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978-1-108-00712-2 - The Greek New Testament: Edited from Ancient Authorities, with Their Various Readings in Full, and the Latin Version of Jerome, Volume 1: Matthew-Mark

Edited by Samuel Prideaux Tregelles

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The Greek New Testament

Samuel Prideaux Tregelles (1813–75) was a Cornish-born Biblical scholar who travelled to major libraries all over Europe in order to study ancient manuscripts. Biblical textual criticism was a burgeoning new field in the mid-nineteenth century, with leading scholars including Lachmann and Tischendorf in Germany and Tregelles' contemporaries Scrivener, Westcott and Hort in England all working towards the ideal of a more authoritative Greek New Testament text than had previously been available. Tregelles begins Volume 1 (1857) of his seven-volume edition with an explanation of his editorial principles and a description of the many manuscripts consulted, whether whole codices or separate leaves. This volume contains the Gospels of Matthew and Mark. As well as the Greek text, each page has Jerome's Latin Vulgate text in the right margin, indications of manuscripts used and Biblical cross-references in the left margin, and a full textual apparatus at the foot.

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VOLUME 1: MATTHEW–MARK

EDITED BY SAMUEL PRIDEAUX TREGELLES



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INTRODUCTORY NOTICE
to
THE FIRST PART OF DR. TREGELLES'S
GREEK NEW TESTAMENT.

IN issuing the first portion of the Greek New Testament, to the preparation of which many years of my life have been devoted, while engaged in the collation of MSS., and in studies connected with the subject, I wish only to intimate, very briefly, what is needful in the way of explanation. I must refer the reader who wishes for more details as to the principles which I hold, and the studies in which I have been engaged, to my "Account of the Printed Text of the Greek New Testament, with remarks on its revision upon critical principles" (Bagster & Sons, 1854), and to the description of MSS., versions, etc., given in my "Introduction to the Textual Criticism of the New Testament" (published by Longmans, 1856, as part of the Introduction to the *New Test.* of the Rev. T. H. Horne, B.D.). I shall only here state what I propose:—

I. To give the text of the New Testament on the authority of the ancient witnesses, MSS., and versions, with the aid of the earlier citations, so as to present, as far as possible, the text best attested in the earlier centuries.

II. To follow *certain proofs*, when obtainable, which carry us as near as possible to the Apostolic Age.

III. So to give the various readings, as to make it clear what is the evidence on both sides; and always to give the whole of the testimony of the ancient MSS. (and of some which are later in date, but old in text), of the versions as far as the seventh century, and the citations down to Eusebius inclusive.

To carry out this plan, re-collations of MSS. have been needful; re-examinations of ancient versions, and, in some cases, a collation of MS. copies; and an extensive study of Patristic writings. As to MSS. I have been aided materially by the labours of Tischendorf, who has published the texts of many, and whose collations (carried on independently of mine) have been compared with mine for our common advantage.

I ask the reader to remember, 1st., that the object of textual criticism is the ascertainment, on grounds of evidence, what the sacred authors actually wrote; and, 2nd, that the common Greek Text rests on very slender authority, and that of a comparatively recent kind; while now we are able to revert to that which is more ancient and better attested in every way.

In the case of any common writer, we should gladly recur to the better and more ancient evidence; and we should never think of adhering traditionally to that which we may well know to be precarious or worse than doubtful. Surely, then, those who reverence God's Holy Word must be responsible for using the same care, the same discrimination with regard to it, which they do in connection with other writings and works.

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This is not the place to discuss the nature and origin of various readings: they do exist; for copyists were no more infallible than their modern successors the compositors; and we must deal with the facts as we find them.

It is not for Christian scholars to fear *true* criticism or its results: the object of true criticism is not to alter scripture dogmatically on the judgment of any individual, but it is to *use* the EVIDENCE which has been transmitted to us, as to what the holy men of God, inspired by the Holy Ghost actually wrote. In this, as in any other Christian service, the blessing and guidance of God may be sought, by those who know the privileges resulting to the believing soul from the redemption of His Son.

The following principles as to the application of critical facts and materials are such as I commend to the attentive consideration of the student:—

1. Where there is no variation in authorities, criticism has no place; and, as to all the text *thus* transmitted we may feel a well-assured confidence.

2. If the authorities are *all but* unanimous, the confidence is but little shaken; unless, indeed, the dissentient witnesses possess some peculiar weight.

3. If the reading of the ancient authorities in general is unanimous, there can be but little doubt that it should be followed, whatever may be the later testimonies; for it is most improbable that the independent testimony of early MSS. versions and Fathers should accord with regard to something entirely groundless.

4. A reading found in versions *alone* can claim but little authority, especially if it be one which might *naturally* be introduced by translators in general: it might then resemble in character the *Italic* supplements to modern versions.

5. A reading found in patristic citations alone rests on a yet weaker basis than one which only occurs in versions.

6. The readings respecting which a judgment must be formed are those where the *evidence* is really divided in such a way that it is needful to inquire on which side the balance preponderates. In such cases it is not enough to enumerate authorities: they must be examined point by point. OTHER THINGS BEING EQUAL, (*a.*) an early citation will sometimes be *decisive*, especially if it is given in express terms. (*b.*) Also, if one reading accords with a parallel passage, and the other does not; (*c.*) or if one introduces an amplification met with elsewhere; (*d.*) or if one seems to avoid a difficulty which the other does not; (*e.*) or if there is *one* well-attested reading, and *several* others which may probably have been taken from it; (*f.*) or if the one reading might be easily accounted for on principles connected with the known origin of variations: in such cases it is not difficult, on the whole, to form a judgment as to what was probably the original reading. It is quite true, that, at times, it may be very doubtful whether the quantity of direct evidence may not overbalance all modes of procedure derived from the application of a principle, and as to *which* of two seemingly conflicting considerations ought to have most weight.

7. When no *certainty* is attainable, it will be well for the case to be left as doubtful: the reading which has strong claims on the attention taking its place in the text, and that which seems almost equal on grounds of evidence standing in the margin. As to additions or non-insertions, *brackets* in the text or margin may be well employed. It may not seem *satisfactory* to leave such points as

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doubtful; but this is far wiser than to pretend to *certainly* in cases in which it is unattainable. A critical text of the Greek New Testament, with no indications of doubt, or of the inequality of the evidence, is never satisfactory to a scholar. It gives no impression of the ability of the editor to discriminate accurately as to the value of evidence; and it seems to place on a level, as to authority, readings which are unquestionably certain, and those which have been accepted as *perhaps* the best attested.

8. It must be remembered, that sometimes we have direct early evidence of such a kind that we are *certain* of the reading of the second or third century; then we are not left to the ordinary application of the *balance of existing authorities*, but we can take our stand as early as the express testimony carries us. At times, again, we have early evidence of the variations of MSS. *then* noticed. This enables us to use this information *in addition* to what we can gather from the sources still available.

9. At times a reading *seems* to be supported by a very small quantity of authority, *numerically*; and yet when all the evidence is examined, it is found to receive on various sides so much *partial* support, that it is actually better attested than any *one* of the readings which might be placed in competition with it.

I have now to indicate the materials used, and how they have been classified.

The MSS. are so arranged, that those shall be looked at together which are in some measure related as to their importance. This will be seen in the list to be given presently.

Comparative Criticism is a good test of the true character of MSS. and Versions. Readings which we know to be ancient are taken; and the inquiry is made, In what documents are they now contained? This brings the fact to light, that the known ancient readings are still found within the limits of the most ancient class of documents. We are thus able to argue in two ways: the readings of an ancient MS. are necessarily ancient, for they must be anterior to the MS. itself: but we are also able to shew that our ancient MSS. were not any mere exceptional documents; because they do contain the readings which we learn elsewhere to have been both ancient and also wide-spread. In fact, as to the ancient text, the older MSS., the versions and the early citations furnish us with a threefold cord of testimony as to the limits within which it should be sought.

The reader may regard the line below the text of each page of this Greek Testament, as answering to the *ground level*; while the text above is the visible edifice, and all that is below answers to the foundation and substructure. In general, and with most, the visible edifice alone comes into consideration; but when questions of the stability of the basis are raised, then it may be needful to inquire *on what* every part of the building is set. Thus the statement of the various readings answers inquiries as to the evidence which supports every sentence and word of the sacred text. Thus the subject is one which Christian scholars ought to regard as being peculiarly appropriated to them. Is it looked at in this country as it should be? It is true, that it is better understood amongst us than it was twenty years ago; but we still see proofs, of a striking kind, that the evidence as to what really is the text of Holy Scripture, is but little apprehended by many from whom different things might have been expected.

As the place is specified in the work itself where each document is defective, it has not been needful to state such particulars in the following list of the critical materials employed in the Gospels, together with the manner in which they are cited in the statement of the authorities:—

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(i.) MSS.

(a.) *The Uncial MSS. of the most ancient class; that is, those prior to the seventh century.*

A. Codex Alexandrinus; now in the British Museum, probably of the fifth century: edited by Woide in 1786. Defective in the beginning of the N. Test. as far as Matt. xxv. 6; also from John vi. 50 to viii. 52.

B. Codex Vaticanus; in the Vatican Library at Rome: of the fourth century apparently. This MS., which is of the greatest importance, is cited from the collations of others, in consequence of permission having been refused to use the MS. itself. These collations are, 1st, that made for *Bentley*, now in the Library of Trinity College, Cambridge (edited by Ford, but not very correctly, so that the *collation itself* has been used for this edition); 2nd, that made by *Birch*, and published by him; and, 3rd, that executed by *Bartolucci*, now in the French Imperial Library: this latter is very partial and defective. When these collations contradict one another, they are separately stated—thus, *B.Btly.*, *B.Bch.*, *B.Blc.*, refer respectively to the collations of Bentley, Birch, and Bartolucci. Other examiners of this MS. are referred to in particular places: thus, *B.Rl.* signifies those places which *Rulotta* re-examined for Bentley, in order to point out the corrections which the MS. had received. This paper of Rulotta is not used till the latter part of St. Mark, as it was supposed to have been lost: it is in the Library of Trinity College, Cambridge (in the vol. B. 17. 20). The other results of Rulotta's examination, with other notes on this MS., must be given as *addenda*.

C. Codex Ephraemi. A palimpsest MS. in the Imperial Library at Paris; of the fifth century. Defective in many parts: edited by Tischendorf in 1841: examined by Tregelles.

D. Codex Bezae or Cantabrigiensis. In the University Library at Cambridge: it contains the Gospels and Acts in Greek and Latin, on opposite pages; probably of the sixth century. This MS. is of great value, in spite of its peculiarities and interpolations. Edited by Kipling in 1793. Some places in which the ancient writing is defective, are supplied by a more recent hand; these are denoted in the citations [D].

II. *Fragmenta Palimpsesta Tischendorfiana*. Certain portions of the New Test. in Greek, under Georgian writing. The parts appear to vary from the fifth to the seventh century. Examined by Tregelles, and since edited by Tischendorf in his *Monumenta Sacra*, 1855. (Tischendorf styles this MS. I; but as I or J was used previously to denote that portion of the Codex Purpureus which belongs to the Cotton Library in the British Museum, II has here been adopted, in order to avoid all ambiguity.)

N. Codex Purpureus. These fragments (of the sixth century) are found in three places: four leaves are in the British Museum (denoted J or I by Wetstein and others); two are at Vienna (to which the notation N was formerly restricted); and six in the Vatican (called by Scholz Γ). Edited by Tischendorf in his "*Monumenta Sacra*," 1846.

P. Codex Guelpherbytanus A. Palimpsest Fragments of some portions of the Gospels, in the Library of Wolfenbüttel: of the sixth century: edited in 1762 by Knittel.

Q. Codex Guelpherbytanus B. Fragments of St. Luke and St. John, in the same library, and also edited by Knittel in 1762. Of the sixth (or possibly of the fifth) century.

R. Codex Nitriensis. A palimpsest discovered by the Rev. W. Cureton amongst the treasures brought to the British Museum from the Nitrian valleys. The later writing is Syriac: the Greek appears to be of the sixth century. The fragments of Homer edited by Mr. Cureton in 1851, were found in the same Syriac book. This MS. was read and copied by Tregelles: edited by Tischendorf in 1857.

T. Codex Borgianus. Fragments of St. John's Gospel in Greek and Thebaic: in the Library of the Propaganda at Rome: of the fifth century: edited by Giorgi in 1789. The MS. contains also a portion of St. Luke, as yet uncollated and inedited.

Tw. *Fragmentum Woideanum*. Greek and Thebaic fragments of St. Luke, edited by Woide, closely resembling the Codex Borgianus.

Z. Codex Dublinensis. A palimpsest in the Library of Trinity College, Dublin, containing large portions of St. Matthew's Gospel. Read and edited by Barrett in 1801. Chemically restored and collated by Tregelles in 1853. This MS. is of peculiar value.

(b.) *Later Uncial MSS. of special importance.*

L. Codex Regius: 62. In the Imperial Library at Paris: probably of the ninth century. Edited by Tischendorf in 1846.

X. Codex Monacensis. Now at Munich: probably of the tenth century: it contains the greater part of the Gospels, with an interspersed commentary. Collated throughout by Tischendorf and Tregelles.

Δ. Codex Sangallensis. In the Library at St. Gallen, in Switzerland: of the ninth century: edited by Rettig in 1836, in lithographed facsimile. The text of St. Mark's Gospel is that which especially gives this MS. a claim to be distinguished from the mass of the later Uncial copies.

Θ. *Fragmenta Tischendorfiana*. Four leaves in the University Library at Leipsic. Brought to Europe and edited by Tischendorf, who ascribes this document to the seventh century.

(c.) *Certain important MSS. in Cursive Letters.*

1. A MS. in the Library at Basle, containing all the N. Test. except the Apocalypse; but only of importance in its text in the Gospels. Of the tenth century: examined by many, and collated independently by Tregelles and by Roth: when these collations disagree, 1^R. or 1^T. indicates the respective collators.

33. Codex Colbertinus 2844. In the Imperial Library at Paris. The most important in its text of the Cursive copies of the N. Test., all of which, except the Revelation, it contained; but now it is defective in several places, and

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throughout it is much injured. Of the eleventh century. Examined by many, and collated throughout by Tregelles.

69. Codex Leicestrensis. A MS. of the N. Test. belonging to the Town Council of Leicester. Of the fourteenth century. Collated throughout by Tregelles.

(d.) *The Later Uncials containing the Gospels.*

E. Codex Basileensis. At Basle: of the eighth century: collated throughout by Tischendorf and Tregelles.

F. Codex Boreellii. At Utrecht: of the tenth century: collated by Heringa.

G. Codex Seidelii I. In the British Museum (Cod. Harl. 5684): one fragment of this MS. is in the Library of Trinity College, Cambridge (amongst Bentley's papers in B. 17. 20). Probably of the tenth century. Collated by Tischendorf and Tregelles.

H. Codex Seidelii II. At Hamburg. Probably of the ninth century. Collated by Tregelles; and since by Tischendorf, whose collation, however, has not as yet been available for comparison. A fragment of this MS. is in Trinity College Library, Cambridge, with that of G.

K. Codex Cyprius. In the Imperial Library at Paris. Of the ninth century. Collated both by Tischendorf and Tregelles.

M. Codex Campianus. In the same Library. Of about the tenth century. Collated by Tregelles, and copied by Tischendorf.

S. Codex Vaticanus 354. A MS. of the tenth century in the Vatican Library. Collated only by Birch.

U. Codex Nanius. In the Library of St. Mark, at Venice. Of the tenth century. Collated by both Tischendorf and Tregelles.

V. Codex Mosquensis. In the Library of the Holy Synod at Moscow. Of the ninth century. Collated by Matthæi for his larger Greek Testament.

W. Fragments appended to the MS. 314 in the Imperial Library at Paris. Edited by Tischendorf, who ascribes them to the eighth century, which is perhaps too early.

Y. Fragments in the Barberini Library at Rome. Edited by Tischendorf, who attributes them to the eighth century.

F^a. A few fragments edited by Tischendorf.

Γ } Two MSS. obtained by Tischendorf; now in the
Δ } Bodleian.

Fragmentum Neapolitanum rescriptum: (cited Frag. Neap.). A MS. of which Tischendorf copied one leaf. Of the eighth century.

Fragmentum Sinaiticum. Two small portions read and copied by Tischendorf. Apparently of the ninth century.

Fragmentum Mosquense. Eight leaves, containing part of St. John's Gospel. Edited by Matthæi. Apparently of the ninth century.

Fragmentum Bandurianum. A few verses of St. Luke's Gospel. Edited by Montfaucon.

The other MSS. used for this edition do not contain the Gospels.

(ii.) ANCIENT VERSIONS.

Latin.

Vulg. The version of Jerome is given from the Codex Amiatinus at Florence, of the sixth century. The varia-

tions of the common or Clementine text (except those which relate to mere orthography) are noted at the foot of each page, as well as the errata of the Codex Amiatinus itself. Vulg. *Cl.* denotes the Clementine Vulgate; *Am.* the Codex Amiatinus; *Fuld.* the Codex Fuldensis; *Harl.* the Codex Harleianus; *For.* the Codex Forojulienensis; *Tolet.* the Codex Toletanus.

The old Latin.

a. Codex Vercellensis, edited by Irici and also by Blanchini.

b. Codex Veronensis, edited by Blanchini.

c. Codex Colbertinus, edited by Sabatier.

d. The Latin text of Codex Bezae; rarely cited: of importance when the Greek readings of that MS. differ from the Latin, or where the Greek is defective.

e. Codex Palatinus, edited by Tischendorf: a Latin text taken from some Greek MS., often resembling the Codex Bezae.

f. Codex Brixianus, edited by Blanchini: a revised Latin text.

ff¹. ff². Codices Corbeienses; cited by Blanchini and Sabatier: mixed in text.

g¹. g². Codices San-germanenses; cited by Sabatier: mixed in text.

h. Codex Claromontanus; now in the Vatican Library: edited by Mai: a mixed text.

i. Codex Vindobonensis; parts of Mark and Luke: a good text. Edited in certain German periodicals, which have not been available for this work. Readings taken from Blanchini and Griesbach.

k. Codex Bobbiensis. Copied and partially edited by Tischendorf.

l. Codex Rhedigerianus. Described and cited by Schulz.

m. Latin readings in a MS. "Speculum." Described by Cardinal Wiseman, and edited by Cardinal Mai in his "Patrum Nova Collectio" (i. pt. 2).

Of these Latin texts, *a. b. c.* are the primary authorities; and as such they are specified at each opening of the work: the others must be regarded as mere auxiliaries. *f.* is specially the *Italian* recension of the old (or African) Latin; *k.* is often Alexandrian in its tone; the rest (with the exception of *i.* and *m.*) contain a very mixed text.

Syriac.

Syr.Crt. The Syriac version discovered amongst the Nitrian MSS. in the British Museum, by the Rev. W. Cureton, by whom an edition of its text has been prepared. This ancient and most valuable document contains, in the present state of the MS., Matt. i. to viii. 22; from x. 31 to xxiii. 25. Of St. Mark there are only the last four verses of the last chapter. St. John i. 1 to 42; from iii. 6 to vii. 37; xiv. 11–29. Luke ii. 48 to iii. 16; from vii. 33 to xv. 21; from xvii. 24 to xxiv. 44. The MS is No. 14,451* in the British Museum.

Syr.Pst. The Peshito Syriac: a version often printed: it was frequently modernized from time to time: readings of MSS. are sometimes cited from Adler and others, or from my own collations.

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Syr.Hcl. The Harclean Syriac; or the recension by Thomas of Harkel, in the beginning of the seventh century, of the version made by Philoxenus or by Polycarp a century earlier. Syr.Hcl.* points out a reading introduced into this version by Thomas. Syr.Hcl.† denotes a reading obelized by him.

Syr.Hier. The Jerusalem Syriac: a Lectionary in the Vatican, described and cited by Adler: it has not been collated throughout: I have sometimes cited it from my own observation.

Memph. The Memphitic version; probably of the third century; from the edition of Schwartze. (Memph.W. refers to the edition of Wilkins.)

Theb. The Thebaic Version; probably older than the Memphitic: large fragments of this important text have been edited by Woide, Mingarelli, Giorgi, and Münter: the latter of whom has cited *readings* from portions which have not been printed.

Goth. The Gothic Version executed by Ulphilas in the fourth century. The edition of Gabelentz and Loebe, and also in part that by Massmann, have been used.

Arm. The Armenian Version by Miesrob in the fourth century: the edition of Zohrab, taken from MSS., and devoid of alteration from the Latin (Venice, 1805), has been used through the kind and efficient assistance of Dr. Charles Rieu. (Arm.Usc. refers to the edition of Uscan; Arm.Zoh. to that of Zohrab; Arm.m. to codices *multi*.)

Æth. The Æthiopic Version. The edition from MSS., by Thomas Pell Platt, has been compared, for this work, with the text in Walton's Polyglott, by Mr. Prevost of the British Museum. The few notes also made by Mr. Platt, while engaged in his collations, have been placed in my hands. (Æth. followed by a letter or number, refers to MSS. cited by Mr. Platt.)

(iii). EARLY CITATIONS.

The earlier writers, such as *Clemens Romanus*, *Barnabas*, *Justin Martyr*, are cited by their abbreviated names, with reference to their works and sections.

Irenæus; by Massuet's pages.

Clemens Alexandrinus; by Potter's pages (*Eclogæ* and extracts from Theodotus, marked as such).

Hippolytus; by the pages of Fabricius, given *after* the works and sections.

Philosophumena; book and section, *also* Miller's pages.

Origenes; by the volumes and pages of De la Rue.

Clementine Homilies (*Hom. Cl.*); by their numbers and sections.

Gregorius Thaumaturgus; by the pages of the Paris edition, 1622.

Dionysius Alexandrinus; by reference to the pages of the Roman edition, or to Routh in the portions edited by him.

Petrus Alexandrinus; and some other fragmentary writers by Routh's volumes and pages.

Eusebius; Hist. Eccl. book and section; also Reading's pages (in parenthesis).

Ev. Præp. }
Dem. Evan. } by Viger's pages.
contra Marcell. }
in Esaïam }
in Psalmos } by Montfaucon's pages.

Eclogæ Propheticae; by Gaisford's pages.

Portions edited by Mai, cited by the *works*, and by reference to his pages. (*Nova Bibliotheca Patrum*).

Tertullianus; by treatises and sections.

Cyprianus; by Baluze's pages.

Hilarius; by the Benedictine pages.

Lucifer Calaritanus; by the pages of the Venice edition.

MARKS AND ABBREVIATIONS.

I. IN THE TEXT.

* indicates an *addition* to the common text.

† indicates the *omission* of something in the common text.

‡ indicates a reading adopted varying from the common text.

" marks the *close* of a reading commenced by * or ‡.

Words within brackets in the text are such as are of doubtful authority.

Citations from the Old Test. are denoted by a different Greek type being employed.

The numbered sections in the Greek text are those of the Vatican MS., being probably the most ancient notation of the kind.

§ indicates where some MS. or version begins after a defect: a similar reference in the margin shews *what* document it may be.

¶ shews where a MS. or version is defective.

II. IN THE LEFT HAND MARGIN.

At each opening of the book is given a conspectus of all the authorities employed in that particular portion: the notation of the MS. according to the arrangement in the list previously given, appearing on the first page, and the versions on the other.

When a document breaks off in any part of the opening it is enclosed in parentheses; thus (C) or (Theb.); when it is defective at the beginning of the two pages, but commences in some part of the opening, it is enclosed in brackets; thus [L] [Goth.]

‡ after the notation of a MS. implies that it is much mutilated in that part.

§ with the notation of a MS. or version, as §Z, or §Theb. indicates that the document in question begins after a hiatus at the place in the text where the same mark occurs.

¶ with the notation of a MS. or version, as ¶D, or ¶b, indicates that such a document breaks off where such a mark is placed in the text.

Of the old Latin copies, *a b c* are alone specified in the margin in detail; the rest being only cited as auxiliaries.

A reading given in the margin without any mark is an *alternative reading*; that is, one as to which the authori-

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ties are divided between what stands in the text and what is thus placed in the margin. These alternative readings may, in some cases, require a more detailed consideration; some additional ones may need to be specified, and more definite conclusions may at times be given.

Words in brackets in the margin imply that they are somewhat doubtful.

A reading bracketed in the text and marked “*om.*” in the margin is very doubtful.

A possible or not improbable addition is given in brackets in the margin.

The Ammonian sections, Eusebian canons, and ancient sections, not being any peculiarities of this edition, do not here require any special explanation.

III. IN THE NOTES.

The reading discussed is first stated: the authorities which support any reading *follow* it, when the balance of evidence is given in detail.

*, †, ‡ are used as denoting the same readings to which they would apply in the text.

indicates the common Greek text.

El.: the Elzevir edition of 1624.

St. or *St.* 3, the edition of Robert Stephens, of 1550: these editions are specified when they differ.

“*Contra*” is used as introducing the statement of evidence opposed to some variation which had been stated.

“*vv.*” the versions in general, or *all* that have not been cited for some special reading.

Latt. The Latin copies in general.

A reference inclosed in parentheses implies that it *nearly* accords with the reading to which it is appended; the variation, when needful, being specified.

(*Latt.*) indicates that nearly all the Latin copies, all in fact not cited for some other reading, so read.

“*rel.*” (*reliqui*), is used *exhaustively*; that is, as including all the MSS. and versions not cited for something different.

s after the notation of a MS. (as *Bs*) implies that the fact of such a reading does not rest on express testimony, but that it is gathered *e silentio collatorum*.

“*ut vid.*” (i.e. *ut videtur*, or sometimes only “*vid.*”) is used as implying that such is apparently the reading of the MS., though for some reason absolute certainty cannot be obtained.

Authorities inclosed within brackets imply that for some reason they are not quoted on either side. So, too, “*n. l.*” (*non liquet*).

An authority, if defective (where it might be expected to be found) is marked “*h.*” or “*hiat.*”

Occasionally the abbreviation of the name of some collator is given as showing that the citation rests on his authority.

So, too, abbreviations after versions indicate particular editors, or else refer to MSS. which have been collated.

After the notation of a MS. * denotes *à primâ manu* (thus *B**) and then a numeral shews what the reading is of the same MS. when corrected; thus *B¹* would imply that the correction was made by the *original* writer; *B²* by a corrector; *B³* by a third hand, or second corrector.

The balance of evidence is given so far as appeared to be necessary: at times *all* the documents are cited *in detail*; at times, the whole *on one side* are given with a sufficient indication *what* may be placed in the opposite scale. In doing this, such versions are cited on each side, respectively, as may be at all regarded as being *in pari materia*. At times some subordinate authorities are specified without being included in a general “*rel.*” for special reasons, such as their having been incorrectly quoted for something different.

In all cases of variation, *all* the Patristic authorities within the specified limits have been given, so far as they are known to me, so that these only appear at times as *against* a variation. A few things of this kind will require to be mentioned separately.

This explanation of the marks and references will, I believe, suffice, so far as communicating information for the present is concerned. Those who are acquainted with the subject of textual criticism, will be themselves able to supply a great deal more; while to those who are not, materials are furnished which they may use in the examination of the book itself. I only add, that the knowledge of the *names*, etc., of MSS. will do as little towards making a critic, as an acquaintance with the names of colours will do in constituting an artist, or an inventory of tools will do in causing the possessor to be a skilled artisan. Information for *use* is furnished, but nothing more: if *rightly applied*, it will cause the *facts* and the *principles* of criticism to take hold on the mind. I cannot, however, cease to state, that it is only a Christian scholar who can use these things rightly in the fullest sense; for he alone knows the full value of Holy Scripture as the record of the Holy Ghost, given to make wise unto salvation, through faith which is in Christ Jesus;—and he only can rightly apprehend what that spirit of prayer is, in which all Biblical studies should be carried on.

I now consign this first portion of my Greek New Testament to the hands of the *few* who take sufficient interest in the matter to desire thus to receive it. I trust that its appearance may be an earnest that the other portions may follow at no distant period—hoping that I may be enabled, after

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a short time of rest, to continue my work, now of so many years' duration, with some measure of recruited health and ability for work. Such long and laborious undertakings have, in former times, been brought, by the Providence of God, to a successful termination; and such will be, I trust, the case with this, in spite of all the labour of revision and re-examination of readings, etc., yet before me. I remember that I am now writing *precisely* a century and a half after the death of Dr. John Mill, Principal of St. Edmund Hall, Oxford, whose Greek Testament ("Opus triginta annorum") had seen the light one fortnight previously. If such labours, then, were permitted successfully to be prosecuted amongst us, I may hope that after such an interval this may successfully terminate.

In connection with this work, I have been brought into contact with many competent to form a judgment, whose approval of the principles adopted has been no small satisfaction to me. Several of these are no longer living to see the appearance of even the first portion: amongst these I may mention the late Dr. ΡΟΥΤΗ, President of Magdalen College, Oxford, whose response was the earliest that I received from that University, and whose personal kindness was very marked; and also the late Professor GAINFORD, Dean of Christ-Church, Oxford, whose frank approval and hearty and intelligent concurrence in the principles of textual criticism that I had stated, was most encouraging, and sufficed to outweigh the well-meaning, but unintelligent, remarks of many who passed a judgment on a subject that they did not understand. I hope, in the next portion of this Greek New Testament that may be issued, to give a list of all, living or dead, who have transmitted their names to me, *in writing*, as subscribers: it may help in supplying *omissions*; for some names may have been sent verbally, and hence remain unnoticed.

I cannot permit this portion of the work to leave my hands, without expressing my thanks to those whose Christian kindness has furnished the means of this edition having been carried on. I trust that I may be able more definitely to intimate to all Christian students, to whom this labour may be in any way useful, *to whom* they are indebted, and to whom I am under obligations respecting this work on which I have been so long engaged, and to which my life has been devoted. It was undertaken in the full belief that it would be a work for the service of God, by serving His Church: to Him would I reverently render my thanksgivings for what He has done in removing hindrances; and to His grace and blessing do I commend what has been done, in the name of His Son, Jesus Christ our Lord, and only Saviour.

S. P. T.

PLYMOUTH, June 23rd, 1857.

CORRIGENDA.

THE FOLLOWING REQUIRE NOTICE:—

- Matt. xiii. 51, *last note* should *run* continuously from p. 48, col. 3, to p. 49, col. 1. "*Hil. 678b*" should stand at the *end*; and "*Orig. iii.*" should be inserted before "*457d.*"
- Matt. xiv. 14, p. 51, col. 1, in line 5 from the bottom, read *thus*: "(-*οὐς sic. St. 3*). [It is worthy of notice, that, in this case, an accidental erratum in a printed edition has led to an undesigned change of reading in the text commonly used. The reading here of both the Erasmian and Complutensian is, *ἐπ' ἀπόροις*; this too is retained in the editions of Stephens of 1546 and 1549. In the folio edition, however, of 1550 (Stephens's 3rd) this is altered by accident into *ἐπ' ἀποροῦς* (the termination being expressed by a ligature, differs *very slightly* from -*οίς*). Then, Stephens, in his edition of 1551, *corrected* the *accent* (which suited the *right* word) instead of *correcting the letter*; and thus we have from that edition, *ἐπ' ἀποροῦς*, in the Elzevir text, in that of Mill, and in those printed from them.]
- Matt. xv. 20, (second note), read, "— *κοινοὶ BCZ*", and *delete* "*κοινὲ C.*" [Tischendorf's erratum in his edition of C is corrected in another work.]
- Matt. xvi. 25, p. 61, col. 1, line 10, *for* "*cap. x. 39*", read "*Mar. viii. 35. Luc. ix. 24.*"