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978-1-107-42693-1 - An Atlas of Textual Criticism: Being an Attempt to Show
the Mutual Relationship of the Authorities for the Text of the New Testament
Up to About 1000 A.D.

Edward Ardron Hutton
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Frontmatter

[More information](#)

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BEING AN ATTEMPT TO SHOW THE
MUTUAL RELATIONSHIP OF THE
AUTHORITIES FOR THE TEXT
OF THE NEW TESTAMENT
UP TO ABOUT 1000 A.D.

BY

EDWARD ARDRON HUTTON, M.A.
VICAR OF ST MICHAEL'S, HARGRAVE

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Frontmatter

[More information](#)

כִּי־עֹמֵךְ מִקֹּדֶשׁ הַיָּיִם
בְּאוֹרֵךְ נִרְאֶה־אוֹר

Toil at the sacred text ;
More fruitful grows the field ;
Each generation for the next
Prepares a richer yield.

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Edward Ardron Hutton
Frontmatter

[More information](#)

TO THE MEMORY OF
SIR THOMAS MOULSON

A NATIVE OF HARGRAVE, WHO BECAME ALDERMAN,
SHERIFF AND LORD MAYOR OF LONDON. HE BUILT
AND ENDOWED ST MICHAEL'S CHURCH, HARGRAVE,
AND TO HIS BOUNTY AND MUNIFICENCE THE AUTHOR
OF THIS WORK HAS BEEN FOR MANY YEARS INDEBTED.

“The Lord grant unto him that he may find mercy of the
Lord in that day.” Amen.

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Edward Ardron Hutton
Frontmatter

[More information](#)

“I would have everyone write what he knows, and as much as he knows, but no more; and that not in this only, but in all other subjects. For such a person may have some particular knowledge and experience of the nature of such a person or such a fountain, that as to other things, knows no more than what everybody does, and yet, to keep a clutter with this little pittance of his, will undertake to write the whole body of physicks; a vice from whence great inconveniences derive their original.”

MONTAIGNE.

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Edward Ardron Hutton
Frontmatter

[More information](#)

PREFACE

THE object of this book is threefold. First it is intended to be a kind of Atlas to any modern critical text of the New Testament, such as *Tregelles*, *Alford*, and above all, *Tischendorf*. Hence their nomenclature has been retained, and the reader will find "Coptic" where he might expect Bohairic, "Philoxenian" for Harklean, and a few other terms such as "Ambrosiaster" etc. To ask a student to read critical notes and to form his own conclusions, is to give a blind sailor a compass and expect him to find port. This book, therefore, is intended to be a kind of chart to show the student his way in what at first seems a veritable maze, for "Knowledge of Documents must precede judgement of readings."

Secondly, it is intended to be an atlas to modern works on textual criticism. The tables form admirable tests whereby to prove the truth or otherwise of many of the statements made in such text books, and such statements may at once be brought to book and approved or rejected.

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Edward Ardron Hutton
Frontmatter[More information](#)

viii

Preface

Let us take the following from Scrivener's Introduction (Vol. I. p. 162) where the author is speaking of Codex Ξ .

"In the 564 places wherein Tischendorf cites it in his eighth edition, it supports Cod. L in full three cases out of four, and those the most characteristic. It stands alone only 14 times, and with Cod. L or others against the five great uncials only 30 times. In regard to these latter, Cod. Ξ sides plainly with Cod. B in preference to Cod. A, following B alone 7 times, BL 24 times, but \aleph 13 times, A 15 times, C (which is often defective) 5 times, D 14 times, with none of these unsupported except with \aleph once. Their combinations in agreement with Ξ are curious and complicated, but lead to the same result. This copy is with \aleph B 6 times, with \aleph BL 55; with \aleph BC 20, but with \aleph BD as many as 54 times, with \aleph BCD 38 times; with BCD thrice, with BC six times, with BD 13. It combines with \aleph A 10 times, with AC 15, with AD 11, with \aleph AC 16, with ACD 12, with \aleph AD six, with \aleph ACD twelve. Thus Cod. Ξ favours B against A 226 times, A against B 97. Combinations of its readings opposed to both A and B are \aleph C six, \aleph D eight, CD two, \aleph CD three. In the other passages it favours ABC against \aleph D eleven times, ABCD against \aleph eight times, \aleph ABC against D eighteen times, \aleph ABD against C, or where C is defective, 39 times, and is expressly cited 27 times as standing with \aleph ABCD against later copies. The character of the

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Edward Ardron Hutton
Frontmatter

[More information](#)

Preface

ix

variations of Cod. Ξ from the Received text may be judged of by the estimate made by some scholar, that 47 of them are transpositions in the order of the words, 201 are substitutions of one word for another, 118 are omissions, while the additions do not exceed 24 (Christian Remembrancer, Jan. 1862)."

This extract must have cost many hours of labour and is an apt illustration of that "multiplying words without knowledge" that has been the curse of textual criticism ever since Mill set the example in his verbose prolegomena. Who for instance can determine the exact relationship of Ξ from the above? Compare the whole with my tables and the superiority of the latter will be at once seen.

Here is another taken from the same source (Vol. I. p. 144). He is speaking of P and Q.

"As regards their text we observe that in the first hundred verses of St Luke which are contained in both copies, wherein P is cited for various readings 216 times, and Q 182 times, P stands alone 14 times, Q not once. P agrees with other manuscripts against AB 21 times, Q 19: P agrees with AB united 50 times, Q also 50: P sides with B against A 29 times, Q 38: but P accords with A against B in 102 places, Q in 75."

Here the statement is more simply put and something may be gathered, but not until we know that B is an Alexandrine text and A one mainly Syrian. A glance at the chart of St Luke will tell all this and much more.

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Edward Ardron Hutton
Frontmatter

[More information](#)

x

Preface

Of itself the extract is worthless till we know the mutual relationship of A and B.

But these are not the chief object of this work. Scattered throughout Europe and the East we have about 4000 Greek MSS. of the New Testament. We know the text of nearly all the uncials, but of the cursives we know thoroughly perhaps only a tenth or even less. The rest lie at our national or other libraries in glass cases or locked presses and are shown merely as specimens of calligraphy or illumination, and the cicerone directs our attention to them as “curiosities” like the lantern of Guy Fawkes or that wonderful threepenny bit that “Bodley” Coxe (may he rest in peace) once used as a touchstone to divide the sheep from the goats.

And amongst them lie one per cent., perhaps, of priceless texts like 61 (Acts) or 17 (Pauline Epistles) and our latest Greek Testament comes out with nearly 3000 passages marked as still uncertain.

What is really wanted is a thorough preliminary survey of every MS. and such a survey can only be made by collating them in a uniform series of specially selected passages which, if numerous enough, would give us a perfect idea of their mutual relationship. General ideas are of no value whatever. We must have exactness and this can only be secured by submitting all alike to the same process and such is the object of the present work. It merely goes down to about

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Edward Ardron Hutton
Frontmatter

[More information](#)

Preface

xi

1000 A.D., but material exists for much more in the exact collations of Scrivener, Matthæi, Alter, Reiche and others, and all these and others the author has in hand and hopes, if possible, to publish.

Nor is the task hopeless or a chimera. We know that Kennicott alone collated 581 MSS. of the Old Testament (of which 102 contained the whole) and that he and De Rossi together collated :

490	MSS. of Genesis
549	„ the Megilloth
495	„ the Psalms
172	„ Ezra and Nehemiah
211	„ the Chronicles.

It is quite beyond one man's power to do the work, but a dozen or a score would soon finish it. I mean, of course, comparatively soon.

Let me give an instance of the usefulness of such a work as will appeal at least to some of my readers. Professor Von Soden has given us list after list of readings of MSS. and groups. These lists are not only a weariness to the flesh but are based often upon the mere peculiarities of each group. Suppose one uniform set of readings had been chosen whereby to test all alike I venture to think we should have obtained far more insight into the mutual relationship of the documents. At present they are each divided into their groups, but the relationship of each group to the other documents is

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Edward Ardron Hutton
Frontmatter

[More information](#)

xii

Preface

often all but impossible to determine. I say this in no carping spirit. I cannot but attest my great respect to the enormous work enshrined in these lists. My sole contention is that a uniform standard is after all far better than mere idiosyncrasies, and I do not fear to assert my conviction that every reader of the Professor's work will agree with me.

To collate texts of the Syrian family is altogether unnecessary. We probably know it quite as well as the text of Shakespeare. But to find out the other texts is indispensable if textual criticism is not to stand still. It is to facilitate this work that the Appendix is so arranged as to be of practical use for this purpose. Space is left under each reading for insertion of reference number etc. of MSS. and, besides the usual chapter and verse, the *κεφαλαία* numbers are also given and the place in the section (where necessary) is inserted in the form of a decimal so that there can seldom be much difficulty in finding the place. The Appendix to Chapter III (Vol. I) of Scrivener will be found an essential guide in the case of *Evangelisteria* and Bruder's *Concordance* will be of much use in the Acts and Epistles where the divisions are longer. It will be found that the decimals are usually quite sufficient. Where no decimal occurs the passage is at the very beginning of the section, or the section is too short to need such aid.

The selection of readings are given in full in the

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Edward Ardron Hutton
Frontmatter

[More information](#)

Preface

xiii

Appendix and suggestions as to alterations will be welcomed. I am quite convinced that no selection of passages will afford anything but confirmation of my tables and conclusions, and he who will carefully analyse a single chapter of any book of the New Testament will find there an answer to any criticisms that he may be inclined to make or may have read.

Many will think it strange that no mention is made of Professor Von Soden or of Professor Weiss. The author makes no excuse for this. This little work has not for its object the criticism of others and this has been avoided as much as possible. Moreover there is the further question of whether the author is competent to criticise the Professors. The author at any rate doubts it. Wearisome as many of Professor Von Soden's lists are to read there can be little doubt that some of them shed important light on the relationship between many of our authorities and will be found of much use to students.

Before concluding I must not forget to acknowledge my indebtedness to the advantages afforded to me by several visits to St Deiniol's Library, Hawarden, and especially to the courtesy and kindness of the Warden, Dr Joyce. I feel I owe much to the munificence of Mr Gladstone and his family and I here own my indebtedness.

To Dr Swete I owe thanks on account of one or two queries put to him as President of the Central Society

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Edward Ardron Hutton
Frontmatter

[More information](#)

xiv

Preface

for Sacred Study, which he answered both promptly and fully.

The revision of the Appendix I owe to the kindness of my nephew Robert Jermyn Hutton of St John's College, Cambridge. It would perhaps not become me to say more of a near relation than that I have every confidence in both his competence and his accuracy.

Above all I owe most to Professor F. C. Burkitt who although personally quite unknown to me kindly consented to read my MS. To him I am indebted for a number of suggestions and corrections all of which are incorporated in the text and tables as far as possible in Professor Burkitt's own words. It must be distinctly understood that in no way is Professor Burkitt responsible either for the accuracy of the tables or for any opinions expressed by me. His responsibility ends with his amendments and suggestions. Faults still remaining are the author's and his only. To Professor Burkitt I am also indebted for the loan of Père Batiffol's edition of Codex ϕ and for Belsheim's edition of 565 with the corrections made by the Rev. H. S. Cronin.

Friends tell me that some will think the notes too "scrappy." If this be the case let them reflect that my aim has been as far as possible not to trench on the usual manuals, nor repeat what has been better said elsewhere. The reader is expected to study the tables, and not the letter press, the latter being unavoidable but by all means to be kept down.

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Edward Ardron Hutton
Frontmatter

[More information](#)

Preface

xv

I do not ask any critic to spare me. I do ask the reader to believe that this work is not the outcome of a sudden resolution to rush into print, nor like the prophet's gourd, the growth of a single night. Twenty-four years ago I wrote a paper pointing out the peculiarities of L, of Δ and of 17 (Pauline Epp.) and sent it to the *Guardian* and *The Expositor* by both of whom it was returned, so that I have at any rate had time for reflection, and I may add for work, at the subject.

No one can learn textual criticism from reading alone, any more than chemical analysis can be learned from books only. The student must buy a drawing board and some sheets of squared paper and work out the problems for himself. I can assure him that the tables here given do not tell everything, and that much reward awaits him.

But do not let me again forget the real object of this work, namely to urge an immediate preliminary survey on the lines laid down, of every Greek MS. whose text is not known. A few years would here bring an immense harvest and put the Greek Testament on a level such as men have hitherto only imagined. The work is for a younger generation. It is sufficient to have been the preacher of a crusade though one can never hope perhaps to take an active part.

And here I leave it, not without hopes that my work may be of some use if only to beginners. If it serves

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Edward Ardron Hutton
Frontmatter

[More information](#)

xvi

Preface

others also I shall be more than satisfied. It has been in a true sense a labour of love, and has occupied many hours that might have been less profitably employed. My one hope is that it may serve the special object with which it has been written. In any case, *Deo solum sit gloria, "quia exaltatum est nomen ejus solius, gloria ejus in caelo et in terrâ."*

E. ARDRON HUTTON.

HARGRAVE,

The Feast of the Epiphany, 1911.

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the Mutual Relationship of the Authorities for the Text of the New Testament
Up to About 1000 A.D.Edward Ardron Hutton
Frontmatter[More information](#)

CONTENTS

	PAGE
Preface	vii
Introduction	I
Notes on Tables	12
The Gospels	12
The Acts and Catholic Epistles	40
The Epistles of St Paul	43
The Apocalypse	45
Excursus on the Ferrar Group	49
Introduction to Prof. Burkitt's notes	57
Notes by Prof. Burkitt on selected passages	59
Appendix of Triple readings:—	
St Matthew	67
St Mark	71
St Luke	77
St John	84
The Acts	90
The Catholic Epistles	100
The Pauline Epistles	105
The Apocalypse	121
The Tables:—	
I. St Matthew.	} <i>at end</i>
II. St Mark	
III. St Luke.	
IV. St John	
V. The Acts.	
VI. The Catholic Epistles.	
VII. The Pauline Epistles.	
VIII. The Apocalypse.	
IX. The Apocalypse—Western readings.	

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the Mutual Relationship of the Authorities for the Text of the New Testament
Up to About 1000 A.D.

Edward Ardron Hutton
Frontmatter

[More information](#)

ERRATA

p. 13, line 4, *for* eighteen *read* seventeen.

p. 26, line 27, *for* *g* *read* *h*.