m. p. ; aquae m. 2 et Fleck. 15. superflua perlineata est · voluit forsan scriba ostendet uobis. Deinde ped (in subpedaneum) in tera mutavit m. 2, ut esset subteranneum, pedaneum etiam uncis inclusum est a m. 2. vel forsan a m. p. Uerbum forsan debeat fuisse superteranneum. Fleck. 'subteranneum sterranaeum (sic).' 19. s ad finem versa perlineata est. 20. super et in ille scriptum est et a m. p. vel i. Voluit scilicet uncis indicare inversionem verborum et legebat sic et coeperunt contristari · ille autem respondens etc. Post illis add. ipsest (ut uidetur) m. 3. 21. dico m. p., de eo m. 2. s·i·sic MS. 22. ex illo omnes m. 2 voluit corrigere, sed unam tantam o posesit. 24. illis m. 3. effundetur m. 2. 25. uitis m. 2 vel 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.
lum patiemini in me scriptum
est enim · percutiam pastorem et
oues dispargentur · set postea
quam surrexero praececdamus
in galileam · petrus autem res
pondit · et dixit illi · et si omnes
scandalizati fuerint · set no
et ego · et dicit illi hi amen dico
tibi tu hodie hac nocte prius qua
gallus cantauerit ter me nega
uius · ille autem plura loqueta
tur magis dicere si oportuerit
me commori tectum non te dene
gabo simbol etiam omnes dixer
et uenirunt in locum qui no
men est gathamani et dicit dis
cipulus eiusuis sedete hic dum
aoru · ad dsumpsit petrum et ia
cobum et iohannen secum et
copit pauere es taedium pati
et dicit illis tristis es anima mea
usq · ad mortem manete hic et ui
gilate · et processit pusillum et ce
cidit in faciem super terram et
adorabat dicens · si fieri potest
ut transeat calix iste
Set non quod ego uolo set quod tu
et uenit et inuenit illos dormiē
tes et dixit petro simon dormis
non potuisti una hora uigilare
surgite adorate ut transeat ·
uos temptatio · spiritus quid
libens caro autem infirmis · et
iterum abit adorare · et uenit et
ienen illos dormientes · fue
rut enim oculi eorum graua
ti et non sciebant · illi responde
rut · 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 ma
nu peccatorum · surgite eamus ·
· et cum adhuc loqueretur · uen
it iudas cariotes · unus de duo
decim · et cum eo turba magnā cū
glandis et fustibus · a pontificib ·
et scribis et senioribus · dicit au
tem · is qui eum tradebat signum ·
dicens quam osculatus fuero
ipse est hunc alligate et adducite
et accessit et dixit illi rabbi et os
culatus est illum · illi autem ·
iniciuerunt illi manus et alligae
rut illum · unus de adsistentib

[xxxvi]
Fol. 33.  rapuit gladium et percussit ser- uum sacerdotis · et abstulit illi au riculam 48 respondit autem et di- xit · illis hi3 quasi ad latronem ue- nistis · cum gladiis et fustibus oc- cupare me 49 quotidiem ubiscum- fui in templo docens · et non deti- nistis me · set ut inpleantur scripturae · 60 et reliquerunt illum omnes · et fugerunt · 61 iuuencu- lus autem · quidam sequebatur illum circumanpticus pallam et- detinuerunt illum 52 ille autem- relictae palla fugit nudus 63 et ad- 
Fol. 38 b. duuxerunt · hi1 ad pontificem et- ferebas · et seniores · 64 et petrus- et de longinquo sequebatur il- lum usq · in praetorium pontifi- cis et fuit simul sedens · com munis- tris calfactans se ad ignem · 
65 pontifices autem et sotum con- cilium quaerebant adversus h3- testimonia facta ut eum · neca- rent et non inueniebant 56 multi- autem · falsum testimonium di- cebant adversus illum · et nö- erant paria testimonia · 67 et ali- i· surgentes · commentiebantur ·
et dicebant 68 hic dicti3xit ego de struam templum siut manu fac- tum et rostriduum aliud excita- bo non manu factum 59 et nec sic- fuit testimonium eorum par ·
et atsurrexit pontifex in medio et interrogabat h3 nihil respö- distis de his que aduersum te dicunt- 61 ille autem tacebat iterum · ergo- pontifex dicit illi tu es filius be- nedicti 62 h3 autem respondit- dixit ego sum et uidebitis filii- hominis sedentem a dextra uir- tutis et uenientem cum numbib ·
63 pontifex autem consci- dit uestimenta sua · et dixit quid at- huc opus est uobis testibus · 64 audis- tis blasphemationem quid uobis uí- detur · omnes autem damna- uerunt illum esse reum mortis ·
et coeperunt quidam conspue- re illum · et uelantes faciem eius- clarificabant eum et dicebant illi- ex famulis profetare nobis et ala- pis eum percutiebant 66 et cum esset- regnus in praetorio deorsum ue- nit una ex ancillis pontificis ad il- lum 67 et cum uideret petrum calfa

* Folia 32, 33 habent CATA · MATTH bis lapsu.
55. sotum m. p., totum m. 2. Deinde facta m. p., falsa m. 3. 57. alií MS., avi Fleck, 58. m. p. uoluit dixit, litteris qualitwur expunctis. siut MS., quod debebat esse stut=istut. rostriduum MS., post triduum Fleck. non om. Fleck. 60. Post h3 m. 3 add. et sit. In respondistis, -tis erasum est. 62. respondit m. p., respondens m. 2 et Fleck. 65. eius MS., Jhesus Fleck. 66. regnus m. p., petrus m. 3 erasa prima luctione.
cientem se intuita eum dixit et
tu cum hi a illo nazorene fuisti
68 ille autem negauit dicens nes
chio quid editis et exiuit in exter
orem aatri locum et gallus canta
uit 69 iterum cum uideret illum
illa ancilla coepit dicere circumstā
tibus quia hic ex illis est 70 ille autē
iterum negabit et post pusillum i
terum qui stabant dicent petro uer
ro ex illis es nam et galilaeus es
71 ille autem coepit deuitare se et
iurare quia non noui hominem
istum 72 et continuo secundo

Fol. 35 b. gallus cantauit remoratus est
autem petrus uerbum quod dixit
illi hi a quia priusquam gallus bis
cantasset ter me negabis et coe
pit plorare XV. 1 et continuo è manē
consilium fecerunt pontifices
cum senioribus et scribis et to
to consilio et alligauerunt hi a
et adduxerunt in praetorium
et tradiderunt pilato 8 et inter
rogauit illum pilatus dicens tu
es rex iudaeorum ille autem
respondens dixit tu dicis 8 et
accusabant illum pontifices

multa 4 pilatus autem interro
gabat illum iterum dicens tu nō
respondes nihil uide quanta te
accusant hi a autem posttea ni
hil respondit ita ut miraretur
pilatus 6 singulis autem diebus
festis consueuerat remittere il
lis unum reum quem posttula
rent 7 fuit autem qui uocabatur
barabbus in carcare cum sediti
onis qui in seditione fecerant
homicidium et tota turba roga
bat illum quot faciebat in singu
lis diebus festis ut dimitteret unū
custodiam 9 pilatus autem res
donid et dixit illis nuptis remi
tam uobis regem iudaeorum 10 sci
ebat enim quia per injuriam tra
deabant eum principes 11 sacer
dotes autem et scribae persuase
runt populo ut magis agerent ba
rabban dimitte nobis 12 pilatus
autem respondit et dixit illis quid
ergo uultis faciam regi iudaeorū
13 illi autem iterum atclamauef
cru ci eum vige 14 pilatus autem
dixit illis quia enim mali fecit il
li autem magis adclamabant cruci

68. atri locum MS., atriocum (= atriorum) Fleck.
71. denotare recte pro deuitare corr.
m. p. ut uidetur. XV. 1, b sic expunctum; et Fleck.
4. ex m. p., ut uidetur, te m. 2.
5. posttea et u. 6 posttularent MS.; posttea et postularent Fleck. 13. atclamauef = atclamauerunt MS.; atclamabant Fleck.
14. Uersum omitti uult Fleck.
CATA • MARC

Fol. 37. eum figne 16 pilatus autem dimisit il lis barabban • hi17m flagellis caesu tradidit figendum cruci 18 milites autem abduxerunt eum • in praetorium et continuo gentes tam cohortes 17 et uestierunt eum purpurea et superponunt ei ornantes coronas • onam • ex ponis 18 et salubant eum • haue rex iudaeorum 19 et percutiebant eum harundine in caput 20 et cum inrisus in eum • expolivaverunt eum purpuria • et uestierunt eum uestimenta eius • et abduxerunt eum • ad figedui

Fol. 37 b. 21 et adpraehendunt transeunte quendam cyrinaeum • cui fuit non simon uenientem de uilla sua • fuit autem nomen alexandri et ruse et factum eum era cum basilare 22 et ferunt illum in cygotham locum qui est inter praetatus • galuariae locus • 23 et dabant illi uinum bibere • murra et commixtum • et non accipit 24 et cruci eum fixerunt • et dimiserunt uestimenta eius • mit tentes sortem 25 fuit autem hora tertia • et custodiebant illum •

28 fuit autem superscriptio causae eius • rex iudaeeorum 27 et cum eo crucifixerunt duo latrones unum unum a dextra et unum a sinistra 29 et praeterentibus blasphemant eum • et mouentes capta dicebant hic est qui soluet templum et aedificat triduum 30 salua te ipsum des cendens de cruci 31 et sacerdotes cum scribis inridebant eum di centes • qui alios saluasti salua te ipsum 32 rex israel • descendat nunc de cruci et credimus illi • et illi qui cum eo fixi erant latrones • Subsanabant eum • 33 et cum fac ta esset • hora • sexta factae sunt te nebrae in totam terram usque in horam nonam 34 et exclamation uoce mag na heli helian • et zaphani • di me us di meus • ad quid me dereliquisti • 35 et quiad eorum • qui darent cum audissent • aiebat helion uoc at 36 et cross • cucurrit unus • et in pleuit spoliarm • accet • et superponens • harundini potuit eum • dicens • sine uidieamus • si uenit helias • deponere eum • 37 hic autem emisit uoce magna et expiravit

17. Litteris expunctis corrector solut i vestiunt et coronam. Denique correcxit sponis cum salt spina. 20. purpurea ut uide tur m. 2. 21. -ciunt in faciunt est in rasura: fuit, ut uide tur, factione. Correcxit m. 2 quaetiam restituit crucem baiu, sed quod prius fuerit nescio. 22. Caluaria Fleck. 23. uinum bibere MS, bibere v许可证 Fleck. Post murra, et erasum est: omissit Fleck. 27. Ad finem lineae unum erasum est. 29. blasphemant Fleck. capita correcxit m. 2 vel etiam m. 1. 33. Christ Fleck. israel corrector, expunctis -eh-. 33. terram est in rasura trium litterarum. 34. In heliam, n expuncta est. Deinde, d5 bis pro di m. 3. me om. Fleck. dereliquisti est a m. 3; quid fuerit prius non signet. 35. daerant m. p.; ade rant m. 2 et Fleck. 36. spogiam corrector. In sequentibus -to et a m. 2 est. uideamus Fleck. 37. vocem magnam Fleck. Post magnam, et erasum est; om. Fleck.
Fol. 39. 38 et continuo uelum templi · cons scissum et in duas partes acutu usque deorsu · 39 cum uidisset autem centurio qui stabat con tra quia sic exclaimavit dixit uere hic homo di filius fuit 40 fu erunt et mulieres ds longinquo spectantes in quibus fuit maria magdalene et maria iacobi mi noris et iosefis mater et salome 41 que sequabantur cum esse in galilaea et ministrabant ei et aliae multae que simul cum eo ascendurunt hierosolyma

Fol. 39 b. 42 serum autem cum factum esset cene pure sabbati 43 uenit ioses ab arimathia diues decurio qui fuit et ipse sperans regnum di ausus est et introiuit ad pilatum et petit cadauer ih 44 pilatus autem mirabatur si iam mor tus esset et aduocato centurione interrogauit si iam mor tuus esset 45 et cum cognouis set donauit corpus iosef 46 ioses autem empta palla deposit eum et inuoluit in palla et po suit eum in monimentum quot

Fol. 40. fuit fossum in petra et uoluit uit lapidem ad ostium moni menti 47 maria autem mag dalene et maria iosefis uide runt ubi positus est XVI. 1 et sabba to exacto abierunt et adtule runt aromata ut eum ungue rent 2 et uenerunt prima sab bati mane 3 dicentes quis nobis reuoluuet lapidem ab osteo 4 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 di simul ascendurunt cum eo et continuo lux facta est Tunc illae accesserunt ad monimentum et uident reu o lutum lapidem fuit enim magnus nimis 5 et cum intro introissent uiderunt iuue nem in dextra sedentem in dutum stolam albam et hebe tes factae sunt 6 ille autem di dit ad illas quit stupetis ih 5 illu crucifixum . . . . nazorae um quaeitis surrexit . . . .

[xxxvii]
Liber generalis fili daud - fili
abrahae.
2abraham - genuit - isac - isac

genuit - iacob - iacob - genuit - iudâ

et fratres eius - et iudas - genuit
fares - et fares genuit - efron

et efron genuit - aram -

3aram

genuit - aminnadab - et aminnadab
genuit - nabassom - et nabassom
genuit - sarmon - et sarmon
genuit - boes -
ex pacham -
et boes genuit - ob - tha - ex ru - th -
et boethe - genuit iesse - et iesse
genuit - daud - regem -
et daud genuit salomonem ex

4ea quae fuit - orsale

et salomon - genuit - roboam
et roboam genuit - abiu
et abiu - genuit - asaf - et asaf
genuit - iosafat - et iosafat
genuit - ioram - et ioram -
genuit - oziasn - et ozias genuit - iothan -
et iothas - genuit - achaos -
et achas - genuit - ezechian - et
ezechias genuit - manassem -
et manassem - genuit - amos -
et amos - genuit - ibossiam -
et 11et iossias - genuit - iechoniam -
et fratres eius usque in translationem babillonis.

12. dechoniae aeternae genitae selathan.

13. et zorabbel genitae abiu.

14. et abius aeternae genitae ellacim.

15. et eliuth genitae elazarum.

16. et iacob genitae matthaeum.

17. omnes itaque generationes ab abraham neque ad duit genuit.

18. et a dui dicis quae in translationem babillonis usque in audentum

19. autem generationis.

20. autem uir eius cum esset iustus et nollet eam diuulgare uluit.

21. et cum haec cogitaret ecce angelus dom apparat ei in somnis dicens

22. maxrim uxorim tuam quod enim in illa natum fuerit de spiritu est sancto.

23. pariet aet filium et uocabis nomen eius.

24. hic enim saluuit populum suum a pe...tis eorum.

25. hoc autem totum factum est ut impletur retur quod dictum est a dom

26. per profetam dicentem ecce uirgo pregnavit erit et pariet filium et uocabunt nomen eius.

27. manuet quod est interprcta tum nobiscum di et cum exsur.

28. rexisset iosef a somno fecit sic ut ei iusserat angelus dom et ad

29. sumpsit uxorim et perit filium et uocuit nomen eius.

II. Et cum huius natus esset in bethlehem

iudaeae in diebus herodis regis.

ecce magiae ab oriente uene runt hierosolima dicentes.

ubi est qui natus est rex iudeor.
uidimus enim stellam eius in orīstē ha. 3 set autem rex herodes turbatus est et tota hierosolima cum eo 4 et conuocatis omnibus sacerdo tibus et scribit plebis quaesit ab eis ubi P nascitur 5 illi autem dixerunt ei in bethleem iudaėae 6 sic enim scriptum est per profe tam et tu bethleem iudaæae nō minima es in ducibus iudaæae 7 ex te enim prohibit ducator qui recturus es populum meum is trel 7 tunc herodes latenter uocauit magos et exquisuit ab eis et ueniimus adorare eum cum audis: hv

Fol. 45 b. tempus stellae quae apparuerat 8 et cum mitteret illos bethlem dixit ite et quaerite diligenter de puerō et cum inueneritis autem renuntiatae mihi ut et ego ipse ueniens adirem il lum 9 illi autem ubi audierunt regem abierunt et ecce stella quam uiderunt in oriente praet ibat eos denique uenit et ste tit super puerum 10 cum uidis sent autem stellam gausi sunt gaudium magnum nīmis 11 et cum introissent domum uiderent infantem cum mariam matre eius et prostrati adorauerunt illum et aperunt thensauros suos et optulerunt et dona aurum et thus et murrum 12 et responso moniti in somnis non reuerti ad heroden per aliam quam reuersi sunt in regionem suam 13 et cum illi dis cessissent ecce angelus dōm apparuit in somnis iosef dicens ei sure et gadium puerum et matrem eius et fugit in aegip tum et eīto illīs quodadusque tibi dicam quasieturus est eni erodes puerum ut eum perdat 14 ille autem exsurrexit et ad sumpsit puerum et matrem eius nocte et secessit in aegyp tum 15 et fuit illic donec morere tur herodes ḥa quod dictum est a domino profetam dicentem ab aegypto uocauit filium me um 16 tunc herodes cum uidis set quoniam inlusus est magis indignatus est nīmis et misit in terfecti omnes pueros qui fuerō bethlem et in omnibus finibus ut adimpleretur ḥa

---

2. ha refert ad ultimam lineam paginarum quae sequitur post eius in orientem. Hacae uerba in rasura sunt, a m. 2. Fleck, in his male lapsus est. 4. scibit MS. pro scribis. 5. In iudaæae -eae a m. 2 est: m.p., ut uidetur, iuda cum puncto sequenti. 6. istrael MS., Issiael Fleck. 8. quaerite m.p., inquirite m. 2. adirem m.p., adorem m. 3. 9. denique debebat esse donique et sic uoluit corrector. 11. uiderunt m.p., uiderunt m. 3. aperuerunt m. 2. et (pro ei) dei estum est. 12. quam m.p., iam recte m. 2. 13. in a m. 2 est: m.p. lapsu hi. sure et gadium m.p., corrector surge et adsuome: hoc etiam com- probati m. 3 et conformavit. -sit illiic rescriptum est a m. 2. Prius litterae fasiores erant, sed non fuit ibi. erodes sic MS. 15. ha refert ad uerba ut adimpleretur ḥa. 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 seeundū tempus quot exquisierat a magis
17tunc 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 con
solari quia non sunt 19cum au
tem mortuus esset herodes ec
cr angelus dōm apparuit in som
nis iosef · 20 dicens ei · exsurge et
adsume puerum · et matrem eius ·
et uade in terram israel · mortui
sunt enim · qui quaercabant animā ·
Fol. 47 b. pueri 21 ille autem ubi exsurrexit
adsumpsit puerum et abilīt in
terram israel · 22cum audisset
autem quia arcæus regnat
in iudea pro herode patre suo
timuit illo ire · monitus autē
per somnum secessit 1n partes ga
lilaeae · 23et cum uenisset habi
tuit in ciuitatem quae dicitur
nazarein ut inpleretur quod
dictum est per profeta quia na
zaraeus uocabitur · III. 1in illis dieb
aduenit iohannes baptiziatör
praedicans in desertis iudaeae

Fol. 48. et dicens penitemini atpropin.
quaquit enim regnum caelorū
3hic est enim qui dictus est per
escliam profetam dicentem uox
clamantis in eremos parata ui
am dōm · 4ipse autem iohannes
habuit · uestitum de pilis camel
li et zonam lorem circa spinā
suam cibus autem illis · fuit lucus
tae et mel siluestre ·
5Tunc conueniebant ad illum to
ta hierosolimā · et tota iudaeae · et
omnis regio iordanis · et
baptizi
abuntur in iordan et eo conff.·
tentes peccata sua · cum uideret
autem multos ex farisaes et sad
duceis uenientes · at baptismū
suum dixit illis progeniens uipe
rarum quis ostendit uiperarum
uobis · fugere a futura ira · 6facite
itaq · fructum dignum · paeniten
tiae · 9et non · putaueritis · 10tra uos
dicere patrem habemus abraham
dico autem uobis quia potens est di
de lapidibus istis · excitare filios ·
abrahae · 10iam autem saecuris ad ra
dicem · malorum posita est · om
nis igitur · arbor · non faciens fruc ·

secundum (pro secundum) sine correctione est.
17. Jeremiam Fleck. 18. plorantis m. 2.
plorantes Fleck. 20. MS. uade, Tisch. abii.
22. somnum MS. dominum Fleck.
MS. in ; forsae corr. m. p. III. 3. In eremos 1s paene deleta est. 4. luc- in lucustae et
siluestre rescriptis m. 2. 7. progeniens MS., progenies Fleck. 8. dignum om. Fleck.
29. In intra 2 est a m. 2, in rasura. di pro dā MS.
Signatura, quae dicitur, xxxviii ad calcem paginæ 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 et cum ieiunasset qua 
draginta diebus et quadraginta 
ta noctibus postea esuriit et 
accessit ad illum ille qui temptat 
et dixit si filius di es ut lapides is 
ti panes fiant ille autem res 
pondens dixit scriptum est no 
in pane solo uiiuit homo tunc 
adsumpsit illum diabolus in ci 
ultatem sanctam et statuit il 
rum super fastigium templi et 
dicit illis filius di es mitte te de 
orsum scriptum est enim quia 
angelis suis mandauid de te ut su 
per manus te tollant ne forte of 
fendat ad lapidem tuum dixit 
illi hi iterum scriptum est non 
temptabis dom dom tuum ite 
adsumpsit illum diabolus in mo 
tem altum nimir est ostendit illi 
omia regna huus mundi et cla 
ritatem illorum et dixit illi haec 
omnia tibi dabo si prostratus a 
doraueris me 
10 Tunc dicit illis uadesatanas scrip 
tum est dom dom tuum adorabis 
et illi soli servies tunc discis 
sit diabolus et ecce angeli ac 

IV. 6. et delete est in illis.  
10. In illis et uides et delete; sed per totam paece paginam 
atrementum perit.
Fol. 50. cesserunt et ministrabant ei. 12 cum audisset autem quia traditus est iohannes secessit in galilaeam et reliqua naza ra uenit et habituit capharna um maritimam in finibus zabylon et nephthalim ut inplere tur quod dictum est per esseiam profetam dicitem paterra zabalon et terra nephthalim via maris trans iordanem galilaea gentium pleps sedens in tenebris uidit lumen magnum qui se debant in umbra mortis lumen.

Fol. 50 b. hortum est eis exinde enim coepit hi praedicare et dicere quia adpropinquavit regnum cælorum cum praeteriret autem iusta mare galilaeae uidit duos fratres simonem qui dicitur petrus et andream fratrem eius mittentem reiti am in mare fuerunt enim pis catores et dicit illis uenite post me et faciam uos ut sitis pis catores hominum et conti nuo relictis retibus securi sunt eum et progressus inde uident alios duos fratres iacobii Zebdei et iohannes fratre ei ius in nauibus zebdeo patre suo componentes retia sua et uoca uit illos illi autem remiserunt nauem et patrem et securi sunt eum et circuitum totam galilae dicens docens in sinagogis eorum et praedicans euangelium regni et curans omni uale tudinem et omnem imbecillita tem in populo et abit opinio eius in totam syriam et optulerunt illi omnes male habentes uariss languoribus et cruciatibus et de moniacos et paralyticos et securi sunt eum populo multi a galilaea et decapioli et hierosolimis et iu dae et trans iordanæaen.

Fol. 51. V. cum uidisset autem populum as cendit in montem et cum con sedisset accesserunt ad eum discentes eius et aperuit os suui et docebat illos dicens Baecati pauperes spiritu quoni am ipsum est regnum caelo rum baecii mites qui ipsi heredi tabunt terram beati planget.
Fol. 52. tes quia ipsi consolabuntur. 6 bae ati sitientes et esurientes iustiti am quia ipsi saturabuntur. 7 baeati misericordes quia ipsi meri cordiam insequitur.

8 Baeati mundi corde quoniam ipsi dom iudebunt.

9 Baeati patifici quoniam ipsi fili di uocabuntur.

10 Baeati qui persecutione passi sunt causa iustitiae quoniam ipsorum est regnum caelorum.

11 Baeati eritis cum persecuti uos fuerint et maledixerint et dixerint.

Fol. 52 b. aduersus uos omne nequam propter iustitiam. 12 gaudete et exultate quoniam merces ues tra multa est in caelo sic enim persecuti sunt profetas qui an te uos fuerunt fratres eorum.

13 Uos estis sal terra si autem sal infatuation fuerit in quo falli etur terra ad nihil ualet nisi pro ici foras et conculcari ab hominis 14 uos estis lumen mundi non potest ciuitas abscondi super montem constituta quae ascendunt lucernam et ponunt eam sub modo set super Fol. 53. candelabrum et lucet omnibus eis qui in domo sunt. 16 sic luceat lux men uestrum coram hominibus ut iuideant bona opera uestra.

et clarifcent patrem uestrem uestrum qui in caelis est. 17 noli te putare quoniam ueni solue re legem aut profetas non ueni dissolueriset inplere 18 amen enim dico uobis quoadusque transeat caelum et erra loca unum aut unus apex non trans sibit in rege quoadusque omnia siant.

19 qui ergo soluerit unum ex man Fol. 53 b. datis istis minimis et sic docuerit homines minimus uocabitur in regno caelorum qui autem fecerit et sic docuerit magnum magnus uocatur in regno caelorum. 20 dico enim uobis quoniam si non abundauerit iustitia nequaes quam scribarum et farisaeorum non introibitis in regnum caelorum. 21 audistis quoniam dictum est antiquis n occides qui autem occiderit reus erit in iudicio. 22 ego autē

---

6. Hic ut 7, 9, 10 codex habet baeati: Fleck. Beati. 8. Nihil rectum est; sed vers. 11 soluit, ut uidetur, m.p. mutare Beati et Baeati. 16. uestrum m. 2 ad finem lineae sed proximum verbum non deletit. 20. Fleck, dico recte. Tisch. dixi. Pro nequae correxit m. 3 uestra. Fleck, 'negiae n(v)esiae (sic).' 21. n=non; Fleck, ne.
Fol. 54. dico uobis quia omnis qui pascitur fratri suo sine causa reus erit in iudicio qui autem dixerit fratri suo aca reus erit consilio qui autem dixerit fatoe reus erit in gehenna ignis si ergo optuleris munus tuum ad altare et illic commemoratus fueris quia frater tuus habet aliquit adversus te relinque illic munus tuum ante altare et ut de prius reconciliare fratri tu et tunc ueni offer munus tuum esterno beniuolus adversario tuo
cito dum es in uia cum eo ne forte te te tradat adversarius iudici et iudex ministro et in carcaré mittaris amen dico tibi non exibit inde donique reddas non bissimum quadrantem aut distis quoniam dictum est non moechaberis ego autem dico uobis quia omnis qui uidet multerem ad concupiscendum eam sam moechatus est eam in cor de tuo si autem oculos tuos dexter scandaliat te exime illum et abrode apste exredist
tibi ut sicreat unum membris tuu Fol. 55. is et non tutum corpus tuum in gehenna et si dextra tua scaldiavit te absce illam et absce aliqua expedit tibi ut pereat unum ex membris tuis et non totum corpus tuum in gehenna dictum est autem quicqui dimiserit uxor suam det illi repudium ego putem dico uobis quicumque dimiserit uxorem suam prae ter causam fornicationis facit uxor rem capi mechari iterum audis quoniam dictum est non per
Fol. 55 a. iurabes reddis autem donum ius iurandum tum ego autem dico uobis non iurare in totum neque in caelum quoniam subpedanen est pedem eius neque in hierosolima quoniam ciuitast magni regis neq in capite iuraueris quoniam non potes facere capillum unum albu aut nigrum sit autem sermo uester est est non non quod autem amplius hoc a malo est

---

22. pascitur MS, irascitur corr. m. 3, iascitur Fleck. In raca r rescripta est a m. 3, fuit forsan paca. 24. ueni offer m. p. sed flex est in rasura. m. 3 superscriptit co, ut esset uenies (vel ueniens) offer. 27. au] distis m. p., sed i deleta est. 28. m. p. eam et sam; m. 2 corretit eam iam ad finem versus. suo corr. m. 3. 29. exredist debeat esse expedite, sed s tantum perlincata est. Quae sequuntur legit debentur fere sic ut pereat unum ex membris tuis et non totum corpus tuum est in g: sed nil nisi totum correcsit m. 2. 30. unum m. p., unum m. 2. Deinde in totum tot a m. 2 est, scriptum in rasura. Totum iurusum 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. vede. Linea sequenti tum pro tum est. 35. In eius, -ius est a m. 2 in rasura. Pro in quod sequitur habet m. 3 per. Fleck. ciuitas; sed ciuitas = ciuitas est. Post regis add. est m. 3. 36. Post capite add. tue m. 2 vel forsan 1: Fleck in textu ponit. 37. Ad calcem paginae, lineola est super est.
audistis quia dictum est oculus pro oculo dentem pro dentem. 
39 ego autem dico uobis non resistite aduersus nequam nequam set qui te expalmauerit in maxillam tuam. conuerte illi et aterram et ei qui uult te tuum iudicium ex peri per et tunicam tuam auferre dimitte illi et uestimentum et qui angariauerit te mille passus. uade cum eo athuc alia duo om ni poscenti te da et ab eo qui uolu erit mutuari ne auersatus fueris. 
43 Audistis quia dictum est diliges proximum ubi et odibis inimicum tibi. 
44 ego autem dico uobis diligithe inimicos uestros et orate pro eis qui uos per secuntur ut sitis fili patris uestri qui in caelis quoniam solem suu orir facit super malos et boquinos et fuit super iuseos et injustos si enim dilexeritis eos qui uos diligunt quam mercedem habebitis non ne et publicani sic faciunt eritis itaq uos perfecti quomodo pater uester qui in caelis perfectus est VI. obseruata non facere elemosinæ uestram coram hominibus ut ui deamini ab eis si quo minus mer Foli 57. cedem non habetis aput patrem uestrum qui in caelis cum factis igitur elemosinam noli buicina re ante te quomodo hypocritae faciunt in uicis et synagogis ut clarificantur ab hominibus amen dico uobis consecuti sunt mercedem suam te aut facientem elemosinam nesciat sinistra tua. ut sic elemosina tua in abscondito et pater tuus qui uit det in abscondito reddet tibi et cum adoras non erit sicut hypocratae quid faciat dextra tua bunt. quoniam amant stare in sinago gis et angulis plathearum et standes adorant ut uideantur hominibus amen dico uobis consecuti sunt mercedem suam uos autem cum adoraeritis introite cubicum uestrum et cludentes ostum adorate patrem uestrum in absconsodito et pater uester qui uident in abscondito reddet uobis cum adoratis autem nolite multilquier esse sicut ethici nici arbitrantur enim quia in mul tilioquo suo exaudientur.
Fol. 58. lute ergo simulare illis scit enim pater uester uester qui uobis ne cessarium sit priusquam poscatis illum. 9 Sic itaq. uos adorate. Pater noster qui in caelis sanctificetur nomen tuum. 10 ueniad regnum tuum. fiat voluntas tua in caelo et in terra. 11 panem nostrum cottidianum da nobis. ho die et remitte nobis debita nostra. sicut et nos remittimus de bitorisibus nostris. 13 et ne passus fueris induci nos in temptatione set libera nos a malo quomiam est.

Fol. 58 b. tibi uirtus in saeacula saeculorum 14 Si enim remiseris hominibus de licta ipsorum remittet uobis et pater uester qui in caelis. 15 si autem non remiseris hominibus neque pater uester. remittet uobis uestra delicta. 16 cum autem ieiunaueritis. nolite esse sicut. ut hypocrite tristes. exterminant enim faciem suam ut apparent hominibus ieiunae tes. amen dico uobis consecuti sunt mercedem suam. 17 uos autem ieiunantes unguitae capita uestra et faciem lauate. 18 ut non uideamini iuunae tes hominibus. set patri uestro qui in abicondito est et pater uester qui uident in abicondito red det uobis palam. 19 nolite uobis cedere thensauros. super terrae ubi tina et comestura exterminat. et ubi fures effodiunt et furantur. 20 thensaizate aut uobis thensauros in caelo ubi neque tina neque comestura exterminat et ubi fures non effodiunt. 21 ubi non fuerit ubi the Saurus tuus. illic erit et cor tuu. 22 lucerna corrupta est oculus tuus. si ergo oculus tuus simplex fuerit totum corpus tuum lucidum erit. 23 si uero oculus tuus nequam fuerit titum corruptum tenebrose erit si ergo lumen quod in te est te tenebrosum. fuerit tenebrae quae tae. 24 ne potest duobus dominis servire aut enim unum. odi et alterum diliget aut alterum sust sustinebit et alterum con tempnet. non potestis dom. servire et mamoneae. 25 propste.
CATA - MATTH.

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 • intuemini uola tilia caeli quoniam non sminant • neque metuunt neq • colligitur in horrea • et pater uester cae lestis alla • non ergo uos plu rimum discatis ab eis • qui quis autem uestrum potest adicere ad aeta tem suam cubitum unum de ues titu solliciti estis intuemini lilia agri quemodo crescut non la borant neque uenient • dico au tem uobis quiante salomon in omni claritate sua ita amictus est quomo unum ex his • si er go fenum agri quod est hodie et crastino clibanum mittitur dic sic circumtegit quantu magis • nos modice fides • nolite itaq • cogitare dicentes quid sedemus • aut quit bibemus aut quit ues tiemur • haec enim nationes quaerunt scit enim pater uester uester quoniam horum omni um indigetis • quae rite primo.

Fol. 60 b. regnum et iustitiam di et omnia haec apponunt uobis • noliteigit • cogitare in crastinum cras tunis enim ipse cogitabit sibi sup ficit dic malitia sua VII. nolite [iudi care ne iudicemini • quicumque enim iudicio iudicaueritis iudi camini • et in qua mensura men ti fueritis • metietur uobis • quid autem uides stipulam in uocu los fratris tui trauem autem in oculo tuo non intelleges • quo modo dicis fratri tuo sine aufe ram stipulam de oculo tuo et ecce trabes in oculo tuo est • hy porcita expellere primo trab de oculo tuo et tunc uidebis cice re stipulam de oculo fratris tui Ne dederitis sanctum canibus • neque neque miseritis marga忘记了 uestras • ante porcos • ne for te inculcent eas pedibus • suis et conueris elidant uos • Petite et dabitur uobis quaerite et inuenietis • pulsate et aperietur uobis • omnis enim qui petit accipit et qui quaerit inuenit et pul sante aperieturo aut quis est ex

25. in erasum est • pro anima uestra Fleck. indnatis m. p., sed m. 2 n in u mutavit. 26. In seminat, -emin- est in rasura a m. 2. Linea sequenti et erasum uidetur. metuunt MS. • dit in alit m. 2 in rasura. 28. quemod m. p., quomodo m. a. la | borant, futi primo, ha | borant. 30. quiante MS. pro quia nec: sed quomodo corr. m. 2. 31. In crastino et o deletae sunt, ut sit cras in clibanum. quanto corr. m. a. 32. uester secundo loco deletum est. 34. g expuncta est, ut sit itaque. dic m. p., diei 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.
uoabis homo quem si petierit filius eius panem lapidem porrigat ills aut si piscem postulauerit serpentem illi porrigat si ergo uos cum sitiis nequam scitis bona data dare filis uestriss dabit bona poscentibus eum omnii 1º omnia ergo quaecumque uolu eritis ut fiunt uobis homines bona ita et uos facite illis haec est enim lex et profetas 1º introite per angustam portam.

O quia data et spatiosa uia est quae ducit ad interitum et multi sunt.

qui ineant per eam quae angus ta et arta uia est quae ducit ad uitam et pauci sunt qui eam in ueniunt 15 caute ab seculo profetis qui ueniunt ad uos uestitum tum intrisecus autë sunt lupi rapaces ex fructibus eorum cognoscitis eos et non sunt colligunt de spinis suis aut de tri bus ficus sic arbor omnis bonas bonis fructis facet malo autë arbor malos fructus facit nô potest arbor bona malos fructus facere requere arbor mala bonaos fruc
tus facere omnis arbor non facit ne fructum bonum excedetur et inigne mittitur ergo de fructibus eorum adgnoscitis eos nô omnis qui mihi dicit döm dôm introiuit in regnum caelorum set ii qui facit voluntatem patris mei quo in caelis ipse introiuit in regnum caelorum mul tu mihi dicent in illa die dôm dôm nonne tuo nomine profeta uimus et nomine tuo demonia exclusimus et tuo nomine uir tutis magnas fecimus et tunc dicam illis nonquam uos cognito ui recidite a me quisperamini inin quitatem.

Omnis qui audit uerba mea et fe cit ea simulabo illum uiro sapien ti qui aedificauit domum suam super petram descendit pluuiad uenerunt flumina uenerunt uenit et inpegerunt in domum illum et non ceedit fundata enim fuit super petram et omnis qui au dit uerba mea et non facit ea simu labo illi uiro stulto qui aedificauit domum suam super harenam.
et dixit domo non sum idoneus
ut tectum meum introeas set
tantum dic uerbi et curabitur
9 nam et ego homo sum sub potes
tate constitutus habens sub
me milites et dico huic uade et
udait et ali ueni et uenit et ser
uo meo fac hoc et facit 10 cum au
tem disset autem hi admiratus
est et dixit eis qui se seueban
tur in nullo tantam fidem in
ueni in isdrahel 11 dicit autem
ubis quoniam multi ali ab ori
enta et occidente uenient et re
umbent cum abraham et isac
et iacob in regnum caelorun 12 fili
autem regni exsient in tenebras
exteriores illic erit oratio et
stridor dentium 15 et dixit hi ad
centurionem uade sicut cre
disti fiat tibi et curatus est pu
er in illa hora 14 et cum uenisset
hi in domum petri uidit socrum
eius iacentem febrificentem
16 et tetigit manum eius et dimi
sit eam febris et surrexit et mi
nstrauit illi

\[\text{VIII. 16.} \]

\[\text{CATA • MATTH •} \]

\[\text{Fol. 64.} \]

\[\text{37 descendit pluia aduenerunt} \]

\[\text{flumina • uenerunt uenti et in} \]

\[\text{pegerunt in domum illam • et cor} \]

\[\text{ruuit et facta est ruina eius mag} \]

\[\text{na • 28 et factum est cum • con} \]

\[\text{sumasset hi sermones istos} \]

\[\text{admirabantur populi doctrinæ} \]

\[\text{eius • 29 fuit enim • dicens illos qua} \]

\[\text{si potestatem habens non qua} \]

\[\text{si farisaei et scribaeorum • VIII.} \]

\[\text{et} \]

\[\text{descendentem de montem sae} \]

\[\text{cuti sunt eum populi multi • et ec} \]

\[\text{ce lebrosus introiuit adorans} \]

\[\text{eum et dicens domo si uolueris •} \]

\[\text{Fol. 64 b.} \]

\[\text{potes me emundare • et extendit} \]

\[\text{manum et tetigit eum dicens •} \]

\[\text{emundare • et continuo emü} \]

\[\text{data esunt lebra eius • et dixit illi} \]

\[\text{hi uide ne cui dixeris set uade et} \]

\[\text{demonstra tae sacerdoti • et of} \]

\[\text{fer donum quod iussit moses in} \]

\[\text{testimonium eis • 5 posthaec au} \]

\[\text{tem accessit ad eum quidam cē} \]

\[\text{turio obscurans eum • ei dicens} \]

\[\text{puer meas • iacet domu mea pa} \]

\[\text{ralyticus grauiter • poenas dans •} \]

\[\text{7 dicit illi ego ueniam et turabo} \]

\[\text{illum • 8 respondit illi centurio} \]

\[\text{et dixit domo non sum idoneus •} \]

\[\text{ut tectum meum introeas set} \]

\[\text{tantum dic uerbi et curabitur •} \]

\[\text{9 nam et ego homo sum sub potes} \]

\[\text{tate constitutus habens sub •} \]

\[\text{me milites et dico huic uade et} \]

\[\text{udait et ali ueni • et uenit et ser} \]

\[\text{uo meo fac hoc et facit • 10 cum au} \]

\[\text{tem disset autem hi admiratus} \]

\[\text{est et dixit eis qui se seueban} \]

\[\text{tur in nullo tantam fidem in} \]

\[\text{ueni in isdrahel • 11 dicit autem} \]

\[\text{ubis quoniam multi ali ab ori} \]

\[\text{enta et occidente uenient et re} \]

\[\text{umbent cum abraham et isac •} \]

\[\text{et iacob • in regnum caelorun • 12} \]

\[\text{fili autem regni exsient in tenebras} \]

\[\text{exteriores illic erit oratio et} \]

\[\text{stridor dentium • 15 et dixit hi ad} \]

\[\text{centurionem uade sicut cre} \]

\[\text{didisti fiat tibi • et curatus est pu} \]

\[\text{er in illa hora • 14 et cum uenisset} \]

\[\text{hi in domum petri uidit socrum} \]

\[\text{eius iacentem febricotientem} \]

\[\text{16 et tetigit manum eius • et dimi} \]

\[\text{sit eam febris • et surrexit et mi} \]

\[\text{nstrauit illi •} \]

\[\text{C} \]

\[\text{Cum serum autem factum esset} \]
Fol. 66. Opluterunt illi demoniacos multos et expellebat illa uerbo et omnes qui malae habeabant cum rabat ut inpleretur quod dicti est per esseam profetam dicentem ipse informitates nostras accipit et linguores portuall. Cum uidisset autem hi quia turbae multae circa eum sunt uisse ire trans mare et accessit unus ex turbas et dixit illi magister sequar te quocumque ire.

Dicit illi hi volpes cubicula habent et uolatilia caeaei deuorsoria. Filius autem hominis non habet caput inclinat autem ex isgentibus eius dixit domo permissae mihi primam ire et sepelire patrem meum. Dicit illi sequere me et remittite mortuos sepelire mortuos suos et cum ascendisset nauem secuti sunt eum discipuli eius et ecce motus magnus factus est in mari. Ita ut nasis tegeretur fluctibus ipse autem dormiebat et accese-runt runt et excitauerunt eum di centes do[m] salua nos peri... 

Fol. 67. mus et dixit illis quam timidi haestis pusille fidin tunc exporerexit et corripuit et mare et facta est malacia magna homines autem admirati sunt di centes quantus hic est quod et mare et uenti obaudientes et cum unisset trans mare in regionem gerasinorum occurrerunt illi duo deuina et de monumentis exeuntes seue nimus ita ut non posse quisquam transire per illa uiam et ecce clamauerunt di centes quoit nobis et tibi fili di quid hoc uenisti ante tempus punire nos fuit autem longe ab eis grex pororum multorum pascentium daemones autem obsebravent eum dicentes si ex peliss nos mitte nos in gereg pororum 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 illi autem qui pascebant fugarunt et

16. male voluit corrector. 18. et in uisse erasa est: corrector voluit iussit sed non perfectit. 20. b expuncta est ut sit habent. -ae perforatum est. 21. discentibus cor. m. 2. dicit Flech. 25. accese- a m. 2 est. -runt erasum est. 26. fideliter cor. m. 2 et annotavit ha et ad calcem paginarum tunc exporerexit ha, cum in textu tunc expor- pae erasum esset. 28. demoniaci m. 2. 29. MS. ii vel simile aliquid: Flech. it (?) : Tisch. n. Debat esse num-quad (non ut Tisch. numquit). 32. Ad initium illi m.p. ille m. 2.
Fol. 68. abierunt in ciuitatem et nun
tiauerunt omnia et de his qui
daemonizati erant et ecce to
 ta ciuitas exiuit in obuiam illi et
cum uidissent eum obscura
uerunt ut se transferret a fini
bus eorum IX. et cump ascendis
set nauem transfetauit et uc
nit in ciuitatem suam et ecce op
 tulerunt illi paralyticum super
lectum iacentem et cum uidisset
hinc fidem illorum dixit paralytico
bone animo esto filiole remittun
tur tibi peccata et ecce quidam ex

Fol. 68 b. scribis aput se ipsi dixerunt hic
blasmat et cum uidisset hinc cog
itationes eorum dixit quare
cogitatis nequam in cordibus
uestris quid est enim facili
us dicere remittuntur peccata
tua aut dicere surge et ambula
ut uideatis autem quoniam po
testatem habet filius hominis
in terra dimitte peccata tunc
dicit paralytico surge et tolle
lectum tuum et uade in domum
tuam et surrexit et abit in domū
suam et cum uidissent turbe ti

muerunt et clarificauerunt dīn

Fol. 69. qui tantam potestatem dedit ho
mēbus et cum transisset
inde hic uidit hominem seden
tem in teloneo qui mattheus
uocabatur et dicit illi sequere
me et surrexit et secutus est eū
et factum est cum recumbe
ret in domum et ecce multi pu
blicani et peccatores aduenī

tes recumebant cum hic et dis
cipulis eius quod cum uidissent
farisaei dixerunt discipuli eius
quare cum publicanis et peccatorib
sedes autem cum audissent di

Fol. 69 b. xit non est opus sanis medicus
set male habentibus etiae autem
et diciente quid sit misericordiam
uoło et non sacrificium non
enim iustos uocari set pecca
tores tunc accedunt ad eum
discipuli iohannis dicentes qua
re nos et farisaei ieiunamus mul
tum discipuli autem tui non ieu
nant

Et dixit illi hic numquid possunt
possunt fili sponsi lugere quam
diu cum eis est sponsus uenient.
autem dies quando au feretur ab eis sponsus et tunc 16 nemo autem inicit commissuram panni rudis in uestimentum uetus tollit enim plenitudinem eius a uestimen to et peior scissura efficitur. 17 neque mittunt uinum noun in utres ueteres si quo minus rumpit uinum utres et uinum perit et utres mittunt autem uinum noun in utres nouos et utraque seruantur. 18 haec cum loqueretur ad eos ecce quidam princeps uenitens ado rabant illum dicens filiam mea modo mortua est set ueni et ipse manum suam super eam et uisset. 19 et surrexit et se cutus est eum hi sunt et discipuli eius. 20 et ecce mulier sanguinis fluxus habens annos XII accessit retro et tetigit uestimentum eius. 21 dicebat enim ad se ipsam et teti gero tantum uestimentum eius. 22 ille autem uniuer sus cum uidisset eam dixit fide filia. 23 est tua te saluavit et sancta

16. inicit Flech. 17. nouum Flech. 18. ueniens voluit corrector, expuncta t. tuam corr. m. 2. uenit ut uidetur m. p., uisset corrector. 20. annis m. 2 et Flech. 21. or in salvatorem a m. 2 est. 22. uniuerus m. p., consuerus m. 2 et Flech. 23. est tua te saluavit et sancta.

24. Et cum uenisset hi sunt domum princi
cipis et uidisset symphoniachos et turbas tumultuantes dixit discede non enim mortua est puella set dormit et inride bant eum. 25 et cum expulsa es set turba uenit et tenuit manu eius et surrexit uella. 26 et exuit fama ista in totam terram illam. 27 Et cum praeteriret inde hi sunt secuti sunt duo caeci eam clamantes miserere nostri fili daud. 28 et uenit in domum et accesserunt ad illum caeci et dixit illis hi sunt creditis. 29 quia possim facere dicunt illi ita domo. 30 tunc tetigit oculos eorum dicens secundum fidem uestram fiat uobis. 30 et aperti sunt oculi eorum et comminatus est eis hi sunt dicens uidete nemo sciat. 31 illi autem exierunt et diffam uerunt illum in tota terra illa. 32 Cum exissent autem illi ecce optu lerunt ei homine mutum dae moniacum. 33 et cum exclusum es set daemonium locutus est mo ses et admiratae sunt turbae di
CATA · MATTH ·

Fol. 78a. centes · numquamne sic appa
ruit in israel · 35 et circuïbat
hi¹ ciuitates omnes se castella ·
docens in sinagogis eorum et
praedicans evangelium reg
ni et curans omnem ualetudini
em · et omnem imbecillitatem
36 cum uidisset autem turbas ·
commotus est propter eos · quo
niam fuiterunt uexati et abiérent
ei quaestiones non habentes pas
torem ·
37 Tunc dixit discipulis suis · messis ·
quidem · multa operam autem pauci ·
et iebæus · 4 simon ebanæus  Fol. 78a.
et iudas schariotes qui cum tra
didit ista · ÍI · misit · hi² prae
[cipliens
eius et diciens · in uiam natio
num nec ieritis · 8 ha · · · · · · · ·
nes perditas · domus israehel 7eũ ·
tes autem praedicatae dicentes
quoniam · adpropinquauit reg
num caelorum · 8 infirmos cura
tes mortuos excitate lebrosos e
mundate et daemonia expellite
gratis accepiisti gratis date · ne
possederitis aurum aut argentum
neque es in zonis · uestrís 10 nec pe
6 et in ciuitatem samaritanorum ne in
troieritis · ite magis at ues per
ditas · 8
ram in uia · neque duas tunicas · Fol. 78b.
neque calciamenta · neque uir
gas · dignus est autem operarius
esca sua · 11 in quamcumque autem
si ciuitatem introieritis interro
gate quis illic digtus est et illic ma
nete quoadusque profisciscami
ni · 12 cum introieritis autem in
domum salutate domum · et si fu
erit domus digna pax uestra uer
niat super eam · si autem non
fuerit digna pax uestra ad uos re
uertatur · 14 et quicunque uos · non
receperint · neque audierit ser

35. Corrector scripsit omnes in rasura et soluit se in et corrigere.
36. Corr. fuerunt
37. operari Flcck. X. 2. apostolorum Flcck. 3. Zebæci Flcck. iebæus m.p.
(1.e. lebæus), lebæus corr., Lebæus Flcck.
4. ebanæus m.p., cananeus m. 2, Channææus Flcck.
5. Corrector eis, u deleta. ite magis actio erasum est ut uindetur a corr. 1.
Nota ha refert ad calceum paginarum, hv. 11. dignus m. 2.
mones uestros cum coeperitis proficisci extra domum aut ciui tatem executie puluerem a pe dibus uestris.

15 Amen dico uobilus erit terrae sodome et gomore in die iudicii quam ciuitati illi 16 ecce ego mitto uos sicut oues in medium luporum estote prudentes sicut serpentes et simplices ut columnae 17 cauete ab hominibus.

[tradent enim uos in consilia et in sinago gis suis flagellabunt uos 18 et ante reges et magistratus stabtin mea.

causa in testimonium illis et nationibus 19 cum autem uos tradiderunt nolite cogitare quot loquamini 20 non enim uos estis qui loquimini set spiritus patris uestri qui loquitur in uobilis 21 tradet autem frater eratrem ad mortem et pater filium et insurgent sibi super parentes et negabunt eos 22 et eritis odebiles omnibus propter nomen meum qui autem sustinuerit usq ad finem hic sal habitur 23 cum autem uos persequetur in ista ciuitatem fugite in al.

teram si autem et in alteram per Fol. 75. secuti uos fuerit fugite in al teram amen enim dico uobilis non consummabitis ciuitatem si israel deniq ueniat filius hominis 24 non est discipulus super magistrum 25 sufficiat discipulo ut sit quomodo magister eius et seruo quomodo dom 26 eius si patrem familias dixerunt belze bul quanto magis domesticos eius 26 nolite ergo metuere eos nihil est enim tectum quod non retegetur nec apsconditii quod non cognosce tur 27 quod dic o uobilis in tenebris dicite in lumi ne et quod in aure auditis praedit cate in tectis 28 et ne timueritis eos qui occidunt corpus animam autem non possunt occidere ma gis autem metuit eum qui potest et animam et corpus occidere in gehenna 29 nonne duo passares asse ueniunt et unus ex illis non cadet in terram sine patre uestro 30 set et capilli capitis uestri nonne omnes numerati sunt 31 nolite ergo metuere multis passa
Fol. 76. ribus pluris estis uos. 32 omnis igitur quicumque confessus fuerit in me coram hominibus et ego con silebor in ipso coram patre meo qui in caelis 33 qui autem me negaverit coram hominibus et ego ne gabo eum coram patre meo qui in caelis. 34 ne putaueritis quoniam pacem ueni mittere in terram. non ueni pacem mittere set gladium. 35 ueni enim diuidere hominem adversus patrem suum et filiam adversus matrem suam et sponsam adversus socrum suum.

Fol. 76 b. 36 et inimici hominis domestici eius. 37 qui amat matrem aut patrem. super me non est me dignus. et qui amat filium aut filiam. super me non est me dignus et qui non accipit crucem suam et 38 qui tur. me non est meus discipulus qui inuenierit animam suam. perdit illam et qui perdiderit animam suam propter me inueniet illam. 39 qui receperit uos me recipit et qui me recepit recipit eum qui me misit. 40 qui recipit profetae in nomine profetae merce dem profetae accipiet. et qui re Fol. 77. ceperit iustum in nomine iusti mercedem iusti accipiet. 41 et qui potuerit unum ex minimis is tis. calicem frigidae dummodo in nomine discipuli amen di co uobis. non peribit merces eius. XI. et factum est cum perfecisset hi\* \*II. discipulis suis. transtulit se ut praedicaret et doceret in ci uitatibus eorum 2 iohannes aut\* cum audisset in carcere opera 3 misit ad eum discipulos suos di cens. tu es qui uenis. aut alium spe peramus. 4 et respondit hi\* et dixit Fol. 77 b. illis. euntes renuntiate ioh\* naea. quae auditis et uidetis 5 cae ci uident et clodi ambulant et lebrosi emundantur et surdi audiunt et mortui resurgunt 6 et felix erit qui non fuerit scan dializatus in me. 7 his autem abeuntibus coepti. hs\* dicere ad turbas. de iohane. quid existis in e remum. uidere harundinem. uento agitari. 8 set quid existis ui dere hominem mellib. uestitum. ecce qui mollia portant in domib.
Fol. 78. regum sunt sed quid existis uide re profetam ita dico uobis et plus profeta hic de quo scriptum est ec ce ego mitto angelum ante faciem meam et praeparabit uiā meam ante me.

11. Amen dico uobis non exsurrexit in natis mulierum maiore iohā ne baptidiatore qui autem mi nor est in regno caelorum maior ille est a diebus autem iohannis baptizatoris usque modo regnū caelorum uim patitur et qui uim faciant diripiunt illut omnes.

Fol. 78 b. enim profetae et lex usq ad io hannen profetauerunt et si uul tis percipere ipse est helias quo uenturus est qui habet aures audiat cui autem simulabo nati onem istam simili est pueris se dentibus in foro qui atclamant aliis dicentes cantaaimus tibi a uobis et non saltastis planxi mus et lamentati non estis uenit enim iohannis neq man ducans neque bibens dicunt daemonium habent uenit filius hominis manducans et bi bens dicunt ecce homo uerax.

Fol. 79. et uinia publicanorum amis et peccatorum et justificata est sapientia ab omnibus filis suis.

20. Tunc coepit maledicere ciuitates in quibus factae fuerant pluri mae uirtutes eius quia longe e gerunt penitentiam uae tibi chorazan et bessaia quoniā sy tyro et sidonaee facte essent uirtus et quae factae sunt in uobis olim forsān in sacco et ci nere peniterent uerum dico uobis tyro et sidoni tolerabili us erit in die iudici quam uobis 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 uerum tamen dico quoniam tolerabilia erit sodomae in die iudici quam uobis in illo tempore respondit hi et dixit confiteor tibi pater do mine caeli et terrae qui abscon dis iusta a sapientibus et prudentib.

10. hic a m. a rescriptum est fuerant ibi tres litterae Postea hic praeparat Fleck. 13. Johannem Fleck. 17. Fleck 'tibi a uobis (sic)': est uero tibia uobis. 18. habet corrector n expuncta. 20. non ex longe soluit corrigere m. z. expunctis lo et ge et lincola super n posita. 21. Chorozan Fleck bessaia forsān MS. (solito errore) magis quam bessaia uirtus et m. p. uirtutes m. 2. syryan m. p. forsān m. 2. 22. uobis om. Fleck. 23. quomodo in a m. a est fuerant prius 5 vel 6 tantum litterae. 25. u in iusta paene erasa est ut sit ista sed abscondis sine corrigione est Fleck. abscondisti ista quod certe soluit corrector.
et reuelasti ea paruolis. 26 ita pat
ter mihi quoniam sic placitum
factum est 27 mihi om
nia tradita sunt a patre meo
et nemo agnoscit filium nisi pater, ha,
cui uluerit filius reuelare
28 uenite ad me omnes qui labo
rats et onerati estis et ego uos
requiescere 29 tollite iugum me
um super uos et discite a me qua
mitis sum et humilis corde et
inuenietis requiem animab-
uestris. 30 iugum enim meum
bonum est et sarcinas leuis est
neq. patrem quis agnoscit nisi filius.
et. hv.

in illo tempore abiit hi sab-

per segetem discipuli autem
eius esurierunt uellere spi
cas et manducare. 2 farisaei
autem cum uident s dixer
illi ecce discipuli tui faciunt
quod non licet facere. 3 ille au
tem dixit illis non legistis quid
fecerit dauid cum esurisset et
qui cum eo quomodo introiuit
in domum di et panems propo
sitionis manducavit quod n
licuit illi manducare neq. eis qui
cum et nisi tantum facere sacer.
dotibus 5 aut numquit non le
gistis in legem quoniam sabba
tis sacerdotes in templo sabba
tum profanant et rei non sunt
dico enim uobis quoniam ma
ior templo est hic 7 si autem intel
lexissetis quit sit misericordi
am uolo quam sacrificium no
condemnassetis innocentes.
8 do\m 4 enim est sabbati filius
hominis.

9 Et tranhressus inde uenit in sy
nagogam eorum 10 et ecce illic ho
mo manum habens aridam et
interrogauerunt eum dicentes
Se licet sabbatis curare nt eum ac
Fol. 81b. 11 ille autem dixit illis
quis in uobis homo est qui habet
ouem et si ceciderit sabbatis in
foeaeus non teneat eam et exci
tet. 12 quanto ergo differt homo
oue igitur licet sabbatis bene
facere annon. 13 tum dicit illi ho
mini extende manum tuam et
extendit et facta est fana sicut
altera. 14 et exiebunt farisaei
et consilium acceperunt aduer
sus illum ut eum perderent
15 h\ autem cum cognouisset seces
Sit inde et securi sunt eum mul
ti et curabit eos. Omnes autem
quos curavit corripiebat ut eü
non prouulgarent ut inplere
tur quot dictum est per esseam
profetam dicentem. Ecce fili
us meus quem elegit dilectissi
mus. Meus in que bene sensit a
nima mea, ponam spiritum me
um super eum et iudicium gen
tibus nuntiabit non contè
det neque clamavit neq audi
et quis in plateis uocem eius ha
rundinem quassatam non con
Fol. 82. Fringet et lignum fumigans,
non collocavit deniq' exspec
tabat in contentione iudiciiù
et in nomine eius gentes cre
dent tunc oblatus est illi dae
moniacus, caecus et surdus et
curavit eum ut surdus loque
retur et uideret admiraban
tur. Omnes turbæ et dicebant
numquid hic est filius duid
farisaei autem cum audissent
dixerunt hic non exclusit dæ
monia nisi in belzebul. Princi
pem daemoniorum cum ui
dissent autem praesumptio
nes eorum dixit illis
Omne regnum diuisitum ad
uersum se deferitur et om
nis ciuitas aut domus dimissa
aduersus se non stabit. Si et
satanas satanan expellit in
se diuisus est quomodo ergo
abis regnum eius
Si autem ego in beelzebul expel
lo hic fili uestri in quo expellunt
propterea judices uestri.
Si autem in spiritu dei expello
daemonia nempe accelearuit
ad uos regnum dei aut quomo
do potest quis introire quis in
troire in domum fortis et ua
sa eius diripere nisi prius uï
cat fortæm et tunc uasa eius di
ripiet. Qui enim non est mecum
aduersus me est et qui mecũ
non colligat propterea dico uo
bis quoniam omne peccatum
et blasfemia remittetur ho
minibus spiritus autem blas
femiae non remittetur et qui
dixerit uerbum aduersus
filium hominis remittetur illi

18. sp. Fleck. pro spiritum. 25. duiisum corrector, expunca -it-. aduersus uoluit corrector.
deseritur corr. m. 2 et ciuitas linea sequenti, erasa menda ubi est -uit-. 28. Post autem
+ ego m. 3. dei plene, sed linea superposita, et sic u. 29. quis introire secundo loco
erasum est. alligat Fleck. (pro uncat). 30. -nim erasum est. Fleck. et qui non. +dispargit
m. 2 quod Fleck. in textum ponit.
qui autem dixerit · aduersus spiritum sanctum non remit tetur · illi neque · in isto saecu lo neque in futuro 33 au faci te ar·borem bonam et fructū eius bonum · aut facite ar borem malam et fructum eius malum · de fructu enim ar bor dinoscitur · 34 pro geniens uiperarum quomodo potes tes bona loqui cum sitis nequā de abundantia enim cordis os emittit · 35 bonus homo de bo no thensauro emittit bona ·

et nequam homo de nequa thē sauro emittit nequam · 36 dico autem uobis · quoniam omne uerbum vaccum quod locuti fuerint homines reddent pro eo rationem in die iudicii · 37 de sermonibus autem tuis iusti ficaueris · et de sermonibus tu is · condemnaueris · 38 tunc res ponderunt illi quidam de scri bis et farisaei dicentes · magis ter uolimus a te signum uidere · 39 ille autem respondit · et dixit illis · pro genies nequam et adul
tera signum quaepit et signum non dabitur illi · nā si signum ionae profetae 40 quomodo enim fuit iona · in uentre τρε ceti trib · diebus et tribus noctibus · itaque et filius hominis · tribus dieb · et tribus noctibus · in corde ter rae 41 uiri nōneuīae re surgunt in iudicio cum ista natio ne · et damnabunt eam quia pe niturunt in praedicatione io nae et ecce plus ione híc est 42 re gina austri retur-get in iudicio cum ista natione et damnuit illā quae uenit a finibus taerrae audire salomonis · sapientiam et ecce plus salamone híc · 43 cum autem exierit spiritus · immun dus ab homine per transit per loca inaquos a quaerens requi em · et non inuenit · 44 tunc dic cit · reuertar in domum me am · unde exiui · et reuersus · inuenit uacantem · emundatā compositam · 45 tunc uadit et adsu mit secum · septem alius spiritus · nequiores se · et introeuntes inhabitant illic · et fiunt nouis

33. aut corr. m. 3. dignoscitur · pro genies Fleck. 34. ex abundantia Fleck. enim ex correctione manus 2 est · fuit enim? 35. nequam thensauro Fleck. [Uide Sangermanense nos trum p. xxxix.] 36. Super pro scrisit de eo m. 3, sed pro non erasum est. 38. farisaecis Fleck. volumus Fleck. 39. quaepit = quaerit sine correctione est. Linea sequenti m. p., ut uidentur, non, m. 2 nisi. 40. ceti uoluit corrector expuncto ·tre superflu. Ex que correetit m. 3 erit. Linea sequenti hominis uoluit corrector. 41. noneuīae m. 2; prius uidentur fuisse nonneinte. sis, ut uidentur, m. p.; correeit hic m. 2. 42. retur-get pro re surget sine correctione est. Prima a in taerrei perlineata est. 43. Sic inepte interpunctum pro inaquosa. 45. alios m. 2.
sima illius hominis · pecora pri
oribus ita erit et nationibus ne
quissimae 46 haec cum loqueretur
at eos · ecce mater eius et fra
tres · eius stabant foris · quaerē
tes conloqui illi 48 ille autē
respondit et dixit illi qui et dixe
rat · quae est mater mea · aut fra
tre mei 49 et extendens manum
ac discipulos suos dixit ecce ma
ter mea · et fratres mei 50 qui enim
fecerit uoluntatem patris mei ·
hic meus frater · et soror et ma
ter est · XIII. 1 in illa die exiuit · hi

Et sedebat ad mare 2 et collectae
sunt ad eum turbæ multae ita
ut ita ut in nauem ascenderet et
[omnis turba] et sedes in ò
nis turba · ad litus stabant 3 et lo
cutus est illis multa in similitud
dinibus dicens · ecce exiuit
seminans · seminare 4 et in semi
nando quaedam caeciderunt
iuxta uiam et uenerunt uola
tilia et consumpserunt ea · 5 ilia
autem exciderunt · in petro ·
sa ubi non habent terram mul
tam et continuo fruticauerunt
eo quod non habuerunt altitu
dinem terrae 6 solo autem
mortu aestuauerunt et eo ·
quod non habuerunt radicē
aruerunt 5 ha alia autem caecide
runt in bonam terram · et da
bunt fructum aliut centum ·
aliut sexaginta · aliut trigint
ata 5 qui habet aures audiat 10 et
accesserunt discipuli et aiunt
ei quare in similitudinibus ·
loqueris eos · 11 ille autem res
pondit et dixit · qui uobis datum
est cognoscere sacramentum
7 in spinas et ascenderunt spinea
et suffocauerunt ea hs ·
regni · illis autem non est datū
12 qui enim habetur illi et abun
dabit qui autem non habet et quod
habet autferetur ab eo 15 properterea
in similitudinibus · loquor il
lis ut uidentes non uideant
et audientes non audiant et n
intellegant ne forte conuer
tantur 14 et tunc inplebitur super
eos profetatio esseiae dicens ·
16 in crassa cor pori huius · et au
ricula peius obtura et oculis
eorum grauia ne forte conuer
tantur · 16 uestri autem felices o

45. pecora m. 1, peecora m. 3, pejora Fleck. 46. eos in rasura m. 3, quid fuerit a m. p. non
liguet. con. erasum est. 48. illia m. 3 pro illi et ei pro et. 49. ad Fleck. discipulis
suis et fratris ut uidentur m. p. · correxit m. 2 discipulos suos et patris. XIII. 2. Uerba omnis
turba uncis inclusa sunt a m. p. · omnis turbai Fleck. cum unicos pro litteris habet.
5. ex erasum est, sed correctio non expleta est. Fleck. oecdiderunt. fruticauerunt corr. m. 1 vel 2.
8. ha refer ad hs · ubi m. 2 additium uersum omissum · censum m. p. · centum corr. m. p. vel m. 2.
10. eis m. 2. 11. quia corr. m. 3. 7. spinæ Fleck. quod fere uersum est · spinæ perperum
Tisch. 12. Ini. lin. + dabatur m. 2 · et quod habet in margine m. 1 vel m. 2.
15. Correctionem uoluit m. 3, sed uix populi assecuta est, quod debebat. auriculas eius m. 2 ut
uidetur. 16. o delete est.
oculi quoniam uident et aures uestrae quoniam audiunt et
men enim dico uobis quoniam multi profetae et iusti concupi
erunt uident quae uidetis et non audierunt et audire quae
audistis et non uiderunt
uos ergo audite similitudinem eius-qui seminat 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 quod autem in petrosis semi
nuntur hoc est qui audit uerbum et continuo cum gaudio accipit
illut non habet autem radicem in se set temporalis est facta au
tem pressura aut persecutione propter uerbum continuo scan
dalizatetur quod autem in spi
nus seminatur hoc est qui uerbum
audit et sollicitudo saeculi et ob
lectamentum diuittiarum suffo
cant uerbum et infructuosum
sit quod autem in bona terra seminatur hoc est qui audit uer
bum et intellegit et tunc fruc
tum adsert et facit hoc quidem
\begin{align*}
\ell & \cdot \text{h} \cdot \text{c} \cdot \text{autem} \cdot \ell \ell \cdot \text{h} \cdot \text{autem} \cdot \ell \ell \ell \cdot \\
\ell \ell \ell & \text{alia similitudinem locutus} \\
est illis dicens similatum est
regnum caelorum homini se
minanti bonum semen in agro
suo et cum dormiunt homi
nes uenit inimicus et semina
uit zizania inter frumentum
et abiit cum autem creuit
uera et fructum fecit tunc
adparuerunt zizania
\end{align*}

\begin{align*}
\ell \ell \ell & \text{acces serunt autem serui patris fa}
milia et dixerunt domine
non bonu semen seminasti in agro unde
\end{align*}

\begin{align*}
\ell \ell \ell & \text{ergo habet zozania ait illis}
\end{align*}

\begin{align*}
\ell \ell \ell & \text{homo inimicus hoc fecit dicunt}
ad eum serui eius uis eamus
colligamus ea dicit illis non ne forte dum colligitis
\end{align*}

\begin{align*}
\ell \ell \ell & \text{zizania eradicetis simul et fru}
\end{align*}

\begin{align*}
\ell \ell \ell & \text{mentum cum eis sinite am}
\end{align*}

\begin{align*}
\ell \ell \ell & \text{bos crescere usque ad messem}
et in tempore messis dicam mes}
sorib colligite primo zizania
et alligate fasciculos ad exur
\end{align*}

\begin{align*}
\ell \ell \ell & \text{dum ea frumentum autem col}
\end{align*}

\begin{align*}
\ell \ell \ell & \text{ligite in horreum meum ali}
\end{align*}

\begin{align*}
\ell \ell \ell & \text{Fleck.}
\end{align*}
Similitudinem locutus est illis dicens. * Similest regnum caelorum grano sinapis quod cum accepit homo seminavit in agro suo * quod minus qui dem est omnibus seminibus cum autem adolerit maius est omnibus ha et sit arbor tanta ut volatilia caeli ueniant et i habitent in ramulos eius * alia similitudo simili est regnum caelorum fermento quod cum accepit mulier abscondit in farina sat a tria qua dadusque holierbus hv.

Fol. 90 b fermentetur totum 84 ista o nia locutus est de in similitudinibus at turbas et sine similitudine non loquebatur illis 85 ut inpleretur quid dictum est per profetam dicitem aperiam in similitudinibus os me um eructabo absponsa ab origine 86 tunc dimissis turbis uenit in domum et accesserunt ad eum discipuli dicentes nar ra nobis similitudinem zizani orum agri 87 ille autem respon dit et dixit qui seminat bonum semen filius est hominis * ager autem est mundus bonum au tem semen inquit fili regni zizania autem sunt fili mali inimicus autem qui ea seminat zizabolus est messis autem co summatio saeculi est messo res autem angeli sunt * quomo do ergon colliguntur zizania et igni exuruntur ita erit in co summatione saeculi mittet filius hominis angelos suos et colligunt de regno 43 omnia scandala et eos qui faciunt in iustitiam 42 e mittent illos in for nacem ignis illic erit ploratio et stridor dentium * tunc ius ti fulgebunt sicut sol in regno patris sui qui habet aures audiat simile est regnum caelorum thensauro absconsum ha sacro quod qui inuenit abscondit et gauderet eius uadit et uendid omnia quae habet emit agrum illum.

*Iterum simile est regnum caelorum homini negotianti quae rentis bonas margaritas ubi au

---

31. simile est Fleck.
32. adolerit Fleck. ha refert ad hu ad calcem paginae a m. 2.
33. quod corr. m. 2. quaudusque corr. m. 2.
34. de debebat esse hiP.
35. quod corr. m. 2. meus ut sidetur m. p. meum corr. m. 2.
36. max eruclabo Fleck.
37. Post inquit + hi sunt m. 2; deinde ante sunt + hi m. 2 hi sunt Fleck. bis in textu.
38. ergo Fleck. eiu et iunt in ad fin. lin. seg a m. 2 rescripta sunt.
39. e MS et Fleck. ha a m. 2 est, sed nihil ad calcem paginae additum pro sacro Fleck. in agro. Postea correti manus recentior (sed non littera) pro gaudio.
40. quaeenti Fleck.
[Fol. 92a] tem inuenit praetiosam marga
ritam abiit et uendidit omnia
quae habuit et emit illam. 47 Ite
rum simile est regnum caelorū
retiaculum missu im mare quod
ex omni genere colligat 48 eum
inpletum est autem inposuerunt
illud ad litus et sedentes colle
gerunt quae optuma sunt in ua
sa quae autem mala reiecerunt
ita erit et in consummatione sae
culi exient angeli et segre
gabunt malis medise bustorum
et mittent eos in fornacem ignis.

[Fol. 92b] illic erit ploratio et stridori
tum. 51 intelllexistis haec dicunt
ita 52 dicit illis propterea omnis
scriba eruditus regno caelorū
similis est homini patrifamili
as qui proferet de thensauros
suos nouae
53 et factum est cum locutus esset. hi
similitudines transtulit inde.
54 et cum uenisset in patria sua do
cuit illos in sinagoga illorum.
it ut stuperem et dicerent un
de huic sapientiam istam et uirtu
tes 55 non hic fabri filius. nō
mater eius dicitur maria. fratres Fol. 93.
eius iacobus et ioses simon et iu
das et sorores nonne omnes
sunt aput nos unde ergo huic ō
nia ista et scandaliziabantur
in eo hi autem dixit illi nō
est profeta ignobilis nisi in pa
tria et domo sua et non fecit illic
uirutes multas propter incru
dulitates eorum.

XIV. 1 In illo tempore auduit he-
[rodīs
tethrarchis opinionem. hi 2 et
dixit pueris suis. hic est iohan
nes baptizator. surrexit a mortuis.
et propterea uiritutes operantur
in eo. 3 herodes enim cum de
tinuisset iohannen uinxit illū
in carcare propter herodiatem
uxorem fratris sui 4 dicebat enim
illi iohanneīs non liquet tibi ha
bere eam uxorem et cum uellet
eum interficere timuit turbas
quoniam quasi profetam eum
habebam. 5 cum esset autem na
talis herodis saltuuit filia hero
diadis in medio et placuit hero
di 7 unde cum iureiurandi spopon
dit ei dare quodcumque petisset.

47. retiaculum missu im mare m. p.; m. 3 erasit m et superscripsit in; retiaculum missu in mare Tisch. perperam; reti acui tum missu in mare Fleck.
48. eum pro cum MS.
49. malos medio corr. m. 3. sed reliquit bustorum.
50. ignis rescriptum est a m. 2.
51. + et uetera m. 3. thensauro suo peruerse Fleck.
52. Superscripsit m. 3 est 7. m. 3
superscripsit a ad finem non pro nonne max addidit est post hic. + et ante simon m. 3.
56. + eius m. 3.
57. illis corr. m. 2.
58. incredulitates Fleck.
XIV. 1. herodes
corr. m. 2.
2. + ipe m. 3.
3. Prima t erasa est ut sis herodiatem.
4. iohannes
correactor, n expuncta.
5. habebant corr. m. 3.
Illa autem sub... a a matre sua dixit da mihi hoc in catino caput iohannis baptiziatoris. 9 et con tristatus est rex set propter ius iurandum et propter correcū bentes iussit dari 10 et misit et de collauit iohannen in carcere.

et adlatu est caput eius in catino et datu est puelle et dedit matri suae 12 et acceperunt discipu li eius et abstulerunt catauer et sepellierunt illut et uenerunt et renuntiauerunt hi 13 cum audisset autem di secessit inde.

in nau in locum destatum si gularis cum audissent turbae secutae sunt eum pedestres e quitatibus 14 et exuit et uidit mul tam turbam et commotus est su per eos et curuit infrimos eorū 15 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. 16 ille autem dixit non habent causas ire da te illis uos manducare. 17 aiunt

---

8. submonita forsan uluit 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 ciuitibus corr. m. 3 sed e ad finem lineae praecedentis non deleuit. 15. remitte m. a pro demitte.
municant hominem inlutis autem manibus edere non co
municant hominem cum au
tem exisset inde hæ secessit ·
in partes styri et fidenis · 22 et ec
ce mulier · canana·ea a finibus il·
lis · exiens exclamabat ad illum
miserere mei dōmō · fili dāuid fī
lia mea male daemonizatur · 23 il
le autem uerbum illi non res
pondit · et cum accessissent
discipuli obserauerunt eum
dicientes · dimitte illum qui
niam clamat pos nos 24 ille autē
respondit · et dixit non sum
missus nisi ad oues quae pe
rierunt · domus israel · 25 illa
autem unius adorabat eũ
dicens dōmō auxiliare mihi ·
26 ille autem respondit et dixit ·
non est bonum accipere pa
nem · filiorum et mittere cani
bus · 27 illa autem dixit · ita dōm ·
et canes enim edunt de buccel
lis quae cadent de mensa domi
norum suorum ·
28 Tunc respondit · hi· et dixit illi ·

[XV. 20.]

XV. 21. unde m. p., inde m. 3 ut uidetur. styri manet sine corr. et in fidenis tantum m pro
d penitur a m. 3; debeat esse tyrī et sidonis. 23. m. p. uoluit obserauerunt; m. 3 ro-
gauerunt. 25. illum Fleck. 27. ad dominum Fleck. (pro ita domine).
Sicut uis et curata est filia eius ex illa hora. \[39\] et cum transisset inde hi\[i\] uenit ad mare galilaeae \[39\] et asc\[eh\] dit in montem et sedit \[39\] et acces serunt ad eum turbae multae habentes saecum surdos cae cos clodos \[39\] et alios multos \[39\] et pro cerunt eos pedibus eius \[39\] et cura uit illos \[39\] ita ut turbae admirar\[e\] tur \[39\] cum uiderent surdos loqu\[e\] tes \[39\] et clodos ambulantes \[39\] et cae cos uidentes \[39\] et clarificant dom \[39\] israhel \[39\] autem conuocatis \[39\] discipulis suis dixit \[39\] contristatus \\

sum super turbas \[39\] quoniam tres iam dies sunt ut mecum man\[e\] te \[39\] et non habent quod edant \[39\] et non remittam eos ieunos \[39\] ne forte resoluantur in uia \[39\] et dicunt illi discipuli unde er go \[39\] in deserto nobis \[39\] panes satu rare turbam tantam \[39\] et dicit illi hi\[i\] quod panes habetis illi autem dixerunt septem et pau cos pisciculos \[39\] et praecepit tur bis recumbere super terram \[39\] et accepit panes \[39\] et pisces \[39\] et bene dixit et fregit et dedit dictentib-

---

30. mutos Fleck. iecerunt uersimile est suisse 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 soluit m. 3.
FRAGMENTA EUANGELIORUM

SECUNDUM MATTHAEUM, IOHAN NEM, ET MARCUM,

EX CODICIBUS SANGALLENSIBUS (n, o, p).

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>MATT. X V I I . 1 - X V I I I . 2 0 , X I X . 2 0 - X X I . 3 , X X V I . 5 6 - 6 0 , 6 9 - 7 4 ,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>XXV I I I . 6 2 - X X V I I I . 3 , X X V I I I . 8 - 2 0</td>
<td></td>
</tr>
<tr>
<td>IOH. X I X . 2 8 - 4 2</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>M A R C . V I I . 1 3 - 3 1 , V I I I . 3 2 - I X . 1 0 , X I I I . 2 - 2 0 , X V . 2 2 - X V I . 1 3</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>M A R C . X V I I . 1 4 - 2 0</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>I O H . X I . 1 4 - 4 4</td>
<td></td>
</tr>
</tbody>
</table>

\[ (n). \]  
\[ (o). \]  
\[ (p). \]
MONITUM.


Fragmenta ex Iohannis euangeliio (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 Tischendorfiun a criticis Noui Testamenti litera n insignita sunt: saeculo sexto uel forsan quinto post Christum attribuuntur.


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 Parisiiis editiones uiri reuerendi P. Batiffol de quibus in prolegomenis agitur.
FRAGMENTA SANGALLIENSIA (n).

Deficiunt ad initium ut uidetor quaternones fere quattuor.

XVII. 1–18.]

MATTHEUM

ta est hic est
filius meus dilectus
in quo mihi bene
conplacuit (?) ipsum
audite et audien
tes discipuli cecide
runt in faciem suam
et timuerunt ual
de et accessit ihs et
testiget eos di
cens surgite et noli
te timere levantes
autem oculos

dicentes quomo
do ergo scribe
dicunt quod heli
am (?) oportet primu-
uenire . . . . . . . .
ad ipse respondens
ait helias quidem
uenturus est compon
ere omnia di
c ro autem uobis
quod helias quidem
iam uenit et non
cognoverunt eu-
sed fecerunt et qua-
ta uoluuerunt
Tunc intellexerunt
discipuli quod de
iohannes baptista
dixit illis sic et fi
lius hominis pas
suras est ab eis
Etueniens (?) ad turbam
ecce (?) accessit
ad eum homo ge

nibus probolu

tans ante eum di

cens dihce misere
re filio meo quia
lunicus est et ma
le patitur nam sae
pe cadit in ignem
et aliquando in a
quam et optuli eu-
discipulis tuis et no-
potuerunt cura
re eum

Et respondens ihs
ait o generatio in
credibilis et peruer
sa quousque pati
ar uos quousque
ero uobiscum ad
ducite hoc illum
ad me et increpa
uit eum ihs et exi

17. 14. scrib'e - prima, ut uidetur, manu.
14. ni in genibus partim abscessae sunt.
[SECUND.]

Fol. 2. Tunc accesserunt discipuli ad ihm. nis tradatur in manibus hominum. et occident eum et post tertium diem resurget quo audito contrista ti sunt uehemen ter. et cum ueniissent casarnarum accesserunt ad petrum qui tributum exegebant et dixerunt ei magis ter uester non soluit tributum. ait et ille utique

Et intranti ei in domum praueuenit eum. ihs. dicens quid tibi uidetur Simon. reges ter rae a quibus accipiunt tributum uel censum a fili

liis suis aut ab alie nis. et ille dixit ab a lienis. dixit illi ihs. ergo liberati sunt fili. ut autem non. scandalizemus eos uade ad mare et mitte hamum et eum piscem qui primus ascende rit tolle et aperto ore eius inuenies ibi statem illum sumens da eis pro me et te. cesserunt

[18. IH] In illa die ac discipuli ad ihm dicentes quis putas maior est in regno no caelorum et ihs. uocauit ad se puerum et statu it eum in medio eorum et dixit

Amen dico ubis nisi converesi fueritis et efficienti ni sicut sueri non intrabitis in regnum caelorum. "qui"
cumque ergo hu miliauerit se sicut puer iste hic erit maior in regno caelorum.

Et qui acciperit unum puerum talem me accipit. "qui autem scandalizauerit unum de pusillis qui in me credunt exped uit suspensa datur mola asina ria in collo eius et demergatur in pro fundum maris "Uae autem huic mu-
do a scandalis ne

---

21. ante ieiunium additur a nigro atramento manu posteriori. 27. statem illum. a prima, ut uidetur, manu.
18. In marg. IH scriptum est minio, manu posteriori. 3. regno m. p.

o perlineavit et un superscripti corrector paene contemporaneus.
FRAGMENTA SANGALLENSIA (n).

MATTHEUM.

nam ignis quod gaudebit in eos dic ecclesiae si
10 Uidete ne contem eam magis quam autem ecclesiam
natis unum ex his in xcum quae non
pusillis dico enim errauerunt sic
ubis quod ange bi sicut ethnicius
li eorum in caelis non est uoluntas
semper uident fa et publicanus
iciem patris mei trum qui est in cae
qui in caelis est 11 ue ligaueritis super
nuit autem filius ho
terram erunt so
minis salvare quod luta in caelo
perierat

18 Quid autem uobis uade et corripe eu
uidetur si fuerint inter te et ipsum so
alicui homini cen ule terram de
 tum oues et si erra omni re quacemum
erit una ex eis no
 ne relinquet xcum que petierint siet
16 si au

trem tuum illis a patre meo

tem non te audie qui in caelis est 20 u
rit adhibe tecum bi enim sunt duo
adhuc et unum uel tres congregati

uel duos ut in ore

duorum testim
uel trium stet om

eum ne uerbum 17 quod
si non audierit

Post MATTHEUM scr. est HH manu posteriori.
12. quere ita cod.
Fol. 4. lescons omnia haec
custodii a iuuen
tute mea quid adhuc
mihi deest 23 ait illi ipsis
t ui perfectus esse
eude uende bona
et da pauperibus
et habebis thensau
rum in caelo et ue
ni sequere me
23 Cum audisset autem
adolescens hoc uer
bum abii tristis
erat enim habens
multas possessiones
23 ipsis autem dixit disci
pulis suis amen dico
uobis quod diues
difficile intrait
in regno caelorum
24 Iterum dico uobis
facilium est camellu-
per foramen acus
transire quam di
sederit filius ho
minis in sede ma
iestatis sua sede
bitis et us super se
des xi. iudicantes
xi. tribus istrahel
23 Et omnis qui relique
rit domum uel fra
tres aut soores aut
patrem aut mater-
aut filios aut agros
propter nomen me
um centuplo acci
piet et uitam acer
nam possidebit 23 mul
leri autem sunt pri
mi nouissimi et
nouissimi primi
K. 20. 1 Simile est
[enim reg
num caelorum
hominis patri fami
lias qui exit primo
mane conducere
operarios in uine
am suam 3 conuen
zione autem facta
cum operaris ex
denario diurno
misit eam in uine
am suam
3 Et egressus iterum
circa horam terti
am inuenit alios
stantes in foro otio
sos et dixit illis ite
et us in uinem
meam et quod ius
sum fuerit dabo uo
bis 3 illi autem abie
run iterum exisit
circa sextam et no
nam horam fecit
similiter 4 circa un
decimam autem exi
it et inuenit alios
stantes et dicit illis
quid hic statis tota
die otiosi 7 dicunt
operarios in uine

Fol. 4 b. am suam 3 conuen
tione autem facta
cum operaris ex
denario diurno
misit eam in uine
am suam
FRAGMENTA SANGALLENSEIA (n).

MATTHEUM.

Fol. 5. ei quia nemo nos conduxit
dicit et illis ite et usos
in uineam meam
Cum sero autem factum esset dicit
datum - uineae procurationi suo uoca
operarios et reddet illis mercedem in
cipiens a nouissi misusque ad primos
Cum uenissent er go qui circa unde
cimam horam uc
nerant acceperunt singulos denarios
uenientes autem et primi arbitrati sunt quod plus es
sent accepturi ac
ceperunt autem et ipsi singulos denarios
et accipien
tes murmurae
trem aduersus pa
centes hi nouissi
mi una hora sece
runt et pares eos
nobilis fecisti qui
portauius pon
dus diei et aestum
Ad ille respondens
uni eorum dixit
amicus non facio
tibi iniuriam non
ne ex denario con
uenisti mecum 14 tol
le itaque quod tuam
est et uade uolo au
tem et huic nouis
simo dare sicut et
tibi 15 aut non licet
mihi quod uolo fa
cere de meis (?) an ocu
lus tuus nequa (?) est
quia ego bonus sum
ziebedaei cum fi
liis suis adorans et
petens aliquid ab
eo 21 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
Respondens autem
dixit illis nescitis
quid potest potes
tis bibere calicem
quem ego bibitu
rus sum dicunt ei
possimus
Ait illis ihs - calicem
quidem meum bi
betis sedere aut-
ad dextram meam
aut ad sinistram
non est meum da
re uobis sed quibus
SECUND.

Fol. 6. paratum est a pa

ut meo eet aud

entes decem con

tristatun sunt de du

bus fratibus 24 ihs

autem uocat eos

ad se et ait scitis quod

principes gentium
dominantur eo

rum et qui maio

res sunt potestate

exercent in eis 26 no

ita erit inter uos

sed quicumque

uolerit inter uos

maior fieri erit ues

ter minister 27 et qui

uolerit inter uos

primus esse erit ues

ter seruus

28 Sicut filius hominis

non uenit ministra

ri sed ministrae

et dare animam

suam redemptio

nem pro multis

uos autem quae

ritis de pusillo cres

cere et de maiore

minores esse

Intrantes autem

et rogati ad cena-

nolite recumbe

re in locis emine-
tioribus ne forte

clarior te superue

niet et accedens

qui ad cenam uo

cauit te dicat tibi

ad hoc deorum

ter minister 27 et qui

daris si autem in

locu inferiori re

cubueris et super

uenerit humilior

te dicet tibi qui te

ad cenam uocat

accede adhuc su

perius et erit hoc

tibi utilius

Et egredientibus eis

ab hiericho secura

est eum turba mul

ta 29 et ecce duo caeci

sedentes secus uia-
audierunt quod

ihus transit clama

uenter denteres

miserere nobis 4 ihu

fili duid

Turbag autem incre

pabat eos ut tacerent

ad illi magis cla

mabant denteres

dume miserere no

bis fili duid

Et stetit ihs et uoca

uit eos ad se et ait

illis quid ultis fa

ciam nobs 33 dicunt

illi dme ut aperi

antur oculi nos

tri 34 misertus auter

eis ihs tetigit ocu

los eorum et con

festim uiderunt

et securi sunt eum

Et cum adpropsias

sent hierosolyma

et uenissent in be

tage in montem [mi

KA. oliveti tunc ihs

sit duos discipulos

suos 3 dicens eis

Ite in castellum quod

ccontra us est et in

uenietis asinam

alligatam et pullu-
eius cum ea solui

te et adducite eam

mihi 3 et si quis uo

bis aliquid dixerit

dicite quia dms

opera eorum de

siderat et confes

tim remittet eos
FRAGMENTA SANGALLENSIA (n).

Inter xxi. 3 et xxvi. 56 deficiunt ut uidetur quaterniones duo.

XXVI. 56—74.]

Fol. 7. prophetarum tunc
discipuli eius omnes
relictum eum fugerunt
ad illi tenentes illum
duxerunt ad caipha-
principem sacerdo
tum ubi scribae et se
niores conuenient
petrus autem seque
batur eum de longi-
quo ad atrium prin
cipis sacerdotum
Et ingressus intro se
debat cum ministris
ut uideret exitum rei
princeps uero et uni
uersum concilium
querebant falsum
testimonium aduer
sus illum ut eum in
terficere et non
inuenerunt cum
multi falsi testes ac
cessissent

MATTHEUM.

bat foris in atrio et
accessit ad eum una
anchilla dicens et tu
eras cum ihu galileo
petrus autem naga
uit in conspectu om
nium dicens nescio
quid dicas nec noui
Egressus autem ad ia
num uedit illum alia
ancilla et ait illis qui
ibi erant et hic erat
cum ihu nazareno
et iterum cum iu
mento negauit [ces
Et post pusillum ac
serunt qui ibi stabant
et dixerunt petro ut
re ex Ipsis es tu na-
et loquella tua simi
lis est tunc coepit de
uotare et iuare
quia non noui ho

minem et confesti-

Hic fasciculus uidetur fuisse ternio ex quo folia quatuor interiora interciderunt. 60. cessisset: hae
litterae paene omnino absissae sunt. 69. dicens tu superscr. sunt et corrector posterior. 73. et
dixerunt petro ut: -ixe- petro ut paene euanuerunt. re ex Ipsis es tu na-: inter es et tu est rasura quasi
a latt.: sed scriptura euanuit in rasura scripsit manus posterior et. 74. ho]minem et confesti-
Tota
linea absissa est exceptis superioribus partibus litterarum festi-
SECUND.

altera autem die quae est post paras ceuem convenerunt principes sacerdo. tum et farisaei ad pilatum dicentes dine rememora ti sumus quod seduc tor ille dixit adhuc uiuens post tertium diem resurgam be ergo custodiri sepulchrum usque in diem tertium ne forte ueniant discipuli eius et fu rentur eum et di cant tem

**altera autem die**

tes munierunt se

tes lapidem cum cus
todibus 28.1°uespere

[a]
tem sabbati quae lu
cescit in primam
sabbati uenit ma
ria magdalena et al
tera maria uidere
sepulchrum-

be ergo custodiri

factus est magnus

angelus enim dni

descendit de caelo

et accedens reuolu

it lapidem et sedebat

super eum 5erat au

---

66. tes munierunt se; hae litterae partim abscessae sunt. 28. 1. Ante uespera superer.cr. est 4 mamm postiori.
MATTHEUM

Fol. 9. *timore et gaudio mag
no currentes nun
tiare discipulis eius
*Et ecce ihs occurrit
*il lis dicens hauete illae
autem accesserunt
et tenuerunt pedes
eius et adorauerunt
eum *tunc ait illis
ihs . nolite timere ite
nuntiate fratibus
meis uet eant in gali
leam ibi me uidebunt
*quae cum abissent
ecce quidam de cus
todibus uenerunt
in ciiitatem et nun
tiauerunt principi
bus sacerdotum om
nia quae facta sunt
*et congregati cum
senioribus consilio
accepto pecuniam
copiosam dederunt

SECUND: MATTHEUT

tes eos seruare om
nia quaecumque
mandaui ubis et
ecce ego ubiscum
sum omnibus die
bus usque ad con
summationem sae
culi

illis dicens data est
mihi omnis potes
tas in caelo et in ter
ra *euntes nunc do
cete omnes gentes
baptizantes eas in
nomine patris et fi
li et sps sancti *doce-
t

EUANGELIUM

10. ut: erasa est. post uidebunt, 1 scriptum est manu posteriori. 11. milibus superscr. a manu,
12. ut uideetur, prima.

Deficit codex usque ad Ioah. xix. 13.
SECUND.

13. dit pars posterior verbi edidit esse uidetur. lychostratus: ita Codex, iudice Idiensohn.
24. sibi litteris minoribus a m. p. ut uidetur scriptum est.
FRAGMENTA SANGALLENSIA (n).
(Ex codice Udiano.)

XIX. 28—42.]

IOHANNEN.

Fol. 11. 28 Postea ihs-scientis quo niam omnia con summata sunt ut scriptura implere tur ait sitio 30 et uas positum erat ace to plenum hyso po admiscentes spon gram ergo plenam aceto perticae cir componentes op tulerunt ori eius 30 cum ergo accepis set ihs — acetum dixit omnia consum mata sunt et incli nato capite credidit sgm. 31 iudaei ergo quoniam cena pu ra erat ne remane rent in crucem cor para in sabbato erat enim magnus dies iuus sabbati roga

et est et uerum est texit timonium eius et ille scit quia uera dicit ut et uos cre datis 34 facta sunt enim haec ut scrip turae inplerentur ossum non co— fringetis ab eo

37 Et iterum alia scrip tur a uidebunt ad quem in quem copuncxerunt 38 Post haec autem ro gaut pilatum io seph. ab arimathi dcer, unus disc. a — qui fuit discipu lus ihu — occulte au durum forhain tem propter metu tumor in quo no- ludeo iudaeorum ut tol leret corpus ihu et et permisit pilatus 39 uenerunt ergo et tulerunt eum Uenit autem et ni’ codemus qui pri mum uenerat ad ihm — nocte ereens mixturuam mura rae et aloen qua si libras centum " Acceperunt ergo corpus — ihm — et al ligauerunt eum linteis cum aroma tibus sicut est co— suetudo iudaes sepelire

gaut pilatum io 41 Erat autem in lo co ubi crucifixus est hortus et in hor to monumentum —

30. credit m. p., c erasit corr. posterior et d minio superscriptis, ica ut reddidit fieret. 31. cura superscriptis corr. m. p. 33. ut m. p., a perlineavit corr. posterior et e atramento nigrione superscriptis.

Post IOHANNEN scr. est IA manu posteriori. 35. et uerum est punctis notavit corr. posterior atramento nigrione. 40. ihm m. p., perlineavit in et u superscriptis corr. posterior.

K 2
SECUND.

Fol. 12. bum di per tradi

tionem uestram estis non intellege
stultam quam tra

tis qua omne quod mine non potest eum
didistis et similia hu

ius modi multa faci

tis Et conuocans

turbam iterum di

xit illis audite me non
nes et intellegite ni

hil est a foris quod ho

minem intrans in
eum possit eum coi

quinare sed quae de

hominem profisciscun

tur illa sunt quae co

nant hominem

inquinant hominem

si quis habet aures

diendi audiat

Et cum introisset in

domum praemulti

tudinem interro

gabant eum disci

puli eius simulitudi

nem et ait illis sic et

nequa(i) blasphemia mum satiari filios

superbia stultitia non est enim bonum

omnia haec mala sumere panem fil

de intus procedunt liorum et proicere

et coquinant ho

minem canibus

Ad illa respondit ei
dicens ita dime na-
et catelli subitus me-
sam edent de micis

puerorum et dixit

ei uade propter hunc

uerbum tuum exi

it daemonium a fi

lia tua

Debet spiritum in

mundum . . . . . .

put se(i) inuenit dae

monem exisse et

filiam suam recu-

bentem in lecto et)
deinceps ingressus

de finibus tyrri

uenit per sidonem

ad mare galileae

inter medios fines

13. quam: supra- est rasura unius litterae.

17. multi) tudemem finalem expunxit et perlineavit

24. nem) nem superscr. est ex m. p. correctore fortasse, sed scriptura paene euauuit.

27. filiorum mediae litterae huius uerbi partim absicissae sunt.

30. domi m. p. superscr. m. p. corr. fortasse, sed scriptura paene euauit.

30, 31. lectop et) p ) a manu posteriori addita.
FRA\-MENTA SANGALLENSIA (n).

Inter vii. 31 et viii. 32 deficiunt ut uidetur folia quattuor.

VIII. 31—IX. 10.]

\textbf{MARCUM}.

de ... regnum di-\textit{t}...uentientem in uir...num et heliae un\-\textit{d}

\textit{Fol. 13 b.}

\begin{itemize}
\item nesciebat enim quod
\item loqueretur timore
\item enim repleti sunt
\item \textit{Et facta est nubs om
\item \textit{Et sanctam eos ue}
\item \textit{Et sanctam deo di}
\item \textit{m}... carissimus
\item \textit{auidite eum} \textit{e}...\textit{sta}
\item tim respicientes ne
\item minem alium ui
\item \textit{derunt nisi} \textit{ihm} {...
\item \textit{tia candida ualde}
\item \textit{tamquam nix} \textit{et ui}
\item \textit{sus est eis helias cu-}
\item \textit{moysi et conloque}
\item \textit{bantur cum ihu}
\item Et petrus dixit ad
\item \textit{ihm} \textit{. rabbi optimu-}
\item est nobis hic esse et
\item \textit{si uis faciamus tria}
\item \textit{tabernacul\-... et(?)}
\item \textit{tibi un\-\textit{d} et moysi u}
\end{itemize}

\textit{Fol. 13 a.}

\begin{itemize}
\item cens d\-\textit{m}... propiti
\item us esto nam hoc no-
\item erit \textit{33 qui conuersus
\item ut uidit discipulos
\item suos obturguit pe
\item trum dicenis uade
\item post me satana quo
\item niam non sapes
\item quae dei sunt sed
\item quae sunt hominu-
\item \textit{Et conuocata turba}
\item \textit{cum discipulis suis}
\item dixit si quis uult se
\item qui me abneget se ip
\item sum et tollat cruco-
\item suam et sequatur
\item me \textit{34} quiseque enim
\item uoluerit animam
\item suam saluare per
\item det eam qui autem
\item perdidet anima-
\item suam causa euan
\item gelium saluaut ea-
\item \textit{Quid enim prodest
\item homini si lucratus
\item fuerit totum sae
\item culum et iactura
\item tus fuerit animam
\item suam \textit{87 aut quam
\item dabit homo com
\item mutationem pro
\item animam suam
\item \textit{quisque enim con
\item fusus fuerit me et
\item mea uerba in gene
\item ratione adultera
\item et peccatrice et fili
\item us hominis confu-
\item detur eum cum
\item uenerit in gloria-
\item patris sui cum an
\item gelissanctis \textit{9. et dicex
\item bat illis
\item Amen dico uobis
\item quia sunt quidam
\item hic stantet mecum
\item qui non gustabunt
\item mortem donec ui
\item \textit{36. fuerit totum, etc., scriptura hac et sequentibus lineis paene euauuit.}
\item \textit{37. animam suam}
\item expunxit in corr.
\item \textit{38. cum cum Tisch., sed codex mihi uidetur eum cum habere.}
\item \textit{9. i. mortem}
\item \textit{5. tabernacula}
\item ... 50 ... sic Tisch., sed ex loco litterarum mihi uidetur scribam do(nec) scripsisse.
\item et: et dubium; scriptura enim paene euauuit.
Fol. 14. alius resurget sine manibus [mōr]

8 Et sedente eo ad tem oluiet contra templum interro
gabant illum secre
to petrus et iacobus et iohannes et an
dreas "dic nobis qua

do haec erunt et quod signum cum incipient omnia
haec consumma
rì "et respondens ait illis uidete nequis
uos seducat "multi enim uenient in
nomine meo dice

tes quia ego sum et multos seducent
7 Cum autem audie
ritis bella et opinio
nes proeliorum no
lite turbari oportet

loquamini sed quod cumque datum fuerit uobis in illa
hora hoc loquimi
ni non enim uos estis qui loquimi
ni sed sps sanctus
13 Et tradet frater fra
trem ad mortem et pater filium et in surgent filii in pa
rentes et morti ad

cicient eos "et eritis odio omnibus cau
sa nominis mei qui autem perseueru
uerit in finem hic
salus erit
14 Et cum uideritis abo
minationem de
7 quod dictum est a daniel proph. a correctore
7 solucionis · stare
7 ubi non oportet
7 qui legit intellegat
7 quid dicit · Tunc qui fuerint in
iudea fugiant in mōr
tibus "et qui super tec
tum fuerit non des
cendat in domo
sed nec intret tol
lere aliquid de do
mo sua "et qui in a
gro fuerit non re
uertatur retro tol
lere uestimentum
suum
17 Uae autem praeg
nantibus et lacta-
tibus in illis diebus
18 et orate ne hieme [aut sedebate
haec fiunt "erint
enim in diebus il
lis tribulationes
quaes non fuerunt
numquam tales
ab initio creaturae
usque ad huc sed
neque sient "et nisi

8, erint: ita Cod. 9, me m. p. me\n\. mett\n\\. corrector. 14. 7 quod dictum est a daniel proph. a correctore
primo, eiusdem saec. ac manus prima: sic Tisch.
18. aut s(ab)bat(o) ab eodem correctore, credo, in
margine additum est. In ima pagina scripta est glossa manu Hibernica, atramento nigriore, saec. VIII (Dr Idlensohn).
FOL. 5.
gotha locum quod est interpraetatur calvariae locus
et dabant illi uirtutem mix tum cum mur ra et non acceptum
Et cum crucifixis sent illum diuise runt uestimenter eius sortem mitte
et erat autem ho ra tertia et custodi bant eum et erat in scriptio cause in scripta rex iudaeo
et cum eo cru cixerunt duo la trones unum ad dextram et unum ad sinistram et in pleta est scriptura quae dixit et cum scelestis aestima tus est et qui tran
MARCUM.
siebant blasphe me bant mouentes capita et dicentes ua qui destrues te
plum et aedificas in triduo salua te descendens de cru
dotum deludens tes ad alis alium cu scribis dicebant
Alios saluabit se not potest saluare xips
rex istrabel desce dat nunc de cruce ut uideamus et cre
damus illi et qui si mul crucifixi erant cum illo increpa bant eum
.. helian uocat et accurrens unus et inplens spongia
..... inponens calamo potion a uit eum dicens si
ne uideamus si ue niat helias depone re eum Ihs autem emissa
uoci magna emi sit spm et ecce ue FOL. 15 b.
lum templi scissu est in duas partes a summus usque in imum
32 Uidens autem cen turio qui adsistebat ibi quod sic excla mans emisisset spm et uelum templi scis
sum est in duas par tes dixit uere hic ho mo filius di erat
40 Erant autem muli eres a longe expec tantes in quibus erat maria magdalene et maria iacobi mi
noris et iostis ma ter et salomae quae et cum esset in ga lilaea sequebantur
eum et aliae con plures que ascende

XXUII
SEUND

Fol. 16. rant cum eo hiero
solemis
"Et cum iam sero es
set factum quia ce
na pura erat quod
est ante sabbatum
"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
"Pilatus autem mira
lus est si iam mor
lus esset "et cum re
scisset a centurio
ne donuit corpus
ioseph
"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 "maria autem
magdalene et ma
ria iacobi uiderunt
ubi poneretur 16. 1 et
euntes emerunt
unguenta ut eum
unguerent "et ma
ne postera die sab
batorum ueniunt
ad monimentum
oriene sole "et dice
bant inter se quis
nobis reuoluet la
pidem ab osteo mo
numenti "erat eni-
magnus ulde
Et ueniunt et inue
niunt amotum
lapidem "et ingres
sae in monimen
to uiderunt iuue
nem sedentem
et ad dextram coo
pertum stolam
albam et expaue
runt "et ille dixit eis
nolite timere . ihm
quaritis naza
renum crucifixu-
surrexit non est
hic uidete ecce lo
-cus illius ubi fuit
positus "sed ite dici
te discipulis eius et
petro quia ecce prae
cedit uos in galilae
am illic eum uide
bitis sicut dixerat
ubois
"Et egressae fugerunt
a monumento
habebat enim eas
timor et pauor et
nemini nihil dixe

run timebant
enim "surgens
autem mane pri
ma die sabbati uii
sus est primum
mariae magdale
nae a qua eiecerat
septem daemonia
10 illa abiit et renun
tiauit is qui cum il
lo erant lugentibus
et flentibus 11 et illi
cum audissent qu'i
a uiuit et uius est
ab ea non credide
run
18 Post haec autem duo
bus ex his ambulan
tibus uius est in
alia forma uenti
bus in uilla 13 et illi
euntes nutiaue
runt ceteris neque
his crediderunt

SECUND in rasura scriptum est manu posteriori.
FRAGMENTUM SANGALLENSE (o).


FRAGMENTUM SANGALLENSE (o).

Fol. ult. 14 nouissime autem re cumbentibus illis un decim apparuit ex probravit increduli tatem eorum et duri tiam cordis illorum quoniam illis qui eu- uiderant resurre xis nuntiantibus non crediderunt

18 Et dicit illis euntes in or bim uniuersum pre dicate euangelium uniuersae creaturae qui crediderit et bap

16 Status fuerit sal sus erit qui autem non crediderit dam nabitur

17 Sigma autem creden tem haec sequuntur in nomine meo dae monia eiciunt lin quis nouis loquentur

serpentes non time
bunt et si aliquid mor
tiferum quis biberint
non illos nocebit su
pra languidos inpo
nunt manus suas et
bene habebunt

19 Et dixas ihs xpsi
[postqua-
locutus est illis asce-
dit in caelis sedit ad
dexteram dii illi au
tem vecti praedi
cauerunt et docue
runt ubique dino ad
iuuante et sermone
confirmante pro
sequentibus signis

Amen

Hae pagina vacat, nisi ubi scripores varii
animi causa res nihil scripitaluerunt.

MARCUM additur a correctore. 14. Corrector superscriptit ihs et. 15. Corrector super-

scriptit ihs.
FRAGMENTUM SANGALLENSE (p).

EUANG. SEC. IOH. XI. 14-44.

SECUND.

Fol. 1. te decet dñe imnus dñ in sion Et tibi reddetur uotum hirusalem Exaudi orationem meam ad te Omnis Caro ueniet

14 IN illis diebus dixit ihs addiscipulos suos lazarus amicus noster in firmabatur Et manifeste mortuus est. 16 Et gaudeo propter uos ut credatis quoniam non eram ibi, sed eamus ad eum. 18 dixit autem thomas qui dicitur didi mus Cum discipulis suis eamus et nos moriamur Cum illo. 17 Uenit ihs et inuenit eum iam quartum diem in monumento habentem. 18 Era autem bethania iux ta hirusolimam, quasi stadiis quin decim. 19 Multi autem a iudeis uenerunt

uem am uenit ei, maria autem domi se debat. 21 dixit ergo martha ad ihm dñe si fuises non fuiet mortuus frater meus. 22 Sed nunc scio quoniam quaecumque petieris adô dabiti tibi dñ. 23 Ait ei ihs resurget frater tuus. 24 dicit ei martha Scio quia resurget inresurrectione innouissimo die. 25 dixit ei ihs Ego sum resurrectio et uita qui credit in me etsi mortuus fuerit uiiet 26 et quiuit et credit in me nonmo rietur num Credis hoc. 27 dicit ei, utique dñe ego Credidi, quoniam tu es fi lius dî qui nunc mundum uenisti. 28 Et cum haec dixisset abiit et uocauit mariam sororem suam silentio dicens, magister uenit et uocat te. 29 At illa

---

IOHANNEN.

et consulabantur eam ut uiderunt
mariam quod festinanter surre
xiset et exiset subsecuti sunt eam
dicentes quoniam uadit ad monumen
tum. Ut ploret ibi, Maria autem cum
uenisset ubi erat ihs et uidisset eam
procedit ad pedes eius: dñe ... fui (?)
se frater meus non fuisset mor
tuus. IHS autem cum uidisset eam
flentem et iudeos qui uenerant (?) cum
ea flentes turbatus est spû(?) ...
commotus dixit. Ubi posuisti ...
dicunt dñe ueni et uide, et lacri
matus est ihs, dixerunt autem ..... 
ecce quomodo amabat illum et (?) dixe
runt quidam excis, non po ... 

...... superpossitus ei, dixit
...... ihs tolite lapidem, dixit ei soror
...... martha dñe iam pudit, qua
...... driduum enim habet. Ait ihs non
...... quoniam si credideris uide
...... bis (?) gloria dì, Sustulerunt ergo la
...... pidem ihs autem eleuauit oculos
...... suos sussum, et dixit pater gra
...... tias ago tibi, quoniam audisti me,,
...... autem sciebam quoniam semper
...... me audis sed propter turbam que
...... stat, dixi, ut credant quoni
...... am tu me missisti; Et cum haec di
...... xissent exclamauit uoce magna
...... lazare prodi foras Et confestim
...... qui mortuus erat ligatis pedib ;
...... manibus fasceis et facies eius

31. ca li. iia Codex, ut credo ; fortasse illic fuit: in domo supplet F. exiset m. p., superscr.
manus contemporanea, ut uideretur.
34. uide: prima pars litterae u erasa est.
37. runt: iia Codex, ut credo: runt H., nunc F., quippe n et un multum inter se similitudinem in hoc Codice habent.
38. superpossitus 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 euanuit.
FRAGMENTA EUANGELII
SECUNDUM LUCAN
E MEMBRANIS CURIENSIBUS (a₂).

LUC. XI. 11-29; X. 16-34.
MONITUM.


Historicis rei criticae appellantur $a_2$ cum maxime concordant cum codice Vercellensi ($a$). P. Batiffol, Parisiensis (Note sur un evangeliaire de Saint Gall, Paris, Champion 1884) credit haec folia nostra codici Sangallensi ($n$) pertinere, quae etiam parum consulta appellat $\rho^1$. De his uide in Prolegomenis nostris.
SECUND - LUCAN -

Fol. 1
pro piscem serren
tem illi porriget aut
si petierit ouum nus
quid porrigit illi scor
pionem si ergo uos
cum sitis mali scitis
data bona dare fili
is uestris quanto ma
gis pater de caelo da
bit bona data peten
tibus se
offerebant illi num daemoniac

Et factum est cum ei
ceret daemonium
et illut fuit mutum
eiciente autem illo
mutum daemon
um omnes turbae
stupebant quidam
autem ex illis dixe
runt in beelzebul
principe daemonio
rum eicit daemon
nia alli autem temp
antes signum qua

Fol. 1 b
regnum di
Cum quis fortis et
armatus tueatur
domum suam in pa
cerit illum arma
turam illius tollit
in qua confidebat
et spolia illius diui
dit qui non est
mecum aduersus
me est et qui non
colligit mecum
dispargit
Cum immundus
spes exierit de ho
mine curcit per
arida loca quae
aquam non ha
bent quaerens re
quiem et non in
ueniens dicit re
uertar in domum
meam unde exiui
et cum uenerit in
uenit commun
datam et ornatam
unc uudit et adsu
mit adhuc alios sep
tem spiritus nequ
ores se et intrantes
inhabitant et fiunt
nouissima homi
nis illius peiora prio
rum . 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 qui ait
illis beati qui audi
unt uerbum di et
custodiunt
Turba autem conue

Deficiunt folia sex.
SECUND. LUCAN.

Fol. 2. alliguit satanas
dei et cui adsimila
bo illut 21 simile est
est fermento quod
acceptum mulier
abscondit in fari
mensuras tres
na donec fermen
taretur totum

37 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]

18 Dicebat ergo cui
le est regnum di et
 cui adsimilabo illut
simile est grano si
 napis quod accepto
 homo misit in or
to suo et creuit et fac
 ta est arbor et uolu
cres caeli requieue
runt in ramis eius
et iterum dixit

Cui est simile regnu
den dene aperi nobis
regno di et eccesunt Fol. 2 b.
et respondens di
nouissimi qui erunt
cet nescio uos unde
primi et sunt primi
sitis 52 tunc incipie
qui fuerunt nouis

31 eadem die
tis dicere mandu
cauimus coram
accesserunt quidam
bi et bibimus et in pla
pharisaecom di
tes nostris docuis
ientes illis discede
ti 57 et dicet uobis nes
et uade hinc quoni
am herodes uult
cio uos unde sitis dis

tes 52 illic erit fitus et
cedite a me omnes
indicate uulp huic
operarii iniquita
am herodes uult
tem dixit eis euntes

53 stridor dentium
cum sideritiis abra
Ram et isac et iacob
et omnes prophetas

51 sed oportet me ho
die et cras et in futu
rum quoniam no
oporet prophetas

34 hierusa

perire extra hieru
salem

et discumbent in

XVIII.
FRAGMENTA EUANGELII
SECUNDUM LUCANUM,
EX CODICE BOBIENSI NUNC AMBROSIANO (s).

LUC. XVII. 3-29; XVIII. 39-XIX. 47; XX. 46-XXI. 22.
MONITUM.


Historicis rei criticae Novi Testamenti haec fragmenta littera s insignita sunt.
Remitte illi 4 si septies
in die peccauerit in te
et hic septies conuer
sus fuerit ad te dicens
penitentiam ago re
mitte illi
5 Et dixerunt apostoli
dmo adauge nobis
fidem 6 dixit autem
dmus si haberetis fi
dem tamquam gra
num sinapis dicere
tis arbori eradicare
et obaudisset utique
6 Quis autem uestrum
habens seruum aran
tem aut uues pascen
tem uenienti de agro
numquid dicet ei tran
si et recumbe 6 sed di
cet ei transti et recum
be sed dicit ei ) para
quod cenem et prae
inctus ministra
mihi donec mandu
cem et bibam et pos
tea manducabis tu
et bines 9 numquid gra
tias agit seruo quo
niam fecit quae praec
cepta sunt 10 non puto
sic et uos cum fecerim
tis quae praeccepta ...
dicitur servis nequa su
mus quod debuimus
facere fecimus 11 et fac
tum est cum iret in hi
erusalem et ipse tran
si est per medium sa
mariae et galileae et
hierico 12 et intrans in
quodam castello et ec
ce 13 uiri leprosi stete
runt a longe 14 et leuaue
runt uocem dicentes
ihu praecceptor misere
re nobis 15 quos cum ui
disset ait illis ite et os
tendite uos sacerdoti
bus et factum est dum
irent mundati sunt
16 unus autem ex his

Uidit quia curatus est
reuersus est cum uo
ce magna honor
ficans dmi 16 et ceceidit
in faciem ante pedes
eius gratias agens
et hic erat samarita
17 Respondens autem
ihis ait hi x munda
si sunt 1 um ex his ubi
sunt 14 non est inuen
lus qui reuerteretur
honorem dare do ni
si hic alienigna 19 et ait
illis ihs exurgens ua
de quia fides tua te sal
uum fecit 30 interro
gatus autem a phari
seis quando uenire
regnum dci cum ob
seruatione 21 neque di
cunt ecce hic uel illic
eece enim regnum
di intra uos est 22 ait
autem ad discipulos
uenient dies cum

desiderabitis unam
dierum fili hominis
et non uidebitis 33 et di
cent uobis ecce hic et
eceellic nolite ire neq.
sequi 34 sicut enim ful
gur sub caelo fulgu
rans sic erit et aduen
tus fili hominis 35 prius
autem oportet eum
multa pati et reprob
ri a gente hac 34 et sicut
fuit in diebus noe sic
erit in diebus fili homi
nis 37 manducabant bibe
bant nubebant uxo
res ducebat usque in
die qua intranet noe-
in arcam et uenit di
luuum et perdidit om
nes 38 similiter factum
est et in diebus lot . man
ducabant bibebant
debant uendebant
plantabant aedifica
bant 3 qua die exit lot.
SECUNDUM

Li duid miserere
mihi " stans autem
ihs iussit eum addu
ci qui cum adductus
eset interrogavit
eum " dicens quis uis
tibi faciam ad ille ait
ut uideam dōme " et res
pondens ait illi ihs as
pice/iides tua te salu m
fert " et confestim res
perit et sequebatur
eum magnificans
dēm et omnis populus
uidens dedit laudem
dō 19. " et ecce ingressus
pertransiebat hieri
cho " et ecce uir nomine
zaccheus et hic erat
princeps publican
et locuples " et quaere
bat uidere ihm quis
eset et non poterat
praet turba quia statu
ra breuis erat " et praet
currrens ascendit in

arborem sycomorum
ut uideret eum quia
per illam partem tran
siturus erat " et factum
est cum transiret ihs
respiciens susum ui
dit eum et dixit zac
chae festinans descē
de quia hodie in domo
 tua oportet me mane
re " et festinans descē
dit et exceptit eum gau
dens " quo uso omnes
musitabant quia ad
uirum peccator em in
troit manere " stans
autem zaccheus ait ad
dōn ecce dimidium
bonorum meorum
do egentibus et si cui
aliquid fraudai red
do quadruplum
" Ait autem ihs ad illos quia
hodie salus domui hu
ic facta est quoniam
et hic filius abraham

Est 10 uenit enim filius
hominis saluum fa
cere et quaerere quod
perit 11 audientibus au
tem haec addidit dice
re similitudinem quo
niam esset prope hie
rusalem et quia puta
rent confessim reg
num di declarari

Cepto regno iussit uo
cari seruos quibus de
dit pecuniam ut sciret
quis quid negotiatus
eset 15 uenit ergo primus
dicens dōme mna tua
decem alias adquisuit
17 et ait illi euge bone ser
ue in modico fidelis
fui et esto potesat em
habens supra decem
ciuitates 18 et uenit ahi
us dicius dōme mna
tua fecit quinque mnas
19 et huic ait et tu esto
supra quinque ciuita
tes 30 et alius intruit
dicens dōme ecce mna
tua quam habui repo
sitam in sudario 22 quia
timebam te quoniam
homo austerus es tol
lis quod non posuisti
et metes quod non
seminasti 22 ait illi ex o
re tuo te iudico homo
FRAGMENTA AMBROSIANA (s). 87

LUCANUM.

scribas quia ego aus
teris sum tollo quod
non posui et meto
ubi non seminaui
et quare non dedisti
pecuniam meam ad
mensam et ego ueni
ens utique cum usu
ra exigissem et ad
stantibus ait auser

teb eo et date illi qui de
cem mnas habet et di
erunt ei dimi habet
dicem mnas dico uo
bis omni habenti da
bitur ab eo autem qui
non habet et quod ha
bet auseretur ab eo qup
rumtamen inimicos
meos illos qui nolue
runt me regnare su
per se adducite hoc
et occidite ante me
et cum dixisset haec
abit in hierosolyma

etri eum autem
ipso substernebant
ei uestimenta sua in
uia et proximante
eo iam ad dicersum
montis oliveti coe
perunt universa
multitudo gauden
tes laudare dimi uoce
magna dicentes be
neditus qui uenit
in nomine dimi bene
dictus rex pax in cae
lo et gloria et quidam
de fariseis de turba

dixerunt ad illum ma

gister increpa illos
ad ille dixit eis dico uo
bis si isti tacuerint la
pides clamabunt et
cum adprosimarent
uidens ciuitatem fle
uit super illam dicens

queam si scisses tu

in die hac quae ad pacem
et erat docens cottidie

Tibi erant nunc autem
absconsa sunt ab ocu
lis tuis quoniam ue
nent dies super te et
cingent te inimici tui
uallo et circumbi
bunt te et obsidebunt

tem qui uocatur oli
uetum misit duo de
discintibus dicens
ite in castellum quod
contra est ubi intro
euntes inuenietis pul
lum alligatum supra
quem nemo sedet
hunc soluete et addu
cite et si quis uos inter
rogauerit sic dicetis
quia diino opus est
abeunes autem qui
missi erant inuene
run sicut dixit illis

46 ad ille dixit eis dico uo
mensas nunnulari
bis si isti tacuerint la
dras uendentium co

44 dicens eis quia
lumbas dicens eis quia
domus orationis est
uos autem feistis eam
speluncam latronum

44 et erat docens cottidie

Deficient solia duo.
FX. 46—XX1. 32.

Fol. 4 B.

magnus circa loca.
bus et cognatis et ami
cis et morte adficient
uos et eritis odibiles

omnibus gentibus prop
ter nomen meum et
capillus de capite uestro
non peribit in uestra

patientia adquiretis
animas uestras

Cum autem uideritis
circumdata ab exerci
tu hierusalem tunc sci
etis adpropinquasse
desolationem eius tunc
qui in iudea sunt fugi

ant in montibus et qui
in medio eius erunt
discendant et qui in agris
sunt non intrent in
eam quia dies ultionis

[Finis Quaternio.]
FRAGMENTA PALIMPSESTAE BERNENSIA
S. MARCI (t).

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, iudicum secutus uiri in hac re peritissimi F. J. A. Hort.
**Fragmanta Bernensia (t).**

---

**MARC**

<table>
<thead>
<tr>
<th>Vol. 1.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>—</td>
<td></td>
</tr>
<tr>
<td>—</td>
<td></td>
</tr>
<tr>
<td>—</td>
<td></td>
</tr>
<tr>
<td>—</td>
<td></td>
</tr>
<tr>
<td>4 Fuit iohannes in deserto</td>
<td></td>
</tr>
<tr>
<td>*et erat iohannes uestitus</td>
<td></td>
</tr>
<tr>
<td>pilos camelli et lucus</td>
<td></td>
</tr>
<tr>
<td>tas et mel siluestre ae</td>
<td></td>
</tr>
<tr>
<td>debat</td>
<td></td>
</tr>
<tr>
<td>7 hic praedicabat</td>
<td></td>
</tr>
<tr>
<td>dicens quoniam uenit</td>
<td></td>
</tr>
<tr>
<td>fortior me cuius non</td>
<td></td>
</tr>
<tr>
<td>sum dignus soluere</td>
<td></td>
</tr>
<tr>
<td>corrigiam calciamento</td>
<td></td>
</tr>
<tr>
<td>rum eius</td>
<td></td>
</tr>
<tr>
<td>8 ego baptizo</td>
<td></td>
</tr>
<tr>
<td>uos in aqua ille autem</td>
<td></td>
</tr>
<tr>
<td>baptizabit uos sapus sanc</td>
<td></td>
</tr>
<tr>
<td>to</td>
<td></td>
</tr>
<tr>
<td>9 et factum est in diebus</td>
<td></td>
</tr>
<tr>
<td>illis uenit ihs a nazare</td>
<td></td>
</tr>
<tr>
<td>eth galileae et bapti</td>
<td></td>
</tr>
<tr>
<td>zatus est in iordanen</td>
<td></td>
</tr>
<tr>
<td>ab iohannen</td>
<td></td>
</tr>
<tr>
<td>10 ascendens autem de aqua</td>
<td></td>
</tr>
<tr>
<td>uidit apertos caelos et</td>
<td></td>
</tr>
<tr>
<td>spum tamquam colum</td>
<td></td>
</tr>
<tr>
<td>bam, descendente</td>
<td></td>
</tr>
<tr>
<td>et manentem in ipsum</td>
<td></td>
</tr>
<tr>
<td>11 et uox de caelis tu es filius</td>
<td></td>
</tr>
</tbody>
</table>

---

*praeparavit m. p., praeparabit corrector.*

---

**N 2**

---

*Digitized by Google*
Marc.

Fol. 1 b. meus dilectus in te con placui. 19 et statim sps expulit illum in desertu 18 et erat in deserto x l die bus et temptabatur a satanam eratque cum bestis et angelis minis trabant illi 14 sed post quam traditus est iohan nes uenit ihs in galilaem praedicans euangelim dei 18 dicens quoniam impelta sunt tempora et adpropiauit regnum dei paenitemini et cre dite in euangelio. 16 et praeteriens secus ma re galileae uudit simo nem et andream fratre eius mittentes retiam in mare erant enim piscatores. 17 et dixit eis ihs uenite re tro me et faciam uos fieri piscatores hominum 18 et protinus relictis re tibus secuti sunt eum 19 et progressus pusillum uidit iacobum zebedei et iohannem fratem eius et ipsos in naui com ponentes retiam 20 et conuocauit illos et re licto patre suo zebedeo in naui cum mercenna riis secuti sunt eum 21 et ingrediuntur casar naum et sabbato statim ingressus in syntago docebat 22 et obtupesce bant super doctrinam eius erat enim docens eos quasi potestatem habens et non sicut scri bae. 23 Et erat in syntago homo

Deficiunt ut uideretur quaternonis folia interiore quattuor. 22. obtupesebant MS.
pet unum novellum?
utres et unum et utres
peribunt
23 Et factum est iterum cum
sabbatis ambulare per
saa et discipuli coep
erunt uellere spicas
24 pharisaei autem dicebant
ecce quid faciunt disce
puli tu sabbatis quod
non licet 25 et ait illis
nec hoc legisit quid
fecerit dauid cum ne
cessitatem habuit et
esuriit et qui cum illo
erant 26 introiuit in do
mum dei et panes pro
positionis manucauit
et dedit eis qui cum illo
erant quos non licebat
manducare nisi solis
sacerdotibus.
27 Dico autem uobis

22. unum alloquin Hagen. 23. cum ... ambularet Hagen. saa sic Hagen. 25. dauid quando
Hagen. cum to Hagen.
MARC.

exclamabant? dicentes
	tu es filius dei 18 et comi
nabatur illis ne mani
festarent eum quonia
sciebant eum.

12 Et ascendens in montem
uocauit ad se quos voluit
ipse et uenerunt ad eum
14 et fecit ut essent xii cum
illo et ut mitteret eos
praedicare evangelium
15 et dedit illis potestatem
curandi ualetudines
et exierendi daemonia
16 et imposuit Simoni no
men petrus? 17 et iacobus
zebedei et iohannen
fratrem iacobi et impo
suit eis nomina boa
merges quod est filii
tonitur 18 et andream
et philippum et bartho
lomeum et mattheu

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 (Gospp. 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
APPENDIX I.

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 \( \& B \). 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.
THE GREEK TEXT IMPLIED BY k.

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 οἱ B C L etc., ff.,
- παράγων οἱ περιπατῶν (ό Ιησοῦς) οἱ B C D etc., b d f ff, k etc.
- παράγων οἱ Ιησοῦς E L etc., a c h m.

19. λέγει αὐτοῖς (ό Ιησοῦς) b d f ff, k etc.
- λέγει αὐτοῖς οἱ Ιησοῦς a c h m.

v. 11. ποιητῶν (ῥήμα) οἱ B D, b d f ff, k etc.
- ποιητῶν ῥήμα Κ E K etc.
- ψευδόμοι D, b d k etc.
- ψευδόμοι οἱ B C etc., ff.,
- ἔννεκεν δικαίωσεν D, a b d k etc.
- ἔννεκεν ἐμοῦ rel., ff, etc.

27. ἐφέσῃ (τοῖς ἀρχαῖοι) οἱ B D etc., a b d f k etc.
- ἐφέσῃ τοῖς ἀρχαῖοι L M etc., c ff, etc.

32. — καὶ δὲ εἶναι ἀπολελυμένης γαρίσῃ μοιχᾶται D, a b d k.
- καὶ δὲ . . . μοιχᾶται οἱ E K etc., ff.

41. ἔτη ἄλλα δύο D, a b d ff, k.
- δύο (ή ἄλλα) rel., f.

vi. 5. φιλοῦντι στήναι D, a b d k etc.
- φιλοῦντι (στήναι) rel., ff, etc.
- ἐπέχουσιν (ή δη) οἱ B D Z, a b d f f, k etc.
- ήτι ἐπέχουσιν Κ E L etc., f.

10. ἐν οἴκαι (οὔ) D, a b c k (d def).
- ἐν οἴκαι rel., ff, etc.

14. οἱ οἱ καὶ for καὶ οἱ D, b c f k etc. (d def).

15. ἀφῆσει + οἱ D, a b f k etc.

16. ἐπέχουσιν (ή δη) οἱ B D etc., a b f k etc.
- ήτι ἐπέχουσιν L etc., ff, etc.

vii. 29. οἱ γραμματεῖς αἰτῶν καὶ οἱ φαρισαῖοι a c etc. (k farisaie et scribae eorum. b scribae et pharisaie eorum).
- οἱ γραμματεῖς aifow οἱ B etc., f.
- οἱ γραμματεῖς E L M etc.

viii. 31. ἀπόστειλον ἡμᾶς οἱ B, a b d k etc.
- ἐπιτρέψειν ἡμῶν απελθεῖν C L etc., (f h?) q.

ix. 22. δὲ (ό Ιησοῦς) οἱ B D, a b d k etc.
- δὲ Ιησοῦς B C etc., f etc.

35. μαλακίαν (ἐν τῷ λαῷ) B C* D, a b d f k etc.
- μαλακίαν ἐν τῷ λαῷ οἱ L etc., c gr.
APPENDIX I.

Matt. x. 5. σαμαριτάνων D*, a b d f k etc.
          σαμαριτάνων C L etc., σαμαριτάνων B etc.
    " " 8. νεκρού ανέγειρε τις B C* D etc., a b d k etc.
          - νεκρού ενέγειρε E F K L etc., f.
    " " 23. φεύγετε εἰς τὴν ἐτέραν καὶ ἐν τῇ ἐτέρᾳ διάκοσμον ὑμᾶς, φεύγετε εἰς τὴν ἄλλην D L etc., a b d ff, k etc. (with minor variations).
          - καὶ . . . τὴν ἄλλην B, q (cf. c f l).
    xi. 16. ἐν τῇ ἁγορᾷ D, a b d f k etc.
          ἐν ταῖς ἁγοραῖς B Z.
          ἐν ἁγοραῖς C L etc.
    " " 19. ἀπὸ τῶν ἁγίων αὐτῆς C D L etc., a d f k etc.
          ἀπὸ τῶν ἁγίων αὐτῆς B*.
    xii. 35. ἐκ τοῦ ἁγαθοῦ δοσσαυροῦ (— τῆς καρδιᾶς) B C D etc., a b d k etc.
          ἐκ τοῦ ἁγαθοῦ δοσσαυροῦ τῆς καρδιᾶς L, f ff, f.
    " " 49. τὴν χειρά (— αὐτοῦ) W D etc., a b d k etc.
          τὴν χειρὰ αὐτοῦ B C Z etc., c f h.
    xiii. 23. τοὺς καρποφορεῖ (for δὴ δῆ καρποφορεῖ) D, a b d k etc.
    " " 36. ἠθέαν εἰς τὴν οἰκίαν (— ὁ Ἰησοῦς) B D, a b d k etc.
          ἠθέαν εἰς τὴν οἰκίανὁ Ἰησοῦς C L etc., f h q.
    " " 37. εἶπεν (— αὐτοῖς) W D, a b d k etc.
          εἶπεν αὐτοῖς C L etc., c f etc.
    " " 40. τοῦ αἰῶνος (— τοῦ) B D, a b d k etc.
          τοῦ αἰῶνος τοῦτον C etc., f etc.
    " " 46. εὐρισκόμενοι B D L, a b d k etc.
          εὐρισκόμενοι C E etc., f q.
    " " 51. συνήκατε (— λέγει αὐτοῖς ὁ Ἰησοῦς) W D, b c e f f, k etc.
          λέγει αὐτοῖς ὁ Ἰησοῦς συνήκατε C L etc., f h q.
    " " 52. λέγει B D, b d f k etc.
          εἶπεν W* C L etc.
    xiv. 3. τὴν γυναίκα (— Φίλιστου) D, a d e k etc.
          τὴν γυναίκα Φίλιστου B C L Z etc., b f etc.
    xv. 30. παρὰ τοὺς πόδας αὐτοῦ 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 D etc., a b d f k etc.
          ἦσαν δὲ (— οἱ φάγοντες) W B L Δ.
    " " 10. καὶ ἐμβάς (— εὐθές) D, b c d i k.
          καὶ εὐθὺς ἐμβάς (A) B C L etc., a f.
          + αὑτῷ B D, b d i k.
          - αὑτῷ rel., a f.
    " " 20. λέγουσι (or equivalent: — αὐτῷ) A D etc., a b d i k.
          + αὐτῷ B C L Δ, f etc.
    " " 25. διότι ἐνέβλησεν D, a b d f k etc.
          καὶ ἐνέβλησεν C B L Δ.
          καὶ ἐνέβλησεν A C etc.
THE GREEK TEXT IMPLIED BY k.

Mark viii. 35. ἔσκεν τοῦ εὐαγγελίου (— ἐμοῦ καὶ) D, a b d i (k).
   ix. 15. προσχέψεις D, (b cadentes for gaudentes?) d f f i k.
   προστρέχεις Gk. MSS. f.
   "  16. ἐπηρώτησαν αὐτοῖς Ὁ B D L Δ, b d f i k.
   ἐπηρώτησαν τοῖς γραμματεῖς A C etc., a.
   "  38. + δέι οὐκ ἀκολουθεῖ ἦμιν Ἡ A B C L Δ etc., f (with slight variants).
   − δέι . . . ἦμιν D*, a b d k etc.
   "  43. ὅπου ἔστι τὸ πῦρ κ.τ.λ. D, b c d ff i k.
   εἰς τὸ πῦρ Gk. MSS., a f.
   x. 2. − οἱ φαρισαῖοι D, a b d k etc.
   + οἱ φαρισαῖοι (or φαρ.) ο Α B C L etc., f.
   "  5. καὶ ἀποκριθεὶς ὃ Ἰησοῦς εἶπεν A D etc., (a) b d f k.
   ὃ δὲ Ἰησοῦς εἶπεν Θ B C L etc.
   "  6. ἐποίησαν αὐτοῖς ὁ θεός A D etc., a b d f k etc. (some om. αὐτοῖς).
   ἐποίησαν αὐτοῖς (− ὁ θεός) Θ B C L etc.
   "  20. ὃ δὲ ἀποκριθεὶς εἶπεν A D etc., a b d f k.
   ὃ δὲ Ἰηθὺ Θ (C).
   "  29. − ἡ γυναῖκα Ἡ B D etc., a b d k etc.
   + ἡ γυναῖκα A C etc., f.
   xi. 1. Βηθανίαν D, a b d i k.
   Βηθανίαν καὶ Βηθανίαν Α B C L etc., f.
   xii. 14. εἶπε οὖν ἦμιν (before ἑξετάς) (C*) D etc., a b d i k.
   − εἶπε οὖν ἦμιν Α B L etc.
   "  42. μία χῆρα (− πταχᾶ) D, a b d i k.
   xiii. 2. + καὶ διὰ τριῶν ἡμερῶν ἄλλος ἀναστήσεται ἄνευ χειρῶν D, a b d i k.
   "  33. ἀγρυπνοῦτε (− καὶ προσνύχεσθε) B D, a d k.
   ἀγρυπνοῦτε καὶ προσνύχεσθε Α C L etc., f i etc.
   xiv. 16. μαθηταὶ αὐτοῦ A C D etc., a d f i k.
   μαθηταὶ (− αὐτοῦ) Β L etc.
   "  19. οἱ ἤρωοι A D etc., a d f i k.
   ἤρωοι Α B L etc.
   μῆτε ἐγώ καὶ ἄλλος μῆτε ἐγώ A D etc., a d f i k.
   μῆτε ἐγώ (− καὶ . . . ἐγώ) Θ B C L etc.
   "  22. λαβὼν (− ὁ Ἰησοῦς) B D, a d i k etc.
   λαβὼν ὁ Ἰησοῦς Α C L etc., f etc.
   "  27. − ἐν ἔμοι ἐν τῇ νύκτι ταυτῇ Θ B C D L etc., a d f i k etc.
   + ἐν ἐμοί . . . ταυτῇ A etc.
   "  43. καὶ ἔως αὐτοῦ λαλοῦσαν (− εἴδος) D etc., a d k etc.
   καὶ εἴδος ὅτι αὐτοῦ λαλοῦσαν Α B C L etc., f.
   "  45. − καὶ ἔδωκεν εἴδος D a d k.
   + καὶ ἔδωκεν εἴδος Gk. MSS., f.
(2). Agreement with majority of Old Latin Authorities, not including D.

Matt. v. 2. ἐδίδασκεν a b f k etc.
      ἐδίδασκεν D, d.

   vi. 4. ἀποδώσει ( — αὔτος) B L Z etc., a b f ff, k.
      ἀποδώσει αὐτῶς D etc., d etc.

   ix. 12. ὁ δὲ Ἰησοῦς C etc., a b f ff, k etc.
      ὁ δὲ (— Ἰησοῦς) B D, d.

   xii. 15. πολλοὶ (— δύο) B, a b f ff, k etc.
      δύο πολλοὶ C D L etc., d f etc.

   50. ποιήσῃ B L Z etc., (— seek L Z etc.) a b f ff, k.
      ποιήσῃ D, d.

Mark ix. 42. πιστεύσωσιν A B L etc., b f ff, i k (some add els. ἐμει).
      πιστεύσωσιν C* D, a d.

   xi. 3. εἰσῆλθεν ὁ κύριος (— ὁ) B etc., a b i k etc.
      εἰσῆλθεν ὁ κύριος B C D L, d f.

   xiii. 22. δύο πατέρας σημεῖα A B C L etc., b k etc.
      δύο πατέρας σημεῖα D etc., d a d.

   xv. 46. — καὶ ἀπῆλθον k n q.
      + καὶ ἀπῆλθον 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 ff.

   iv. 4. — δόλλ . . τοι πατρὶ ῥήματι ἐκπορευόμενον διὰ στόματος Θεοῦ k.
      + δόλλ . . . Θεοῦ (D) etc., a b (d) f etc.

   12. ἀκούεις δὲ (— ὁ Ἰησοῦς) B C* D Z, d k.
      ἀκούεις δὲ ὁ Ἰησοῦς L etc., a b f ff.

   24. + καὶ ἐθεράπευσαν αὐτοὺς (or πάντας) D etc., a b d f ff.
      — καὶ ἐθεράπευσαν αὐτοὺς k.

   v. 11. order διάξωσιν ὑμᾶς καὶ ὁμοίσωσιν D, d k.
      ὁμοίσωσιν ὑμᾶς καὶ διάξωσιν a b f ff.

   12. + οἱ πατέρες αὐτῶν b k.
      — οἱ πατέρες αὐτῶν D, a d f etc.

   36. ποιήσας τρίχα μιᾶν λευκήν ἡ μέλαναν D, d k.
      μιᾶν τρίχα λευκήν ποιήσας ἡ μέλαναν B L, a b f etc.

   39. — δεξίαν (δεξίαι σχέσις) D, d k.
      + δεξίαν Gk. MSS., a b f ff.

   44. — καλὸς ποιήσῃ τοὺς μούσοντας ὑμᾶς B, k etc.
      + καλὸς . . . ὑμᾶς D L etc., a b d f etc.
THE GREEK TEXT IMPLIED BY k.

Matt. v. 44. — ἐπηρεαζότων ὑμᾶς καὶ B, k etc.
+ ἐπηρεαζότων... καὶ D L etc., a b d f etc.

45. ὅτι (ἐδώ θεωρεῖ) D, d k.
+ ὅτι... Gk. MSS., a b f fi.

vi. 20. — οὐδὲ κλέπτουσιν k.
+ οὐδὲ κλέπτουσιν a b f fi.

vii. 3. ἤψωσεν αὕτω (— ὁ Ἰησοῦς) και B C* Z, ff, k.
+ ἤψωσεν αὐτοῦ ὁ Ἰησοῦς (or ὁ Ἰησ. ἤψ. αὐτ.) L etc., a b f etc.

4. εἶπεν ὁ, k.
+ λέγει rel., a b f etc.

Μωυσῆς L etc., k.
+ Μωυσῆς και B Z etc., a b f fi, etc.

7. λέγει αὐτῷ (— ὁ Ἰησοῦς) και B, k.
λέγει αὐτῷ ὁ Ἰησοῦς C L etc., a b f etc.

15. αὐτῷ και B C etc., k q.
αὐτοῖς L etc., a b f ff, etc.

ix. 2. ἄφινατι σου αἱ ἁμαρτίαι (— σου) D, k.

αἵπλαται σου αἱ ἁμαρτίαι σου L etc., a b d f fi (a b ἄφιναι, L etc.
+ ἄφινατι).

5. σου αἱ ἁμαρτίαι και B C D L etc., k.
σου αἱ ἁμαρτίαι S etc., b d.
σου αἱ ἁμαρτίαι σου Gk. unc., a f etc.

15. πεθαῖνε Gk. MSS., k.
+ πεθαίνειν D, a b d f etc.

17. ἐγέρσει ὁ θάνατος τὸν τοὺς ἁμαρτούς, καὶ ὁ ὁλοκληρώσει καὶ οἱ ἁμαρτίαι D, d k.

πέπνυται ὁ ἁμαρτία, καὶ ὁ ὁλοκληρώσει καὶ οἱ ἁμαρτίαι ἀπολαύσει και B etc. (a) b f fi (a b ff, ἀπολαύσαται).

27. — καὶ λέγοντες C* L, a k.
+ καὶ λέγοντες Gk. MSS., b d f etc.

3. Ἰερώνυμος D, d k.
+ Ἰερώνυμος ὁ ἐπικληθεὶς Θαδδαίος L etc., f.
Θαδδαίος και B, c ff, etc.

10. Ἰοβ D, a b d f etc.

19. δοθήσεται γὰρ ὅτι ἐν ἐκείνῃ τῇ ἁριᾷ αὐτῷ θαλάσσῃ και B C etc., a b f ff, etc.
+ δοθήσεται... θαλάσσῃ D L etc., k.

15. τὸ ἄχων δότα (— ἄχων) B D, d k.
+ τὸ ἄχων δότα ἁμαρτούς και C L etc., a b f etc.

3. ἑπέκατα (+ αὐτός) και B C D etc., d k.
+ ἑπέκατα αὐτός L etc., a b f etc.

11. ἔγερσεν Gk. MSS., a b f fi, etc.

11. εἶπεν (+ αὐτός) και C Z, ff, k.
εἶπεν αὐτοῖς B D L etc., a b d f etc.
APPENDIX I.

Matt. xiii. 17. ἀμὴν (— γὰρ) η ἕτοι; a b f f, etc.
             ἀμὴν γὰρ B C D etc., d k.
            " " 33. ἀληθὸς παραβολὴν (— ἀληθεύειν αὐτοῖς) D, d (k alia similitudo).
            ἀληθὸς παραβολὴν ἀληθεύειν αὐτοῖς a b f f, etc.

Mark viii. 16. ἰχονοιβ B etc., k.
               ἰχον D, a b d i.
               ἰχονοιβ η A C L etc., f etc.
            " " 20. καὶ λέγονται ο B C L etc., k.
               οὶ δὲ εἰσὶν A D etc., (a) b f i etc.
            " " 21. οἴποι ού C L etc., k.
               πῶς οἴποι A D etc., a (f) i etc.
               πῶς οὐ B etc., b d etc.
            " " 25. διεβλέπει η B C* L etc., k.
               ἰδεῖ γάρ ἀναβλέπει D, b d etc.
               ἰδεῖ γὰρ αὐτὸν ἀναβλέπει A etc., a f etc.
            " " 28. εἶπαν η B C L etc., k.
               ἀπεκρίθησαν A D etc., a b d f etc.
               διὲ ἔνα τῶν προφητῶν (— ὃς) A etc., k.
               διὲ ὃς ἔνα κ.τ.λ. D etc., a b d f i.
            " " 33. καὶ λέγει ο B C L etc., ff, k.
               λέγων A D etc., a b d f etc.
            " " 34. ὅπως οὖν ἄλθειν η A B L etc., k etc.
               δ. μ. ἀκαλυπταί C D etc., a b d f i n etc.
            ix. 3. λειτά λίαν (— ὡς χίων) η B C L etc., d k.
               λειτά λίαν ὡς χίων A D etc., a b f i.
               δύναται λευκάναι (— οἴτως) A D etc., b d f i.
               δύναται οὕτως λευκάναι η B C L etc., k ff,
            " " 6. ἀποκριθή B C* L etc., k.
               λέγησαι A D etc., a b (d) f i n etc.
            " " 7. φανὴ ἐν τῆς νεφέλης (— λεγοῦσα) η B C etc., k.
               φ. ε. τ. ν. λεγοῦσα A D L etc., a b d f i n etc.
            " " 14. ἐλθόντες ... εἶδον η B L etc., k.
               ἐλθὼν ... εἶδεν A C D etc., a b d f i.
            " " 15. ἰσθαμίζη η A etc., f k etc.
               ἰσθαμίζησαν η B C (D) L etc., a b d i.
            " " 20. εἴθυ συνεπάραγεν η B C L etc., f k.
               συνεπάραγεν (— εἴθυ) D, a b d i etc.
            " " 23. τὸ ἐν δύση (— πιστεύει) η B C L etc., k.
               τὸ ἐν δύσῃ πιστεύει (or δυσάσαι) A D, a b d f etc.
            " " 24. θεγέν (— μετὰ δακρούων) η A* B C* L etc., k.
               μετὰ δακρούων Θεγέν D etc., a b d f i etc.
            " " 29. ἐν προσευχῇ (— καὶ προηυχῇ) η* B, k.
               ἐν προσευχῇ καὶ προηυχῇ A C D L etc., a b d f.
THE GREEK TEXT IMPLIED BY K.

Mark ix. 35. — καὶ λέγει αὐτοῖς ἐὰν τε θέλει πρῶτος εἰσιν, ἵσται πάντων ἰσχυοτος, καὶ 
πάντων δικαίων, d, k.
+ καὶ λέγει . . . δικαίων. Gk. MSS., a b f i.

38. Ἰωάννης (— λέγων) ἢ B etc., k.
+ Ἰωάννης λέγων A (D) L etc., a b (d) f i.

40. καθ ἡμῶν, ἦτερ ἡμῶν ἢ B C etc., k.
+ καθ᾽ ἡμῶν, ἦτερ ἡμῶν A (D) etc., a b (d) f i.

44. — δικαίων ἀποκρίθησαν ὁ πρὸς τὸν τό ποι ὁ σκότους ἢ B C L etc., k.
+ δικαίων ἀποκρίθησαν . . . ὁ σκότους A D etc., a b d f i etc.

45. — εἰς τὸ ποι ὁ σκότους ἢ B C L etc., b k.
+ εἰς . . . σκότους A D etc., (a) d f i.

10. . + secreto (after discipuli) c k.
— secreto a b d f.

22. + et agros (after diuitias) b k (cf. ff, possessiones, et pecunias).
— et agros a d f.

24. — τοῦ παντοκράτορος ἐπὶ χρήσιμων ἢ B etc., k.
+ τοῦ . . . χρήσιμων A C D etc., a b d f.

25. εἰσοδεύσατον before v. 24 οἱ μαθηταὶ D, a b d etc.
order 24, 25. f k.

30. — οἰκίας καὶ ἀδελφῶν καὶ ἀδελφῶν καὶ μητέρας καὶ γέννα καὶ γυνώ 
* ις, c k.
+ oikias . . . γυνώ B C D etc., a b f etc. (with variations).

49. εἴπερ εἰς ἐκκόπησεν αὐτόν ἢ B C L etc., k.
+ εἴπερ αὐτόν εἰς ἐκκόπησεν A D etc., a b d f i.

26. — εἰς τὸ νομίσμα τὸν αὐτούς, ὑπὲρ τὸ πατήρ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ὅθεν τὰ 
παραπλήγημα ὑμῶν ἢ B L etc., k etc.
+ εἰς τὸ νομίσμα . . . ὑμῶν A C D etc., a b d f i etc.

29. ἔπεσον ὑμᾶς (— καγώ) B C L etc., k.
+ ἐπ᾽ ὑμᾶς καγώ (Α) D etc., a b d f i.

15. ἔπειν ἢ B D etc., b d f i etc.
+ εἴπος A B C L etc., a k etc.

27. πολὺ πλασάτοι ἢ B C L etc., k.
+ ὑμεῖς οὖν πολὺ πλασάτοι A D etc., a b d.

36. εἴπερ ὁ μῖκρος ἢ B L etc., a b d i etc.
+ λέγει ὁ x. A D, k q.

14. — τὸ ρηθην ὅπως διαμητοῦ τοῦ προφήτου ἢ B D L etc., a d n* etc.
+ τὸ ρηθήν . . . προφητοῦ A etc., k n² etc.

15. καταβάτω ἢ εἰς τὴν οἰκίαν ἢ B L etc., k.
+ καταβάτω εἰς τὴν οἰκίαν A D etc., a n etc.

18. ἵνα μὴ γέννηται ἡ φυγῆ ὑμῶν χειμῶνος A etc., k.
+ ἵνα μὴ γέννηται χειμῶνος (— ή φυγῆ ὑμῶν) ἢ B D L etc., a d n.

20. ὁ δὲ ἀποκριθῆς εἴπερ ἢ A etc., k.
+ ὁ δὲ εἴπερ (— ἀποκριθῆς) ἢ B C D L, a d f i etc.

24. διαδήμητα ἢ B C D L etc., d k.
+ καίνης διαδήμητα A etc., a f i etc.
104

APPENDIX I.

Mark xiv. 36. — θέλεις Gk. MSS., k l.
     + θέλεις D, a d f etc.

" " 37. ἵσχύεσαι D, d k.
     ἵσχυεσαι Gk. MSS., a f.

" " 51. — ἐπὶ γυμνῷ c k.
     + ἐπὶ γυμνῷ D etc., a d f etc.

" " 54. συν(ορ συν)καθήμενος ν 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. ὑλὸν ν B Z, a b k etc.
      τὸν ὑλὸν αὐτῆς τὸν πρωτότοκον C D L, d f f f, q.

" " 11. εἴδον ν B C D L, a d f k etc.
      εἴδον Gk. min., b ff, etc.

" " 10. ὑπαγε (— ὑπάγω μου) ν B C* etc., f k.
      ὑπαγε ὑπάγω μου D L Z, a b etc.

" " 15. Γαλιλαία f k.
      Γαλιλαίας D* L, a b d etc.

" " 20. διετήν (— αὐτῷ) D, d f f f, k.
      διετήν αὐτῶν k etc., a b etc.

" " 32. λέγω ύμῖν (— ὅτι) D, a b d k etc.
      λέγω ύμῖν ὅτι Gk. MSS., f ff.

" " 44. — εὐλογεῖτε τοὺς καταραμένους ύμᾶς ν B, a b f f, k etc.
      + εὐλογεῖτε . . . ύμᾶς D L etc., d f etc.

" " 45. πονηροὶ καὶ ἀγαθοὶ D, b d k.
      ἀγαθοὶ καὶ πονηροὶ a f f f.

" " 46. οὕτω ποιοῦσιν D Z, d h k etc.
      τὸ αὐτὸ π. ν B L etc., τοῦτο π. a b f etc.

" " 48. ἐν τοῖς οὕρανοις D etc., b d k etc.
      ὁ οὐράνιος ν B L E etc., a f f f.

" " 6. } — ἐν τῷ φανέρῳ ν B D Z, d f, k etc.
      + ἐν τῷ φανέρῳ L etc., a b f etc.

" " 13. — ὅτι οὐκ ἔστω . . . ἄμην ν B D Z, a b etc.
      + ὅτι . . . ἄμην L etc., f etc. (k quoniam est tibi uirtus in saecula
      saeculorum).

" " 15. ἀνθρώπως τὰ παπατάματα αὐτῶν B L etc., b f etc.
      ἀνθρώπως (— τὰ παπατ., αὐτ.) ν D, a k etc.
THE GREEK TEXT IMPLIED BY k.

Matt. vi. 32. - πάντα a b k.
   + πάντα f etc.

   vii. 14. - ή πύλη a k etc.
   + ή πύλη b f etc.

   19. πᾶν ( - οἶνος) B C etc., a k etc.

   πᾶν οἶνος L Z etc., b f etc.

   viii. 8. - ο ναὶς μου Gk. min., a k.
   + ο ναὶς μου Gk. unc., b f etc.

   9. τῷ δοῦλῳ μου ( - λέγω) f k etc.
   τῷ δοῦλῳ μου λέγω a b etc.

   10. παρ' ο οδής τοσαίην πιστῶν εν τῷ Ἰσραήλ εἴρον B, a k q.

   οὐδὲ εν τῷ Ἰσρ. τοσ. πιστ. εἴρον L C etc., b f ff. etc.

   12. βασιλείας ( - ταύτης) a k etc.

   βασιλείας ταύτης b f etc.

   ἐξελεύσονται ο*, a b k etc.

   ἐκβληθήσονται B C etc., ff. etc.

   13. εν τῷ ὑπὲρ έκκλησία B L etc., f k etc.

   ἀπό τῆς ὑπὲρ έκκλησίας C, a b etc.

   27. διὶ καὶ B L etc., d f k.

   διὶ ( - καὶ) C etc., a b ff. etc.

   29. οὐ ( - Ἰησοῦ) B C* L etc., ff. k etc.

   Ἰησοῦ οὐ E K etc., a b d f etc.

   ix. 5. αφίωνται B, αφίωνται ο* D, d f k etc.

   αφίωνται C etc., a b etc.

   6. γεωργεὶς καὶ δρον D, a d k etc.

   γεωργεὶς δρον B, b f etc.

   γεωργεὶς δρον L C etc., q.

   10. καὶ ἱδοῦ B C etc., h k q.

   ἱδοῦ ( - καὶ) D a b d f etc.

   15. - εν έκκλησια τας ἡμέρας Gk. M.S.S., f ff. k.

   + εν εκ τ. ἡμ. D, a b d etc.


   + δύο ο* D, a b d.

   x. 3. λεηβαῖος D, d f k.

   'Ιουδὰς Ζηλωτῆς a b etc.

   15. γομόρρων W B etc., a b f etc.

   γομόρρας C D L, d ff. k etc.

   xi. 10. δς κατασκευάζει W B C D L etc., d f etc.

   κατασκευάζει P, a b k etc.

   xii. 4. δ' οὐκ ἔδω ἤν B D, b d k etc.

   οὐδ' κακὶ W C etc., a f etc.

   6. λέγω γὰρ D, d ff. k.

   λέγω δὲ Gk. M.S.S., a b f.

   44. καὶ σεσαρώμενον W C* Z etc., a c (ff.) h q.

   σεσαρωμένον ( - καὶ) B D L etc., b d f k etc.

   p
APPENDIX I.

Matt. xiii. 9. ὅσα (— ἀκούειν) ἔν B L, a e k etc.
ὅσα ἀκούειν C D etc., b d f.

10. μαθηταὶ (— αὐτοῖ) ἔν B D L Z, e ff k.
μαθηταὶ αὐτοῦ C etc., a b d f etc.

16. τὰ δῶν ὑμῶν ἐν C D etc., d f k etc.
τὰ δῶν (— ὑμῶν) B etc., a b etc.

43. ὅσα (— ἀκούειν) ἔν* B, a b e k.
ὅσα ἀκούειν C D L etc., d f ff.

48. ὅτε δὲ ἐπιληφθῆ ἀναβίβασαν αὐτήν D etc., a b d f k.
ἡ ὅτε ἐπλ. ἀναβίβασαν ἔν B C L etc., c ff q.

xiv. 9. λυπηθεὶς ὁ βασιλεὺς διὰ τούτων ὄρκους B D (L* a b etc.),
ἐλυπηθῇ ὁ β. διὰ δὲ τ. ὀρ. C (Z) etc., f k etc.

xv. 25. προσεκύνει ἔν* B D etc., b c ff, k etc.
προσεκύνησαν C L etc., a f q etc.

26. ξέστων D, a b d ff, etc.
ὅστι καλῶν ἔν B C L etc., d f k etc.

30. χωλοῦς, τυφλοῦς, κυλλοῦς D (clodus, 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 (— κύριο) ἔν A B C* D L etc., d i k.
πιστεύω κύριο N Δ etc., a b f.

45. — εἰς τὸ πῦρ τὸ δαβίδιον ἔν B C L etc., b k.
+ εἰς τὸ π. τ. ὁρ. A D etc., (a) d f (i).

x. 19. μη μοιχεύῃς, μη φονεύῃς A etc., a b d (B C etc., μη φον. μη μοιχ.)
μη μοιχεύῃς, μη πορνεύῃς D, k.
μη μοιχεύῃς f.

xi. 9. + τῇ ἔφιστε a i k.
— τῇ ἔφιστε b d f.

xiii. 22. — ψευδόχριστοι καὶ D, d i k.
+ ψευδόχριστοι καὶ ἔν A B C L etc., a b etc.
ποιήσουσι σημεία D etc., a d.
δώσουσι σ. ἔν A B etc., b k.

xiv. 46. τὰς χεῖρας αὐτῶ D L etc., a k q.
tὰς χεῖρας αὐτῶν ἔν* C etc., (d ff).
II. Relation to the Greek Text of Ν B.

(1) Agreement with Ν B combined.

Matt. i. 5. Βοῆς Ν B, k.
   Βοῆς Λ etc., a f etc.
   " 7, 8. 'Ασάφ Ν B C D etc., c d k etc.
   'Ασά L etc., a f f f.
   " 10. 'Αριστος Ν B C D etc., c d k etc.
   'Αμών L etc., a f.
   " 25. δ̄ κριτής (— σε παραδόφ) Ν B min. etc., k.
   δ̄ κριτής σε παραδόφ D L etc., a b d f etc.
   " 44. — ευλογείτε τούς καταρωμένους υμᾶς Ν B, a b f f, k etc.
   + ευλογείτε . . . υμᾶς D L etc., c d f etc.
   — καλάς τουίτε τούς ματαίωντας υμᾶς Ν B, k etc.
   + καλάς . . . υμᾶς D L etc., a b d f etc.
   — ἐπηρεαζόμενων υμᾶς καὶ Ν B, k m.
   + ἐπηρ . . . καὶ D L etc., a b d f etc.
   " vi. 4, 6. — εν τῷ φανέρῳ Ν B D Z, d f f, k etc.
   + εν τῷ φανέρῳ L etc., a b f etc.
   " 21. ὁ θησαυρὸς σου Ν B, a b k etc.
   ὁ θησαυρὸς υμῶν L etc., f.
   " 33. τὴν Βασιλείαν (B δικαιοσύνην) — τοῦ θεου Ν B, k m etc.
   τὴν β. τοῦ θεου L etc., a b f etc.
   viii. 3. ἤγασα αὐτοῦ (— ὁ Ἰησ.) Ν B etc., ff, k.
   ἤγ. αὐτός ὁ σ. ο. (or ὁ Ἰησ. ὁ. αὐτ.) L etc., a b f etc.
   " 7. λέγει αὐτῷ (— ὁ Ἰησ.) Ν B, k.
   λ. αὐτ. ὁ Ἰησοῦς C L etc., a b f etc.
   " 9. ὑπὸ δοξολογίαν τασσόμενος Ν B, a b k etc.
   ὑ. ε. (και) C L etc., f etc.
   " 13. ὁς (— καὶ) Ν B, a b k etc.
   καὶ ὁς C L etc., f etc.
   ὁ πᾶς (— αὐτοῦ) Ν B etc., a b f f k.
   ὁ πᾶς αὐτοῦ C L etc.
   " 25. προσελθόντες (— οἱ μαθηταί αὐτοῦ) Ν B, a k etc.
   πρ. οἱ μαθηταί αὐτοῦ C (L) etc., b (h) etc.
   " 31. ἀπόθεται ήμᾶς Ν B, a b d k etc.
   ἀπετυχεύον ἡμῖν ἀπελθεῖν C L etc., f etc.
   " 32. εἰς τοὺς χοίρους Ν B C* etc., a b d k etc.
   εἰς τὴν δέλερην τῶν χοίρων L etc., f etc.
   ix. 2. ἀπειρτᾷ Ν B (D ἀπειρτᾷ), d f k etc.
   ἀπειρτᾷ C L etc., a b etc.
   " 5. ἀπειρτᾷ Ν B (D ἀπειρτᾷ), d f k etc.
   ἀπειρτᾷ C L etc., a b etc.

P 2
APPENDIX I.

Matt. ix. 12. εἶνεν (— αὐτοῖς) ἦν B C* D etc., b d k etc.
   εἶνεν αὐτοῖς L etc., a f etc.

   "  x.  4. ἵσκαριῶτας ἦν B L etc., D, d f k etc., σκαριῶτας.
      ἵσκαριῶτα C, and similarly a b etc., (b carioth).

   "  19. παραδώσων ἦν B etc., d f k etc.
      παραδώσων D L etc., a b etc.

   "  xi. 10. οὗτος (— γὰρ) ἦν B D Z, b d k etc.
      οὗτος γὰρ C L etc., f etc.

   "  17. ἔθρησαμεν (— ἱμῖν) ἦν B D Z etc., d f k etc.
      ἐθρ. ἱμῖν C L etc., a b etc.

   "  23. τὴν ὠρανοῦ ὄψωθηση ἦν B C D L, a b d k etc. (with slight variations).
      ἡ ἔσω σύρ. ὄψωθησεν ἡ ... ὄψωθησε E F G K etc., f etc.

   "  26. εἰδόκια ἐγίνετο ἦν B, k (placitum factum est).
      ἐγίνεν εἰδόκια C D L etc., a b (fuit placitum).

   "  xii. 3. επείνασεν (— αὐτός) ἦν B C D etc., d k.
      επείνασεν αὐτός L etc., a b f etc.

   "  10. ἀνθρωπὸς κείμα ἔχων (— ἦν) ἦν B C, k etc.
      ἀνθρωπὸς ἦν τὴν κείμα ἔχων G K etc., a b f etc. (D L etc., add ἐκι).

   "  15. πολλοὶ (— ὅλοι) ἦν B, a b k etc.
      όλοι πολλοὶ C D L etc., d f etc.

   "  22. ὅστε τὸν καφὼν λαλέων καὶ βλέπεις ἦν B D, d k etc.
      ὅστε λαλείν κ.τ.λ. (— τὸν καφὼν) a b f etc.
      ὅστε τὸν τυφλὸν καὶ καφὼν λαλείν κ.τ.λ. C (L) etc.

   "  25. εἴδος δὲ (— ὃ ἔσησεν) ἦν B D, d k (εἴδων D, d).
      εἴδος δὲ ὃ ἔσησεν C L etc., a b f etc.

   "  31. οὐκ ἀφεθήσεται (— αὐτοῖς οὐ τοῖς ἀνθρώποις) ἦν B etc., k.
      οὐκ ἀφ. αὐτοῖς οὐ τοῖς αὐθρ. C D L etc., b d f etc.

   "  47. — εἶνεν δὲ τις αὐτῷ ... λαλήσας ἦν* B L etc., k etc.
      + εἶνεν δὲ τις αὐτῷ ... λαλήσας C D Z etc., a b d f etc. (with slight
      variations).

   "  xiii. 9. ἔται (— ἄκοινως) ἦν B L, a e k etc.
      ἔται ἄκοινως C D etc., b d f.

   "  22. τοῦ αἰῶνος (— τοῦτον) ἦν* B D etc., a d k etc.
      τοῦ αἰ. τοῦτον C L etc., b f etc.

   "  43. ἔται (— ἄκοινως) ἦν* B, a b e k.
      ἔται ἄκοινως C D L etc., d f etc.

   "  44. ὁμοία ἐστὶν ἦν B D, a d e k etc.
      πάλιν ὁμοία ἐστὶν C L etc., f etc.

   "  51. λέγει αὐτοῖς ὃ ἐσησεν συνήκατε C L etc., f etc.
      συνήκατε (— ἀντ. ὃ ἐσησε) ἦν B D, b d e k etc.

   "  xiv. 12. πτωμά ἦν B C D L etc., k.
      σῶμα E F G K etc., a b d f etc.

   "  15. οἱ μαθηταί (— αὐτοῦ) ἦν B Z etc., b k.
      οἱ μαθ. αὐτοῦ C D L etc., a d f etc.
THE GREEK TEXT IMPLIED BY k.

Matt. xv. 33. oI mabOum (— autou) w B etc., a b k etc.
oI mab. autou C D L etc., f etc.

Mark viii. 20. kai leqoumai w B C L etc., k.
oI de eipon A D etc., (a) b f i etc.

" " 25. diebleven w B C* L etc., k.
  hpeuo anaBlepsi D, b d i etc.
  eipoiesen autou anaB. A etc., a f etc.

" " 28. eipan w B C L etc., k.
  apekriptovn A D etc., a b d f etc.

" " 33. kai leget w B C L etc., k.
  legen A D etc., a b d f etc.

ix. 7. kefalh (— leqousa) w B C etc., k.
  kefalh leqousa A D L etc., a b d f i n etc.

" " 14. eldores... eido w B L etc., k.
  eldo... eido A C D etc., a b d f i.

" " 23. doun (— pisteusai) w B C* L etc., k*.
  doun pisteusai A D etc., (a) b d f etc.

" " 29. en prosonch (— kai pisteia) w* B, k.
  en pr. kai piste. A C D L etc., a b d f.

" " 38. o Iwannis (— legen) w B etc., k.
  o Iw. legen A (D) L etc., a b (d) f i etc.

" " 44, 46. — eipon o skalh auton ou teluta kai to pur ou sofenvetai w B C L etc., k.
  + eipon... sofenvetai A D etc., a b d (f) i etc.

x. 13. autous w B C L, c k.
  tois prosofiron w A D etc., a b f etc.

" " 24. — tois pntonon esti chrismou w B etc., k.
  + tois pen... chrismou A C D etc., a b d f etc.

xi. 26. — ei de uime oui athine, oude o pathei uimw ou en tois ourois afhezei to
  parapantwma uimw w B L D etc., k etc.
  + el de uime... uimw A C D etc., a b d f i etc.

xii. 27. polu planado w B C L etc., k.
  uimeis ouw n. pl. A D etc., a b d.

" " 36. autos (— gar) w B L etc., a k (kaio othos D, et ipse d).
  autos gar A etc., b i etc.

xiii. 8. lymoi (— kai parakhai) w B D L, a b d i k n etc.
  lymoi kai parakhai A X etc., q.

" " 15. katafianto (— els thn oikian) w B L etc., k.
  kat. els thn oikian A D etc., a d i n etc.

" " 22. dousouni smeia w A B C etc., b k etc.
  poipheron sme. D etc., a d.

xiv. 24. ths diebskhe w B C D L etc., d k.
  ths kainhs d. A etc., a f i etc.
APPENDIX I.

Mark xiv. 27. — ἐν ἑμὶ ἐν τῇ νύκτι ταυτῇ ὡ B C D L etc., a d f i k etc.
+ ἐν . . . ταυτῇ A etc.

52. γνωρίζεις ἐφημερεύειν (— ἀπ' αὐτῶν) ὡ B C L, k etc.
γ. ἐφ. ἀπ' αὐτῶν A D etc., a d f etc.

70. Γαλιλαῖος εἶ ὡ B C D L etc., a d k etc.
Γ. εἶ καὶ ἡ λαλία σου ὑμοίασει A etc., q.

72. καὶ εἴδος ὡ B (D) L etc., a d k : καὶ (— εἴδος) A C etc.

xvi. 9–20. Ὀτ. ὡ B, k.

(2) Agreement with ῃ against B.

Matt. vii. 15. τοῖς ἀνθρώποις (— τὰ παραπτώματα αὐτῶν) ὡ D, a k etc.
τ. ἀνθ. τὰ παραπτώματα αὐτῶν B L etc., b f etc.

16. τὰ πρόσωπα ὡ k : τὰ πρόσωπα B D etc., a b f etc.

25. φάγετε (— καὶ τί πίετε) ὡ, a b k etc.
φ. καὶ (or ἡ) τί πίετε B L etc., f etc.

33. τὴν βασιλείαν (— τοῦ Θεοῦ) ὡ, k m.
τὴν βασιλείαν B.
τὴν βασ. τοῦ Θεοῦ L etc., a b f etc.

vii. 4. λέγεις ῃ*, a b f k etc. (dicis) : ἑρεῖς rell.

6. καταπατήσουσιν ῃ etc., a b f k etc.
καταπατήσουσιν B L etc.

13. πλατεία (— ἡ πύλη) ῃ*, a b k etc.
πλ. ἡ πύλη B C L etc., f etc.

viii. 1. καταβάται δὲ αὐτῷ ὡ L etc., k.
καταβάτας δὲ αὐτοῖ ὡ B C etc., a b f etc.

12. ἐξέλευσονται ῃ*, ibunt a b etc., exient k.
ἐκβληθήσονται B C etc., f etc.

22. — Ἰησοῦς ῃ, b k etc.
+ Ἰησοῦς B C L etc., a etc.

ix. 22. ὁ δὲ (— Ἰησοῦς) ῃ* D, a b d k etc.
ὁ δὲ Ἰησοῦς B C etc., f etc.

xiv. 16. ὁ δὲ (— Ἱησοῦς) ῃ* D, d k.
ὁ δὲ Ἰησοῦς B C L etc., a b f etc.

Mark viii. 20. — αὐτῷ (after λίγους or equivalent) ὡ A D etc., a b d f i k.
+ αὐτῷ B C L etc.

23. βλέπεις ῃ A L etc., a b d f i k.
βλέπεις B C D.

ix. 18. ῥήσεις (— αὐτῶν) ὡ D, d k.
ῥήσεις αὐτῶν A B C L etc., a b f i.

x. 30. — οἱ χίας καὶ ἄδελφοι καὶ ἄδελφας καὶ μητέρας καὶ τέκνα καὶ ἄγγειοι ῃ*, k.
+ οἱ χίας . . ἄγγειοι B C D etc., a b f etc. (with variations).
THE GREEK TEXT IMPLIED BY k.

Mark xiv. 71. ἀνθρωπον τούτον (— δν λέγετε) η, k.
ἀνθ. τ. δν λέγετε A B C D etc., a d.

" xv. 20. σταυρόςουσιν (— αὐτοῖς) η D etc., d k etc.
στ. αὐτῶν A B C L etc.

" " 44. ἐθαύμαζεν D, d k etc.
ἐθαύμαζεν A B C L etc., η.

(3) Agreement with B against η.

Matt. v. 9. + αὐτοὶ B etc., f k.
— αὐτοὶ η C D, a b etc.

" 22. ἰδικά B etc., k.
ἰδικά η D, a b d f etc.

" vii. 24. λόγους (— τούτους) B*, a k etc.
λόγους τούτους η etc., b f etc.

" viii. 7. λέγει (— καὶ) B, b k etc.
καὶ λέγει η C L etc., a f etc.

" 10. παρ' οδίνι τοσαίνην πίστιν ἐν τῷ Ἰσραήλ B, a k etc.
οδίνα ἐν τῷ Ἰσραήλ τοσαίνην πίστιν η C L etc., (b f etc.).

ix. 10. καὶ ἴδον B C etc., k etc.
ἴδον (— καὶ) η D, a b d f etc.

" 35. μαλακίαν (— ἐν τῷ λαῷ) B C* D, a b d f k etc.
μ. ἐν τῷ λαῷ ν* L etc., c etc.

xi. 15. ὁρα (— ἀκούει) B D, d k.
ὁρα ἀκούει η C L etc., a b f etc.

xiii. 35. προφήτου (— Ἰσαίου) B C D etc., a b d f k etc.
πρ. Ἰσαίου ν* min.
κατασφόλη (— κόσμου) B min., e k.
κατασφόλης κόσμου ν* C D L etc., a b d f etc.

" xv. 22. ἱκραζέν B D etc., k etc.
ἱκραζέν ν* Z, a etc.

Mark viii. 16. ἤχουσιν B etc., k.
ἴχαν D, a b d i: ἤχαν η A C L etc., f etc.

" " 22. ἤχονται B C D L etc., d k (a b f etc. venerunt).
ἤχονται ν* A etc.

" xiv. 22. λαβέων (— ὁ Ἰσαίου) B D, a d i k etc.
λ. ὁ Ἰσαίου ν* A C L etc., f etc.
APPENDIX I.

Mark xiv. 72. φωνήσαι δις (or δις φων.) A B L etc., k.
φωνήσαι (− δις) C C* etc., ff etc.

" xv. 24. σταυροῦσαι αυτόν, καὶ B L, d k etc.
σταυρώσαντες αυτόν κ A C D etc.

(4) Difference from B combined.

Matt. iv. 16. φῶς εἶδεν μέγα μ B C, a b f etc.
εἶδεν φῶς μέγα D K L, d k.

" 22. εἶδον B.
+ εἶδον D L etc., a b d f k etc.

" 25. μετ’ αὐτοῦ εν τῇ ὀδόι B D L, a b d etc.
εν τῇ ὀδῷ μετ’ αὐτοῦ E K M etc., f k etc.

" 32. πᾶς ὁ ἀπολύσει B L etc., f etc.
ὁ ἀπολύσα D etc., a b d k etc.

" 46. ἔχετε B Z etc., ff,
ἔχετε D, a b d f k etc.
το αὐτὸν ποιοῦσι B L etc. (hoc faciunt a b f etc.).
οὕτω π. D Z, d k etc.

" 48. ὁ οὐράνιος B L Z etc., a f etc.
ἐν τοῖς οὐρανοῖς D etc., b d k etc.

" vi. 1. δικαιοσύνης B D, a b d etc.
δικαιοσύνη L Z etc., f k.

" 5. προσεύχησθε . . . ἔσχατα B Z, a b f etc.
προσεύχῃ . . . ἔσῃ D L etc., d k etc.

" 8. ὁ θεὸς ὁ πατὴρ ὑμῶν B* B.
ὁ πατὴρ υμῶν (− ὁ θεὸς) D E K etc., a b f k etc.

" 12. αφήσαμεν B Z.
αφίσαμεν (or αφίσωμεν) D E K L etc., b f k etc.

" 13. διὰ σοῦ ἐστιν . . . ἀμὴν B D Z, a b etc.
+ διὰ σοῦ ἐστιν . . . ἀμὴν L etc., f etc. (κ quoniam est tibi virtus in
saecula saeculorum).

" 18. ἀποδώσεις B (− εν τῷ φανέρῳ B D L etc., f etc.
ἀπ. σ. εν τῷ φανέρῳ E Δ etc., a b k etc.

" 22. ἡ . . . ἀπλοῦσι B, f etc.
ἀπλοῦσι . . . ἡ L etc., a b k etc.
THE GREEK TEXT IMPLIED BY k.

Matt. vii. 5. ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκὸν καὶ B C. τὴν δ', ἐκ τοῦ ὀφθ. σου L etc., a b f k etc.
   " " 9. Ὑν (― ἐὰν) * B C, a b etc. Ὑν ἐὰν L etc., f k etc.
   " " 24. ὁμοιοθέτεται ἐν B Z min., a b etc. ὁμοιόως αὐτῶν C L etc., f k etc.
   viii. 4. μοιῇς καὶ B Z etc., a b f etc. μοιῇς C* L etc., k.
   " " 21. μαθητῶν (― αὐτοῦ) καὶ B, a b etc. μαθ. αὐτοῦ C L etc., k etc.
   ix. 11. Πλεγόν καὶ B C L etc., a b f etc. ἑπτὸν D etc., d k.
   " " 32. κωφόν (― ἀνθρωπον) καὶ B etc. κωφόν C D L etc., a b d f k etc.
   " " 2. καὶ ἵλακος * B, d. ἵλακ. (― καὶ) C D L etc., a b f k etc.
   " " 10. ἰάσων καὶ B D, b d f etc. ἰάσων C L etc., a k.
   xi. 10. καὶ κατασκευάσει καὶ B C D L etc., d f etc. καὶ κατασκ. P, a b k etc.
   " " 16. ἐν ταῖς ἁγοραῖς καὶ B Z. ἐν τῇ ἁγορᾷ D, a b d f k etc.
   " " 19. ἔργων αὐτῆς καὶ B*. τέκνων αὐτῆς C D L etc., a d f k etc.
   xii. 4. ἐφαγον καὶ B. ἐφαγον C D etc., a b d f k etc.
   " " 6. μείζων καὶ B D etc. μείζων L etc., a b d f k etc.
   xiii. 24. ὀπείρατον καὶ B etc., a b f etc. (qui seminuit). ὀπείρατον C D L etc., d k etc. (seminanti).
   " " 30. ὑσσαν αὐτὰ εἰς δεσμὰς καὶ B C etc., ff. (b alligate ea fasciculis). ὑσσαν δεσμάς D, d e f k etc. (alligate fasciculos).
   " " 55. Ἰωάννης καὶ B etc., a b f etc. Ἰωάννης καὶ D etc., d. Ἰωάννης L etc., k etc.

Mark viii. 9. ἡγαν δὲ (― οἱ φᾶγοντες) καὶ B L etc.
   ή δ. οἱ φᾶγοντες A C D etc., a b d f k etc.
   " " 36. ἀφελεί καὶ B L, a n etc. ἀφελείς C D etc., b d f i k etc.
   ix. 15. ἐξεθαυμάσθησαν καὶ B C (D) L etc., a b d i. ἐξεθαυμάσθη Α etc., f k etc.
   " " 38. — δς οὖν ἠκολουθεὶ ἡμῖν καὶ B C L etc., f. + δς . . . ἡμῖν A (D) etc., a b d i k etc.
APPENDIX I.

Mark ix. 38 + δι' αυτὴν ἑκατονθ’ ἡμῶν καὶ B C L etc., f. (with slight variations).
     - δι’... ἡμῖν D etc., a b d k.

x. 29. ἤθη δ’ Ἰσραήλ καὶ B etc.
     ἀποκριθεὶς δ’ Ἰσρ. εἶπεν A C (D) etc., a b d f k.

xi. 8. κύριες ἐκ τῶν δύναμεν καὶ B (C) L etc.
     ἐκεῖνοι ἐκ τῶν δυνάμων καὶ ἑταρώννυν εἰς τὴν ἐκατον A D etc., a b d f k.

" 31. διαιτὶ οὖν καὶ B D etc., f.
     διαιτὶ (− οὖν) A C* L etc., a b d i k etc.

xii. 14. − εἰπὲ οὖν ἡμῖν (before ἐξετασάς) καὶ A B L etc.
     + εἰπὲ οὖν ἡμῖν (C* D) etc., a b d i k etc.

" 15. ἐδών Ν* D etc., b d i etc.
     εἶδος A B C etc., a k etc.

" 30. − αὐτὴ πρῶτη ἐντολὴ καὶ B L etc., a.
     + αὐτὴ πρῶτη (ἐντολῆ) A D etc., b d i k.

" 31. δευτέρα αὐτὴ (ν) καὶ B L etc.
     δευτέρα ὁμοία αὐτῇ A (D) etc., b d i k.

" 36. εἶπεν οὖν κύριος καὶ B L etc., a b d etc.
     λέγει ὁ κ. A D, k etc.

xiii. 14. τὸ βδέλυγμα τῆς ἐρμηνείας καὶ B D L, a d f; i n* etc.
     τὸ βδ. τῆς ἐπ., τὸ ῥήθη ὑπὸ δανιῆλ τοῦ προφήτου A X etc., k (quod
dictum est ante profeta) n* etc.

18. χειμῶνος (− ἡ φυγή ἡμῶν) καὶ B D L etc., a d i n (with slight variations).
     ἡ φυγή ἡμῶν χ. A etc., k.

27. ἐκλεκτοὺς (− αὐτοῦ) D L etc., a d e i k etc.
     ἐκλ. αὐτοῦ καὶ A B C etc.

xiv. 4. − καὶ λέγουσα B C* L etc., i.
     + καὶ λέγουσα A etc., a f k.

" 8. ἐποίησεν (− αὐτὴ) καὶ B L etc., a.
     αὐτὴ ἐποίησεν A C D etc., d f i k etc.

" 9. δμῆν δὲ B B L etc., a.
     δμῆν (− δὲ) A C etc., d f i k.

" 14. κατάλυμα μοῦ καὶ B C D L etc., a d f etc.
     κατάλυμα (− μοῦ) A etc., i k etc.

" 16. μαθηταὶ (− αὐτοῦ) καὶ B L etc.
     μαθ. αὐτοῦ A C D etc., a d f i k.

" 19. − οἱ δὲ (before ἤρξατο) καὶ B L etc.
     + οἱ δὲ A D etc., a d f i k.

" 20. εἶπεν (− ἀποκριθεὶς) καὶ B C D L, a d f i etc.
     ἀποκριθεὶς εἶπεν A etc., k.

" 43. δχλος (− πολὺς) καὶ B L etc., a f etc.
     δχλος πολύς A C D etc., d k etc.

" 23. ἐδίδουσιν αὐτῷ (− πιέω) A B C* L, n.
     ἐδ. αὐτῷ πιέω A D etc., d k etc.
III. Agreement with a Small Group, including L.

Matt. vi. 1. Ἀνεμοσύνην ΕΚΛΖ etc., fk.
    δικαιοσύνην ι* B D, a b d.
    " x. 15. γομόρρας C D L M P, d ff, k etc.
    γομόρρας B etc., a b f etc.
    " 19. — δοθήσεται ... λαλήσει D L etc., d k.
    + δοθήσεται ... λαλήσει B C etc., a b f etc.
    " 23. + καν ἐν τῷ ἐσίρϕ ... ἄλην D L etc., a b d k etc.
    — καν ... ἄλην ι* B C etc., f.
    xii. 6. μελθων L etc., a b d f k etc.
    μελθων B D etc., ff, q.
    " 11. ἐγείρει C D L, d k.
    ἐγείρει rel., ι f ff, etc.
    xiii. 55. Ἡσόψη K L etc., k etc.
    Ἡσόψη ι* B C, a b f etc.
    Ἡσόψη ι* D etc., d.

Mark ix. 12. Ἡλιασ (— μέν) D L etc., a b d f k etc.
    Ἡλιασ μέν ι* A B C etc.
    " xi. 31. διαί (— οὖν) A C* L etc., a b d i k etc.
    διαί οὖν ι* B D etc., f.
    xii. 8. ἐξίβαλον (— αὐτοῦ) L X Δ etc., b k.
    ἐξίβαλον αὐτοῦ ι* A B C D etc., a d etc.
    xiii. 27. τοὺς ἐκλεκτοῦς D L, a d e i k.
    τοὺς ἐκλεκτοῦς αὐτοῦ ι* A B C etc.
    " xvi. 8 ff. The termination in ι is similar to an alternative termination in L,
    and is also found in one cursive, in the margin of the
    Ἰακχίλεαν Syriac, in one good MS. of the Memphitic, and
    in several MSS. of the Αἰθιοπική 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 ι, 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 προστρέχουσις has been corrupted to προσχείρουσα (for προσχείρουσα), which is represented by gaudentes in the Latin of c d f, 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 Ν B? 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 Ν B, k.

Peculiar Forms: Matt. i. 5, 7, 8, 10; ix. 2, 5. The question whether Ἀσφ and Ἀμως 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 Ἀσφ, but Αμως is the consistent reading of the LXX in 2 Kings xxii. 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 Ἀσφ. On the forms αφινα, αφινα, 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 Ν B k is liable to suspicion on one or other of these grounds in Matt. v. 44 (ler), 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 Ν B k must be explained as instances of deliberate or accidental abridgment, etc. Ν 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 ἔνο ἐξουσίαν τασσόμενος in Matt. viii. 9, where τασσόμενος 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 ἄθρωμος ἔνο ἐξουσίαν: the construction would be more correct with τασσόμενος expressed; but in the Greek of the New Testament ἔνο with acc. has so entirely taken the place of ἔνο 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 Ν 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, Ν 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 (τῶν τυφλῶν καὶ καφῶν).

Explanatory Addition or Gloss. Under this head we may range instances of more important addition, such as are not found in 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 ἐξ ἁμη + πιστεύοντες) however it would seem that the sense has been completed wrongly.

Antithetical Addition. We may describe by this term the addition of ἐν τῷ φωτίᾳ 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 κρύπτῳ.

Grammatical Emendation. We should naturally refer to this cause a reading like ἤμων for σου in Matt. vi. 21, determined by τήνα αἵτιν ἐπι πρότερον preceding. Similar corrections appear to have been made by the mass of authorities in Mark viii. 33, ix. 14.

Emendation of style. Perhaps t' is is the reason for the substitution of σῶμα for στῶμα in Matt. xiv. 12, and of the more varied ὁ δὲ ἔπον for the monotonous καὶ λέγοντος 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 Μ in ΚΑΦΑΡΝΑΟΥΜ[Μ]Η. The omission in Mark xi. 26 may be from homoeoteleuton, and that of καὶ ταπαξαῖ in Mark xiii. 8 is explained by Weiss (Marc. Evang. p. 410) in the same manner, as due to ἀρξαῖ 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
THE GREEK TEXT IMPLIED BY k.

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.

<table>
<thead>
<tr>
<th>Words or Clauses omitted or not inserted in k.</th>
<th>Apparent Cause of Omission.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matt. i. 1. — Ἰησοῦ Χριστοῦ</td>
<td>accidental.</td>
</tr>
<tr>
<td>&quot; 24. — αὐτοῦ after γυμνάκα</td>
<td>accidental.</td>
</tr>
<tr>
<td>&quot;  &quot; 15. — πρὸ before profetam</td>
<td>accidental.</td>
</tr>
<tr>
<td>&quot; 16. — a before magis</td>
<td>accidental.</td>
</tr>
<tr>
<td>&quot;  &quot; 4. — ἄλλ' ἐπὶ ... θεοῦ (cf. D, b)</td>
<td>abridgment.</td>
</tr>
<tr>
<td>&quot;  &quot; 6. — pedem</td>
<td>accidental.</td>
</tr>
<tr>
<td>&quot; 17. — μετανοεῖτε (= Syr-cu)</td>
<td>homoeoteleuton.</td>
</tr>
<tr>
<td>&quot;  v. 25. — σὲ παράδοξο 2ο (= n B)</td>
<td>accidental.</td>
</tr>
<tr>
<td>&quot; 29. — ex or de [membris tuis]</td>
<td>accidental.</td>
</tr>
<tr>
<td>&quot;  &quot;  — βληθὴν or ἀπέλθη</td>
<td>accidental.</td>
</tr>
<tr>
<td>&quot; 33. — τοίς ἄρχαιοι</td>
<td>abridgment.</td>
</tr>
<tr>
<td>&quot; 44. — three clauses omitted</td>
<td>abridgment?</td>
</tr>
<tr>
<td>&quot;  n 45,48. — est (cf. vi. I, 14, vii. 21, xi. 10, xiii. 55, also xii. 3, 4.</td>
<td>characteristic idiom.</td>
</tr>
<tr>
<td>&quot;  vi. 4, 6. — ἐν τῷ φανερῷ (= n B)</td>
<td></td>
</tr>
<tr>
<td>&quot; 20. — καὶ κλέπτουσι</td>
<td>abridgment or homoeoteleuton.</td>
</tr>
<tr>
<td>&quot; 23. — tenebrae quantae (for ipsae tenebrae quantae sunt, etc.).</td>
<td>condensed translation.</td>
</tr>
<tr>
<td>&quot; 28. — καλ ... τι</td>
<td>do. (?)</td>
</tr>
<tr>
<td>&quot;  vii. 9. — μὴ, numquid</td>
<td>do.</td>
</tr>
<tr>
<td>&quot;  11. — πᾶσας μᾶλλον</td>
<td></td>
</tr>
<tr>
<td>&quot;  viii. 5. — cum introisset Capharnaum</td>
<td></td>
</tr>
<tr>
<td>&quot; 17. — quia</td>
<td>condensed translation.</td>
</tr>
<tr>
<td>&quot;  ix. 13. — ἡλθον</td>
<td>accidental.</td>
</tr>
<tr>
<td>&quot;  x. 13. — illa (a b f etc.)</td>
<td></td>
</tr>
<tr>
<td>&quot; 16. — ὁν</td>
<td>condensed translation.</td>
</tr>
<tr>
<td>&quot; 19. — ὀδηγησάται ... λαλήσῃ (dabitur ... loqumini).</td>
<td>homoeoteleuton.</td>
</tr>
<tr>
<td>&quot; 24. — neque servus super dominum</td>
<td>homoeoteleuton?</td>
</tr>
<tr>
<td>&quot;  xi. 1. — praecipiens</td>
<td>accidental.</td>
</tr>
<tr>
<td>&quot;  xi. 28. — faciam</td>
<td>accidental.</td>
</tr>
<tr>
<td>&quot;  1. — καὶ ἥπερπρο</td>
<td>accidental.</td>
</tr>
<tr>
<td>&quot;  2. — ἐν συμβαθρῷ</td>
<td></td>
</tr>
<tr>
<td>&quot;  30. — dispargit</td>
<td>homoeoteleuton.</td>
</tr>
<tr>
<td>&quot; 40. — erit</td>
<td>condensed translation.</td>
</tr>
<tr>
<td>&quot;  xiii. 9. — ἀκοῦν (= n B L, a e fi)</td>
<td></td>
</tr>
<tr>
<td>&quot;  10. — eius (OL.)</td>
<td>accidental.</td>
</tr>
<tr>
<td>&quot;  — ad (at)</td>
<td></td>
</tr>
</tbody>
</table>
### APPENDIX I.

**Words or Clauses omitted or not inserted in k.**

<table>
<thead>
<tr>
<th>Verse</th>
<th>Original</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matt. xiii. 12.</td>
<td>habetur (= habet dabitur)</td>
<td>accidental.</td>
</tr>
<tr>
<td>“” 15.</td>
<td>large omission</td>
<td>abridgment.</td>
</tr>
<tr>
<td>“” 44.</td>
<td>praee before gaudio (gaudératio cod.) = e</td>
<td>characteristic idiom.</td>
</tr>
<tr>
<td>“” 51.</td>
<td>πάντα</td>
<td>abridgment.</td>
</tr>
<tr>
<td>“” 52.</td>
<td>novae (for nova et vetera)</td>
<td>abridgment.</td>
</tr>
<tr>
<td>“” 53.</td>
<td>istas (not e)</td>
<td>abridgment.</td>
</tr>
<tr>
<td>“” xv. 30.</td>
<td>κυλλούς</td>
<td>abridgment.</td>
</tr>
<tr>
<td>“” 31.</td>
<td>κυλλούς ογνείς (= καὶ most forms of OL.)</td>
<td>abridgment.</td>
</tr>
<tr>
<td>“” 36.</td>
<td>ἐστά</td>
<td>abridgment.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verse</th>
<th>Original</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mark viii. 25.</td>
<td>ἀπαντα</td>
<td>abridgment.</td>
</tr>
<tr>
<td>“” 26.</td>
<td>nemini dixeris in castello (cf. Gk. text and OL.)</td>
<td>abridgment?</td>
</tr>
<tr>
<td>“” ix. 5.</td>
<td>καὶ ἀποκριθείς τῷ Ἱσσοῦ</td>
<td>homoeoteleuton.</td>
</tr>
<tr>
<td>“” 10.</td>
<td>συνεχεύτερες</td>
<td>accidental.</td>
</tr>
<tr>
<td>“” 12.</td>
<td>ἔλθων</td>
<td>abridgment.</td>
</tr>
<tr>
<td>“” 29.</td>
<td>καὶ μητελή (= Μ B)</td>
<td></td>
</tr>
<tr>
<td>“” 31.</td>
<td>γάρ</td>
<td>abridgment.</td>
</tr>
<tr>
<td>“” 35.</td>
<td>καὶ λέγει... διάκονος (= D)</td>
<td>assimilation.</td>
</tr>
<tr>
<td>“” 41.</td>
<td>ἔστις</td>
<td>condensed translation?</td>
</tr>
<tr>
<td>“” 44.</td>
<td>διπού δικάλη... τελεστά (cf. N B C L Δ etc.)</td>
<td></td>
</tr>
<tr>
<td>“” x. 8.</td>
<td>οὐ διό</td>
<td>abridgment.</td>
</tr>
<tr>
<td>“” 17.</td>
<td>προσδραμὼν καὶ</td>
<td>abridgment.</td>
</tr>
<tr>
<td>“” 34.</td>
<td>omission of two clauses</td>
<td>abridgment.</td>
</tr>
<tr>
<td>“” 36.</td>
<td>whole verse omitted</td>
<td></td>
</tr>
<tr>
<td>“” 37.</td>
<td>καθίσωμεν ἐν τῇ δόξῃ σου</td>
<td>accidental.</td>
</tr>
<tr>
<td>“” 39.</td>
<td>δ ἐγὼ βαπτίζομαι</td>
<td>like beginning.</td>
</tr>
<tr>
<td>“” 46.</td>
<td>double omission</td>
<td>partly homoeoteleuton.</td>
</tr>
<tr>
<td>“” 48.</td>
<td>πολλοὶ</td>
<td>abridgment.</td>
</tr>
<tr>
<td>“” 49.</td>
<td>ἔγειρε</td>
<td>abridgment.</td>
</tr>
<tr>
<td>xi. 4-6.</td>
<td>large omissions</td>
<td></td>
</tr>
<tr>
<td>“” 6.</td>
<td>καὶ φέροναν</td>
<td>accidental.</td>
</tr>
<tr>
<td>“” 8.</td>
<td>eis τὴν ὀδὸν</td>
<td>abridgment.</td>
</tr>
<tr>
<td>“” 10.</td>
<td>ὀσματὶ... ἐρχομένη</td>
<td>condensation arising from homoeoteleuton.</td>
</tr>
<tr>
<td>“” 17.</td>
<td>πᾶσιν τοῖς ἱδεσιν</td>
<td>abridgment.</td>
</tr>
<tr>
<td>“” 26.</td>
<td>verse omitted (with N B L Δ etc.)</td>
<td></td>
</tr>
<tr>
<td>“” 31.</td>
<td>ἐὰν εἰπώμεν</td>
<td>homoeoteleuton.</td>
</tr>
<tr>
<td>“” 32.</td>
<td>ἔρει</td>
<td>accidental.</td>
</tr>
<tr>
<td>“” 32.</td>
<td>δόνως</td>
<td>abridgment.</td>
</tr>
<tr>
<td>xii. 2.</td>
<td>τού ἄμαλλον</td>
<td>abridgment.</td>
</tr>
<tr>
<td>“” 4.</td>
<td>καὶ ἤγεισαν</td>
<td>abridgment or homoeoteleuton.</td>
</tr>
</tbody>
</table>
THE GREEK TEXT IMPLIED BY k.

Words or Clauses omitted or not inserted in k.  Apparent Cause of Omission.

Mark xii. 9. — τι ποιήσει (tunc dominus indignatus k) paraphrase.

17. — ὁ δὲ Ἰησοῦς abridgment.

18. — ὁν abridgment.

19. — διδάσκαλε abridgment.


22. — οὐκ ἀφήκας σπέρμα abridgment.

27. — ὑμεῖς οὖν (= κ B C L Δ) abridgment.

30. — καὶ εἴ σῆς... διαφορὰς σου abridgment or homoeoteleuton.

32. — καλῶς abridgment.

33,34. — large omission homoeoteleuton.

36. — γάρ (= κ B L Δ) homoeoteleuton.

39. — εὖ τ. συναγ... πρωτοκλητὸς homoeoteleuton.

xiii. 9. — vapidabitis accidental.

22. — ἴδε ἀριθμοὶ καὶ like beginning.

25. — confused omissions.

37. — γρηγορεῖτε abridgment.

xiv. 8. — ἐποίησεν homoeoteleuton.

35. — καὶ ἔλεγεν... ἀν' ἐμοῦ abridgment.

51. — ἐπὶ γυμνοῖ (= C) abridgment.

71. — δὺ λέγετε (cf. κ) abridgment or assimilation.

xv. 8. — ἀναβᾶς (or ἀναβοήσας) abridgment.

34. — δὲ ἐστὶν μεθέρμηνων abridgment.

42. — δὲ ἐστὶν προσβεβληθῆναι (cena pura sabbati k) paraphrastic abridgment.

xvi. 2. — ἀναστέλλων τοῦ Ἰησοῦ 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 k 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
APPENDIX I.

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, $\alpha B$, 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 $\alpha B$ 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 $\alpha B$ 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.

1 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 Curetons'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. $O_1, O_2, O_3, O_4, O_5$, 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. $O_1, O_2, O_3$ and $O_4$, are in the Bodleian Library; $O_4$, 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.

$O_1$ = Bodl. Add. C. 15. Ascribed to the early part of the 10th century: its dimensions are $13\frac{1}{2} \times 10$ in. ($33.7 \times 25.4$ 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.
APPENDIX II.

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.

O₂=Bodl. Laud. 451. Ascribed to the end of the 10th century; contained 199 leaves, measuring 13⁴₅/₆ x 9 in. (33.3 x 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 eleemosinis.
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 libri 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 in lxxvii.
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.
THE OXFORD MSS. OF CYPRIAN.

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.


Contents:

I. Ad Donatum.

II. De habitu virginum.

III. De lapsis.

IV. De ecclesiae catholicae unitate.

V. De dominica oratione.

VI. De opere et elimosina.

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 dīi non sint.

XVI. Adversus Judaeos.

XVII. De aleatores.

Q₄—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.
APPENDIX II.

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 eleemosinis.
VIII. Ad Demetriannum.
IX. De bene 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, 3, 60, 57, 59, 52, 47, 45, 44, 51, 13, 43, 65, 1, 61, 46, 66, 4.
XIV. Quod idola dixi 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 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. 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.

O₈ = 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.
THE OXFORD MSS. OF CYPRIAN.

VII. De opere et eleemosinis.
VIII. Ad Demetrianum.
IX. De bono patientiae.
X. De zelo et livore.
XI. Ad Fortunatum.
XII. Ad Quirinum de sacramento κατ' (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 n lxvii.
XVII. Epistles 28, 37, 38, 39, 70.
XVIII. De aleatoribus.
XIX. De laude martyrri.
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; the texts are also closely allied.

The remaining MSS. are all set down to the 16th 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 MQ family, at a rather advanced stage of corruption.


n₂=Nov. Coll. cxxxi, 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).
APPENDIX II.


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, O₁ and O₂, 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 marcem, &c., just as in b. The form cata lucanum occurs once or twice, but cata lucan (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, O₁ and O₂, there is no reason to suspect any local connexion: O₃ belongs to the collection made by Archbishop Laud, while O₁ 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 O₁ and O₂, or between O₃ and O₄ O₅, 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 O₁ appears to be the best. In De Eccl. Unit. c. 4, O₂ alone, with n₂ has escaped interpolation: O₁ and O₄ O₅ admit the shorter interpolations in M, and O₃ the greater part of the longer interpolation. In spite of this, O₃ has one or two readings of considerable interest in the earlier chapters, and appears to deserve closer examination. O₄ and O₅ 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 O₅ and O₄ O₅ are the most important as containing the largest collections. The value of O₅ 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 by, but to Cyprian, especially Ep. 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, O₄ 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 O₄, 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 nostri cons-
stanter et fortiter consulatur et per omnes utilitatis et salutis uias ecclesiasticae disciplina
seruetur.' For this O₄ and O₆ 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 O₄
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 O₄. 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 pos-
sible, 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 ob-
vious 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 O₄ 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 O₄ 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 (*Durchfor- schung d. Bibliotheken Englands*, 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: στίχοι 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 or '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 1.

1 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 ἰπάρχοντα.

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 a₄, and the text of a₄ 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.

" " 26. liberati a n.
   liberi b d etc. Amb. ii. 407.
APPENDIX III.

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 a.
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. I. primam b n.
primam 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.
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 a₂ (p. cxxviii), 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 ἵπποντα 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.

<table>
<thead>
<tr>
<th></th>
<th>a [n or a₁]</th>
<th>b</th>
<th>d</th>
<th>e</th>
<th>f</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matt. xix. 21</td>
<td>bona tua [ — tua n ]</td>
<td>omnia tua</td>
<td>substantiam tuam</td>
<td>omnia tua</td>
<td>omnia quae possides</td>
</tr>
<tr>
<td>xxiv. 47</td>
<td>omnia bona sua</td>
<td>omnia</td>
<td>omnia bona sua</td>
<td>omnia bona sua</td>
<td>omnia bona suam</td>
</tr>
<tr>
<td>xxv. 14</td>
<td>bona suam substantiam</td>
<td>suam</td>
<td>substantiam suam</td>
<td>substantiam suam</td>
<td>substantiam suam</td>
</tr>
<tr>
<td>Luke viii. 3</td>
<td>facultatibus suis</td>
<td>facultatibus suis</td>
<td>facultatibus suis</td>
<td>facultatibus suis</td>
<td>facultatibus suis</td>
</tr>
<tr>
<td>&quot; xi. 21</td>
<td>facultates ea quae possidet ejus [a₇]</td>
<td>substantia ejus</td>
<td>his quae possidet ejus</td>
<td>his quae habet</td>
<td>omnia quae possidet</td>
</tr>
<tr>
<td>&quot; xii. 15</td>
<td>facultate sua</td>
<td>substantia ejus</td>
<td>res vestras</td>
<td>quae possidetis</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; 33</td>
<td>bona vestra quae possidetis</td>
<td>substantiam vestram</td>
<td>omnia quae sunt illi</td>
<td>omnia quae possidet</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; 44</td>
<td>omnia quae possidet</td>
<td>omnum substantiam suam</td>
<td>omnia quae possidet</td>
<td>omnia quae possidet</td>
<td></td>
</tr>
<tr>
<td>&quot; xiv. 33</td>
<td>omnibus facultatibus suis</td>
<td>omnibus quae possidet</td>
<td>omnibus quae possidet</td>
<td>omnibus quae possidet</td>
<td></td>
</tr>
<tr>
<td>&quot; xvi. 1</td>
<td>bona ipsius</td>
<td>bonorum meorum</td>
<td>substantiam eus</td>
<td>substantiam eus</td>
<td>substantiam eus</td>
</tr>
<tr>
<td>&quot; xix. 8</td>
<td>[dim. part.]</td>
<td>[dimidium]</td>
<td>[dimidium]</td>
<td>[dimidium]</td>
<td>[dimidium]</td>
</tr>
<tr>
<td></td>
<td>bonorum</td>
<td>bonorum</td>
<td>de substantia</td>
<td>ex substantia</td>
<td>bonorum</td>
</tr>
<tr>
<td></td>
<td>meorum</td>
<td>meorum</td>
<td>mea</td>
<td>mea</td>
<td>meorum</td>
</tr>
</tbody>
</table>

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 Irenæus and Cyprian. References which Sabatier’s mode of quoting makes in any way doubtful will not be given.

Matt. xix. 21. bona tua Cypr. ¼, Amb. ¼, 
omnia bona tua Hil. Amb. ¼, 
omnia tua Cypr. ¼, Zen-Veron. Jer. ¼, Aug. ¼, Max-Taurin. 

" xxiv. 47. omnia bona Hil. 
" xxv. 14. substantiam Hil. Tichon.

" xi. 21. omnia quae possidet Jer. 
" xii. 15. his quae habet Aug. 
his quae possidet Paulin.

" xiv. 33. omnibus quae sunt eus Cypr. ¼, Aug. ¼, 
cunctis quae possidet Jer. 
suis omnibus Philastr-Brix.

" xvi. 1. substantiam eus Jer. 
facultates eus Gaud-Brix.
APPENDIX III.

  bonorum meorum Amb. Aug. ½
erum meareum Aug. ½
substantiae Tert.
ex substantia mea Cypr. ½ 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 $\delta$, 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 $\epsilon$ 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 mearem' of Augustine in Luke xix. 8. It is highly probable that this rendering is really more original than 'ex substantia mea' in $\epsilon$ and Cyprian. We should naturally set down the 'quae possides, possidet, possidetis' of $\zeta$ as characteristic of the revised text, if it were not for its repeated occurrence in $\delta$. Has the process which we see completed in $\zeta$ already begun in $\delta$ 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 $\alpha$ 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 $\alpha$ (see pp. cci, ccxxviii). The appearance of 'facultates' in a paraphrastic allusion (not given by Rönsch) 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. cxxxvii 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. 'Vicus' is too common to supply any definite criterion. Mr. Pelham's note is as follows:—

'The proper equivalent for κώμη is undoubtedly "vicus," just as "castellum" = φρούριον (e. g. in Strabo, Steph. Byz. see Marquardt, Röm. Staatsverwaltung, i. 15), but the usage is variable. Either "vicus" 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 . . . majortibus civitibus attribuuntur"). As between "vicus" 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 ἀνείχθησαν), 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
APPENDIX IV.

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. Africæe, Victor Vitensis, Monumenta Germaniae Historica iii. 1, and Böcking Not. Dig. ii. 615–658; cf. Henzen, Annali dell' instituto, pp. 23–99. Roma, 1860). Among them occur such titles as "castellanus," "castelli Tatropontensis," "castello Titulitano," etc. (Compare also Marquardt, Römische Staatsverwaltung, i. 322; Jung, d. Romanischen Landschaften, pp. 115, 121, 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 κώμας as distinct from πόλις.

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 κώμας and the πόλις, 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 b f 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 δρυσπιός 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. cxcviii. 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 alien is also found in John xvi. 19.
ADDENDA.

Three of these 4 examples had been already noted by Rönsch, \textit{It. u. Vulg.} p. 275. It is remarkable that a phrase which had been characteristic of \(a\) or \(\pi\) in St. Mark and St. Luke should pass over to \(\delta\) in St. John. Precisely the opposite change is seen in the quotations in Luci-fer of Cagliari, which present a predominant resemblance to the text of \(\delta\) 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 \textit{Theologisches Literaturblatt}, no. 10, p. 94 (1886), that this edition is less accurate than could be wished.

P. 124, l. 3 \textit{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, \textit{Texte und Untersuchungen}, Band i, Fasc. i, p. 251 (Leipzig, 1882), in which Dr. Harnack dismisses the \textit{Testimonia} as "(Pseudo-)Cyprianic" without further argument. The reasons given from the character of the Biblical text in the best MSS. of the \textit{Testimonia}, as well as the external evidence, seem to make the spuriousness of this treatise improbable.

THE END.