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978-1-108-00747-4 - A Full and Exact Collation of About Twenty Greek Manuscripts of the Holy Gospels: Deposited in the British Museum, the Archbishopal Library at Lambeth

Frederick Henry Ambrose Scrivener

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**COLLATION OF GREEK MANUSCRIPTS**

**OF**

**THE HOLY GOSPELS.**

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OF ABOUT TWENTY GREEK MANUSCRIPTS  
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THE HOLY GOSPELS,  
(HITHERTO UNEXAMINED),  
DEPOSITED IN THE BRITISH MUSEUM,  
THE ARCHIEPISCOPAL LIBRARY AT LAMBETH, &c.  
WITH A CRITICAL INTRODUCTION.

BY THE  
REV. FREDERICK HENRY SCRIVENER, M.A.,  
OF TRINITY COLLEGE, PERPETUAL CURATE OF PENWERRIS, CORNWALL,  
AND HEAD MASTER OF FALMOUTH SCHOOL.

LORD, WHAT LOVE HAVE I UNTO THY LAW:  
ALL THE DAY LONG IS MY STUDY IN IT.

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FALMOUTH, *January* 31, 1853.

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## INTRODUCTION.

### CHAPTER I.

#### ON THE EXISTING STATE OF THE GREEK TEXT OF THE NEW TESTAMENT.

THE following pages comprise an humble yet earnest attempt to revive among the countrymen of Bentley and Mill some interest in a branch of Biblical learning which, for upwards of a century, we have tacitly abandoned to continental scholars. The criticism of the text of Holy Scripture, though confessedly inferior in point of dignity and importance to its right interpretation, yet takes precedence of it in order of time: for how can we consistently proceed to investigate the sense of the Sacred Volume, till we have done our utmost to ascertain its precise words?

Now to whatever cause we may attribute this strange and scarcely creditable neglect on the part of English Divines, it certainly cannot arise from a paucity of unwrought materials, or exhaustion of the subject. On this point, however, in the room of any statement of my own, I will lay before the reader the ingenuous confession of one of the highest living authorities on Biblical Criticism, in one of the most recent of his publications. “*Ut enim dicam quod res est, ex omnibus qui collati sunt codices, soli illi Alexandrinus [A], Ephraem. Syri [C], Cantabrigiensis [D], Dublinensis [Z], Sangallensis [Δ] et Dresdensis [G. Paul.] ita sunt excussi, ut quid scriptum sin-*

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gulis locis teneant quid non, scias" (Scholz, Commemoration Address at Bonn, 1845, p. 2).\* A melancholy summary indeed of the labours of two centuries in a field of study, where all that is not scrupulously exact is useless at the best: yet no one who has ever compared two or three manuscripts with the representations of them contained in Mill's or Wetstein's or Griesbach's or Scholz's own edition will hesitate to admit its literal truth. To collate an ancient copy of the New Testament is a task requiring more time, care, and patience than men are very willing to bestow on such an object; to describe its external condition, to glance over a few chapters and so form a random guess at its recension or internal character, is far easier, and will swell a catalogue just as well. I have cited above the calm and mature judgment of Professor Scholz (unquestionably one of the most industrious, if not the most brilliant, of the great editors of the Greek Testament) as to the results of what has been already accomplished for the sacred text: there was a time when he held far different language; when he could speak of his own achievements in such terms as these, "*omnibus fere, qui adhuc supersunt, testibus exploratis, eorumque lectionibus diligenterconquisitis,*" (Præf. N. T. Vol. i. p. 2, 1829): yet even then his own Prolegomena would have sufficed to shew how large allowance we must make for the ardent temperament of the writer. It will be convenient, in the present volume, to confine our attention to the Four Gospels. To the 286 Evangelia and 57 Evangelisteria known before the publication of his edition, his indefatigable diligence and extensive travels have added 210 Evangelia and 121 Evangelisteria: in fact, he has nearly doubled the list.

\* Tischendorf's zeal has very recently enabled us to add a few items to this meagre list.

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## CHAPTER I.

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But while Dr Scholz is entitled to our gratitude for having opened to us so many veins of precious ore, it must not be dissembled that he has in a great measure left the toil of working them to his successors. Of the 331 documents he has discovered in the libraries of the East and West, he has collated entire only eleven, in greater part sixteen, in a few places or cursorily two hundred and twenty-two, while eighty-one are merely inserted in his catalogue without remark. Such a course surely could do little towards advancing a strict, accurate, and critical acquaintance with the sacred original.

But our knowledge even of those manuscripts which have been described the oftenest and inspected the most repeatedly is more loose and unsatisfactory than would be imagined prior to investigation. Three of the copies I have collated for the present volume are found in Griesbach's list (gjm): how little he really knew of their contents I shall have occasion to state in the next chapter. I am sure that I may allege the testimony of Mr Tregelles to the same effect, since he has been compelled to examine afresh even such principal authorities as the uncial MSS. EGUX, for his forthcoming edition of the New Testament. On the whole, then, I conceive the case to be simply this: while every reading actually cited from this mass of documents by Griesbach or Scholz may be relied on as genuine with tolerable assurance, very seldom will the readings quoted amount to one in three, often not to one in ten, of those which each copy contains; the omissions consisting chiefly of such rare or singular or minute variations as best enable us to determine the genius and value of the manuscript which exhibits them, and are consequently even more important to the critic than those that are given. If any exception needs be made to this general

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statement, it should be in favor of Matthæi's collations, which (though never verified, so far as I am aware) present every internal mark of a precision and accuracy not unworthy of the accomplished scholar to whom we are indebted for them.

If exact collation be the true basis of all sound criticism (and few will absolutely deny *this* proposition) whence arises it that the criticism of the New Testament should have made so little real progress during a whole century; for a century has now passed since the publication of Wetstein's great work? I believe that the main cause of this state of things is neither remote nor obscure; it is the fruit of that premature devotion to theories of recensions which has seduced so many of our editors and critics from their proper task. I say advisedly a *premature* devotion, for I do not doubt that much good service may hereafter be rendered even in this department; but it does seem unreasonable to attempt to classify and arrange, and estimate the relative worth of documents, with whose contents we are in a great measure unacquainted. The natural order of proceeding surely is, first to accumulate facts, and then to draw inferences from them: should we reverse that order, it will be wonderful indeed if our conclusions be safe or valid. Rash and partial induction is in no wise better than pure conjecture.

These general remarks apply with peculiar force to such a system of recensions of Griesbach's, built as it is on a deliberate preference of the evidence of a few well-known records over the *supposed* testimony of the vast majority of copies, to which he has paid no adequate attention. Perhaps, however, it may be convenient to preface the few observations I shall submit to the reader on the various principles, which learned men have laid down for our guid-

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ance in the revision of the sacred text, by reminding him of the phænomenon on which their theories are founded, and for which they are designed to account.

Every one who has consulted the materials collected by Wetstein and his successors must have observed, that certain manuscripts and versions bear some affinity to each other; so that one of them is seldom cited in support of a various reading (not being a manifest and gross error of the copyist), unaccompanied by one or more of its kindred. Now it appears a very fair presumption that documents which are thus connected, have sprung from a common source, distinct from the great mass of authorities, from which they thus unequivocally withdraw themselves. And if these *families* could be shewn to have existed at a very early period (that is to say, within one or two hundred years after the death of the Apostles); and were it to appear moreover that certain peculiarities characterised the manuscripts of certain countries; it is plain that we should have then made important advances in our knowledge of the history, and consequently of the relative values of the various recensions. We should thus have some better guide in our choice between contending readings, than the very rough and unsatisfactory process of counting the *number* of witnesses produced in behalf of each. Such is the leading idea on which our several theories of recensions are grounded: I believe that Griesbach and Scholz, Lachmann and Tischendorf has each failed in his attempt to classify the manuscripts of the Greek Testament, yet I am not blind to the advantages of such a classification, nor doubt that it will be accomplished by some scholar in the next generation, who shall freely avail himself of the patient labours of other and obscurer names. But *we* will not endeavour to reap,

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till the fields are seen to be white and ripe for the harvest.

The researches of Griesbach, prosecuted (we cheerfully admit) with unwearied diligence during the course of many years, led him to the conclusion that the several families into which our critical authorities are divided, may be reduced to three great classes, the Alexandrine, the Western, and the Byzantine, recensions. The standard of the Alexandrine text he imagined he had discovered in Origen, who, though he wrote in Palestine, might be presumed to have brought with him into exile copies of the Scriptures, similar to those in ordinary use in his native city. The text of the Western Church would naturally be drawn from the Italic version and the Latin Fathers; while the large majority of manuscripts, versions, and ecclesiastical writers followed the readings which prevailed in the Patriarchate of Constantinople. He then proceeded to attribute to each of these families an equal influence in correcting and settling the text; or rather, he considered the testimony of the Byzantine class inferior in weight to that of either of the others. Consistently with these principles, the evidence of the very few ancient manuscripts of the Alexandrine class still extant (e.g. Wetstein's ABCLM); or of the Latin versions, and of one or two old Latinising manuscripts (e.g. D or Codex Bezae), if supported by the Fathers of the two families, and sufficiently probable in itself; may balance or even outweigh the unanimous voice of hundreds of witnesses of every kind, should they happen to belong to the unfortunate Byzantine recension. A single example will serve to shew the violent revolution this refined theory must have wrought on the text of the New Testament, had Griesbach carried it out in practice with the same vigour and unhesitating boldness as he con-

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ceived and propounded it. In Matth. xix, 17, in the place of the common reading *τι με λεγεις αγαθου; ουδεις αγαθος, ει μη εις ο θεος* he and Lachmann have adopted this important variation, *τι με ερωτας περι του αγαθου; εις εστιν ο αγαθος*. And what is their authority for a change, involving *doctrinal* considerations of no small moment? Against several hundreds of MSS, both the Syriac versions, and a legion of ecclesiastical writers, he sets up six MSS (BDL 1. 22. Matthæi's x, in part), the Latin and Coptic versions, and Origen. The process by which he arrives at so improbable a conclusion is clear enough, nor can it be resisted save by denying his premises. He conceives that the combined evidence of Codices BL 1. 22, Origen, and the Coptic versions is decisive of the testimony of his Egyptian family; while the Codex D, the Italic and Vulgate almost make up between them the Western recension. Hence therefore he infers that their joint influence will more than counterbalance the venerable Peshito Syriac and the whole mass of Byzantine documents of every kind: although they numerically exceed, in the proportion of about ninety to one, the vouchers for both his other classes united. Such is Griesbach's scheme of recensions.

It will be readily perceived that this ingenious and elaborate system involves and pre-supposes the truth of at least three several propositions; first, that the Egyptian family may be discriminated from the rest by comparing each manuscript separately with the Scriptural quotations found in Origen's work; that Father being thus made the standard of the Egyptian recension: secondly, that there is a real, well-defined line of demarkation between the Alexandrine text and that prevailing in the West, so that they must be regarded and *estimated* as distinct independent authorities: and thirdly, that the Byzantine docu-

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ments present us with a text in all important features essentially one; that, namely, which was used in the public services of the Church throughout the whole Patriarchate of Constantinople. On this last head (which is assumed in Scholz's theory quite as much as in Griesbach's) I hope to speak presently; the first, relating to Origen and the recension he employed, has been fully and most patiently discussed by the late Archbishop Laurence ("Remarks on Griesbach's Systematic Classification," 1814) who has proved, in my judgment, most conclusively, that this idea of the agreement of that eminent Father with what are called the Alexandrine MSS. is the very reverse of the actual fact\*. One other proposition yet remains to be noticed, the alleged distinction between the Egyptian and Western families; but here I believe Griesbach stands alone: however deep the impression (I can scarcely call it conviction) which other portions of his theory have made on the minds of Biblical students, no one has yet been able to detect that broad and characteristic difference between the readings of the two classes, which is indispensable to the very existence of his whole scheme. Indeed the task is so hopeless on the very face of it, that I hardly know whether it has been so much as seriously attempted.

It is precisely at this point that Scholz undertook to reconstruct the imposing theory which was obviously crumbling already into dust. Abandoning in well-grounded despair the plan of a triple recension of the sacred text, and uniting under the general name of the Alexandrine

\* Taking Codex A as a fair specimen of the class to which Griesbach assigns it, the Archbishop shews that while it agrees with Origen against the received text in 154 places, and disagrees with the two united in 140, it agrees with the received text against Origen in no less than 444 passages. See the Appendix to his "Remarks."



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family, the documents which his predecessor had divided into the Egyptian and Occidental classes, he marshalled anew their confederate bands against the host of Byzantine copies, by which even now they were vastly outnumbered. A still more important innovation is the preference accorded by Scholz to that very recension which it had been Griesbach's great aim to disparage and neglect. He contends that the Constantinopolitan or common text (which he supposes to be not far removed from the printed *textus receptus*) approaches much nearer to the sacred autographs than does the text of Alexandria; both on account of the internal excellency of its readings, and because it has been the public and authorised edition of the Greek Church, from the earliest ages to the present hour. "Codices qui hoc nomen habent," he writes, "parum inter se dissentiunt; conferas quæso longe plerosque quos huic classi adhærere dixi, atque lectiones diversas viginti trigintave in totidem capitibus vix reperies, unde conjicias eos esse accuratissime transcriptos, eorumque antigrapha parum inter se discrepasse" (*Proleg. N. T.* § 55). It might have occurred to the learned editor that this marvellous concord between the different MSS. of his Byzantine class (which indeed is striking enough as we turn over the pages of his Greek Testament) is just as likely to have originated in the haste or carelessness of collators, as in the scrupulous accuracy of transcribers, or the purity of the records from which they copied. I can only say, that I have met with very few documents which, when diligently examined, have exhibited but twenty or thirty variations in the course of as many chapters: in fact I know of none such, except where the close affinity of two or three MSS. to each other is too visible to be mistaken at the very first glance. No one for instance would dream of estimating *lmn* or *qr* (to

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be described in the next chapter) as separate and independent witnesses in favour of any reading; yet even they differ more widely from each other than Scholz supposes to be the case with the whole class of documents to which he would refer them. To his argument, then, from the imaginary identity of the Byzantine copies I confidently re-join, *collate your materials more exactly and this identity will in a great measure disappear*. I am not concerned to deny that after all, certain authorities group together into classes or families; I may even hope that this tendency will become more and more observable the further we push our investigations: but for the present we must waive speculation and accumulate facts: the science of Biblical Criticism, so far as the Greek Testament is concerned, is awaiting the unwearied industry of its Keplers: it is scarcely ready for the genius of its Newton.

The notion that a pure and primitive text might be found in the lectionaries and service-books of the Eastern Church is in itself both plausible and perfectly rational. It had crossed the mind of one in whom the love of these studies amounted to a passion;—the master passion of an unhappy life. At the opening of his long career as a collator of Scripture manuscripts, Wetstein eagerly seized his first Evangelisterium in the Colbert Library, “*sperans,*” says he, “*me inventurum constantem et publicè receptam in Ecclesiâ Græcâ lectionem.*” Yet what was the result? “*At eventus expectationi meæ non respondit, nam et ipsos inter se, et a nostris editionibus non raro dissentire, deprehendî.*” (*Wetst. Proleg. N. T.* p. 81, ed. Lotze). How natural the presumption, yet how complete the failure! Indeed we shall often find that the widest divergencies from the ordinary text abound in Evangelisteria, which are useless except for public worship (e. g. Codex y, to be

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described in Chap. II), or in copies which are furnished the most completely with liturgical apparatus, or even with marks in the text or margin to distinguish the beginnings and conclusions of the lessons (e. g. Scholz's KM. and several of the MSS. described in this volume). On the whole then we are bound to hesitate at the least before we adopt a theory, which seems less and less probable the more we grow acquainted with the facts for which it professes to account.

The views propounded by Tischendorf (*Proleg. N. T.* 1841. 2nd edition 1849) and carried out by Lachmann (*Evangelia*, 1842) seem recently to have met with some acceptance in the eyes of scholars. Their leading principle is a decided preference of the older manuscripts *as such* over all the testimonies of later ages; and to such a length is this doctrine insisted on by Lachmann, that in revising the text of the Gospels he has absolutely rejected every copy, version, and ecclesiastical writer, of a lower date than the fourth century. For what reason this particular epoch should be assigned, beyond which all authorities are to be treated as worthless, Lachmann has not thought it necessary to explain; but so rigorously does he act upon this arbitrary rule, that the evidence of Chrysostom, the prince of the Greek Fathers, is excluded from his work "ne ad quintum sæculum descenderemus" (*Præfat. N. T.* p. xxi); I suppose because, though he flourished in the fourth century, Chrysostom chanced to die in the eighth year of the fifth.

The consequences of this strange restriction may soon be told. Out of about 750 manuscripts of the Gospels, or portions of them, enumerated by preceding critics, Lachmann makes use of but seven: the Alexandrine MS. (A), the Vatican (B), the Codex Ephraemi (C), the Dublin

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uncial palimpsest of St Matthew (Z), the Wolfenbuttel fragments published by Knittel (PQ), and the Borgian fragment of St John (T). To these we ought perhaps to add the Codex Bezae (D), whose testimony he admits for certain purposes, although it is posterior to the fourth century, as indeed we may reasonably suspect are most of the other seven. Of the versions he employs the Italic and Latin Vulgate alone, for though the elder Syriac\* and the Sahidic are certainly within his self-imposed limits, he has not taken the pains to master the languages wherein they are written. Such a scheme, one would imagine, could satisfy no one except its author.

But though Lachmann's work may have little appreciable influence on the public mind, the idea (the fallacy, as I must consider it) on which it is grounded seems widely prevalent among Biblical students. There is a tone and manner often observable when manuscripts of the Greek Testament are spoken of, as if it were taken for granted that their value is in direct proportion to their date †: as though the testimony of a document of the twelfth or fourteenth century were, of necessity and as a matter of course, far inferior in weight and probability to that of an uncial copy some five hundred years older. Now I wish not to deny the existence of a certain amount of *presumption* in favour of the more ancient authority: the nearer we approach the Apostolic times, the fewer stages that have intervened between the inspired autographs and the manuscript before

\* To palliate his neglect of the Peshito Syriac version Lachmann pleads that its most ancient and trustworthy copies are as yet uncollated (*Præfat. N. T.* p. xxiv). I had once hoped to contribute something to this department of sacred learning, but laid aside my design on finding that so eminent a scholar as Mr Cureton was preparing a critical edition of the Peshito. It is indeed most urgently required.

† This assumption forms the groundwork on which Mr Alford has constructed the text of his Greek Testament.

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us, the less chance is there of error or wilful alteration on the part of copyists. But what I complain of is this; that instead of looking upon the case as one of mere presumption, of *primâ facie* likelihood, such as other circumstances may limit or correct or entirely remove, it is regarded from the first as a settled point, that unless a monument be upwards of a thousand years old, it is hardly worth the trouble of collating. “Ante omnia,” says Lachmann, “antiquissimorum rationem habebimus; . . . . fine certo constituto recentiores, item leves et corruptos, recusabimus” (Præf. p. vi). And to what cause shall we attribute it, that the oldest manuscripts are *necessarily* the best, while the more recent ought to be despised as “corrupt and of little consequence?” Will Lachmann undertake to assert that our modern Byzantine documents are but bad copies of the Alexandrian, the Vatican, or Beza’s MS.? Yet no supposition short of this will answer the purpose of his argument. The remark is so trite one is tired of repeating it, that many codices of the tenth and following centuries were very probably transcribed from others of a more early date than any which now exist; the incessant wear of the older copies in the services of the Church, rendering a fresh supply indispensable. In what way, then, does he meet the obvious suggestion, that our present cursive manuscripts are but the representatives of venerable documents, which have long since perished? He grants that it *might* possibly be true, but declares that in reality it is not so. “Since the oldest manuscripts still extant,” says he, “wonderfully agree with the citations of the most ancient writers; . . . why should we think that Irenæus and Origen used more corrupt copies, than Erasmus and the Complutensian editors?” (Præf. p. vii). With Lachmann’s last statement I cheerfully join issue. We need only refer

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once more to Archbishop Laurence's "Remarks" (see above p. xvi) to prove that Origen at all events does not agree with his favourite authorities against the more common text. If the small portion of Irenæus' works yet extant in *Greek*, or the surviving writings of other early *Greek* Fathers, lend their exclusive countenance to any class or family of recensions, I must confess my ignorance of the fact, and (in the absence of any thing approaching to demonstration) cannot help deeming it in the highest degree improbable.

Perhaps, however, those who reject or think lightly of the later manuscripts, are influenced by another reason, in their opinion more decisive than the far-fetched speculations indulged in by Lachmann. They may suppose the examination of those cursive documents, which are scattered so plenteously throughout our public libraries, would prove but a fruitless labour, on account of the insignificant number and slight importance of the variations which they exhibit. Nor is this notion void of plausibility, if we derive our ideas of them from what we see cited in the popular critical editions. On this point, therefore, I shall merely request the reader to suspend his judgment, until he has considered the contents of the following pages, which I believe will afford him a more correct view of the real character of such copies than any hitherto within his reach. If he shall there find the variations from the common text few or uninteresting ("one or two in a chapter and those of no moment"); if he shall discover that to know one manuscript is pretty much the same as to know fifty; nothing I can say either can or ought to move him. But I am addressing men who love truth more than their own theories or vague impressions, and I fully believe that my labours in this department will be owned by a candid inquirer to be neither useless nor superfluous.

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CHAPTER I.

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The present volume is complete in itself, and has been arranged with all care and diligence, in the earnest hope of securing in some degree such accuracy as may befit the sacred subject whereof it treats. What errors it contains (for in such a multiplicity of small details I dare not flatter myself it is exempt from them) are those of human infirmity, so far at least that they cannot be imputed to mere haste or heedlessness on the part of the compiler. Whether I shall proceed to publish the collations I have made on other parts of the New Testament, or prosecute the critical study of Scripture by further investigations among the mass of copies yet unexamined and uncared for, must depend on circumstances I can neither foresee nor control. What I have completed is beyond the reach of fortune, and it becomes me rather to be thankful for past opportunities, than to look onward too anxiously to the future. It is something if the hours I have withdrawn from laborious engagements, shall have enabled me to throw a little light on the history of the inspired text, and to contribute, according to the measure of my ability, to the defence and elucidation of God's Holy Word.

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## CHAPTER II.

### ON THE MATERIALS EMPLOYED IN THE PRESENT VOLUME.

THE manuscripts of the Gospels, a full collation of whose readings with the Elzevir text of 1624 I am about to exhibit, have not been chosen with a view to the promotion of any theory of recensions, or the advocacy of individual opinions, but have been taken up almost at random, as they happen to be arranged in the catalogues of the British Museum and Archbishopal Library at Lambeth. The mass of unpublished materials is still so vast, that it would be easy, by skilful selection, to derive from them arguments in behalf of any of the several systems I have glanced at in the preceding chapter, and to allege proofs in support of each of them, which might seem irresistible, until conflicting evidence had been produced. The method I have adopted is doubtless attended with one inconvenience, that documents of inferior value will occasionally take the place of those of higher interest and importance, but this seems comparatively a slight objection to a plan which affords us the best chance of estimating, through the medium of a specimen and on a small scale, the probable results of a complete examination of the whole body of existing manuscripts. In this, as in all other branches of enquiry, it is clear that the inferences we draw from the facts before us, will be trustworthy and conclusive very much in proportion to the degree of impartiality wherewith the facts themselves shall have been culled and brought together.

Ten of the manuscripts of the Gospels which I have collated are deposited in the Lambeth Library, no less than



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eight of them (a—f,u,v) belonging to the Carlyle collection. These valuable documents were brought to England by the Rev. J. D. Carlyle, Professor of Arabic at Cambridge, with a view to a critical edition of the Greek Testament, and were procured by him in Syria, the Greek Islands, and at Constantinople. Not to mention other parts of Holy Scripture, he had ten manuscripts of the Gospels, of which six still remain in this country. Having justly assumed as a fundamental principle that “collation is the true basis of all Biblical criticism,” but feeling unequal to the examination of all the materials before him, Professor Carlyle adopted the novel and somewhat unpromising plan of sending one of his manuscripts to each of his clerical friends, who might be willing to undertake the task of collating it. The whole scheme was broken up by his death in 1804, and now that the labors of his corps of volunteers are brought together (Lambeth MS. 1255), we may see at a glance the futility of trusting to the inexperienced zeal of beginners in this employment. Out of eight or nine attempts at collation which lie before me, one by the Rev. W. Sanderson of Morpeth seems executed with scholar-like accuracy, though I cannot test it, since its prototype is no longer in the Library. Of the rest I will only say, that their omissions of various readings are so repeated and their carelessness so intolerable, that I soon discovered their entire uselessness, except for the purpose of enabling me to revise my own collation; nor am I ashamed to own that in this respect I found them of the utmost service\*. On Professor Carlyle’s death, the manuscripts

\* Often during this occupation did I call to mind Woide’s list of requirements for an accurate collator: “Silentium, secessum, undique liberum animum, attentionem, patientiam, serena lucis spatia, visum acriorem et usum microscopiorum frequentem deposcit” (Præf. Cod. Alex. p. xxx.). I cannot, however, say with him, “parum hic labor mellis, et absinthii multum habet;” I should rather adopt as my motto: “Suaviter austerum studio fallente laborem.”

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were purchased by Archbishop Manners-Sutton for the library of the see which they now enrich : but in 1817 seven of their number (including four of the Gospels) were claimed by the Patriarch of Jerusalem, as having been lent, not given to their learned collector. They were returned as a matter of course, but I regret to add they were returned in a great measure uncollated, so little real interest seems to have been felt about them. At some period prior to this last transaction, Dr Charles Burney commenced the collation of seven copies of the Gospels in parallel columns, with copious descriptive Prolegomena : his papers are now at Lambeth (MSS. 1223, 1224), but he completed only the Gospel of St Mark in five manuscripts (abdef) and its first three chapters in two (cv), to which he added the celebrated passage John vii. 53—viii. 11. I have carefully used this collation, so far as it goes, yet I have used it not to supersede but to correct my own. It may give the uninitiated some notion of the difficulties of this task when I state that even this eminent scholar has committed 42 errors in his collation of a single copy (a) for the one Gospel of St Mark. To me, at least, the fact has taught a lesson of mistrust in my own exactness, which I hope I shall not soon forget.

a. LAMBETH 1175. This volume is a quarto of 418 pages, beautifully written on vellum in a clear bold hand and in double columns. Dr Burney refers it to the 10th or 11th century, Archdeacon Todd to the 11th or 12th ; the former date I deem the more probable. It begins at Matthew i. 13 *των ελιακειμ*, and is remarkable for not containing the section John vii. 53—viii. 11, which is added at the end of the book in a coarse, later hand. It has breathings and accents, tolerably but not uniformly correct : *ν εφελκυστικον* is not frequently affixed to verbs ; it occurs

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but once in the first eleven chapters. The *ι ascriptum* is found about twice (Luke iv. 8; v. 10), *ι subscriptum* never. From itacisms, or the interchange of vowels, this manuscript is remarkably free; perhaps not more than one or two will be met with in an ordinary chapter. Such modern Greek forms as *επροφητευσε* occur in Matth. vii. 22; xi. 13; xv. 7; Mark vii. 6; John xi. 51; but no Alexandrine inflection except *ψυχρον* Matth. x. 42 (*with* bdsy); *θυγατεραν* Luke xiii. 16. On the whole very few rare or noticeable readings will be found in this document, which approaches as nearly to the received text as many of a much lower date. Of the usual liturgical apparatus Codex a has the larger *κεφαλαια* prefixed to the last three Gospels (the volume being mutilated in the beginning), capital letters at the commencement of the Church lessons in gold, the Ammonian sections in the margin in red ink, and references to the Eusebian Canons in blue. It was brought by Carlyle from some monastery in the Greek Archipelago, but an inscription at the end (apparently in the same hand as John vii. 53—viii. 11) proves that it was once at Constantinople\*. It was collated entire for Prof. Carlyle, by the Rev. J. Farrer of Carlisle, in 1804.

b. LAMBETH 1176. This copy of the Gospels is written on vellum in small quarto on 417 pages, in a very minute but graceful hand. The liturgical apparatus consists of Eusebius' letter to Carpianus and his Canons, prefixed to the MS. and written on *paper*, the tables of larger *κεφαλαια*, and some poor illuminations prefixed to each Gospel. The Ammonian sections are given in the margin, and the contents of

\* *επακουσον ημων ο θς η ελπις παντων των περατων της γης και των εν θαλασση μακραν' και ρυσαι κς ο θς ημων την πολιν ταυτην και χωραν των χριστιανων απο λιμου λιμου [λοιμου] σισμου καταποντισμου πυρος μαχαιρας επιδρομης αλλοφιλου πολεων' δαιμων(?) ημων επακουσον και ελαιησον.*

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the κεφαλαια at the top and bottom of the pages. Directions for the Church lessons are perpetually found in the margin, and occasionally intruded into the text (e. g. John iii. 17; xiii. 17). There is appended on paper a Synaxarion, or abridged notice of Saints' Days throughout the year, with their proper lessons\*. This manuscript is assigned by Todd to the 13th century, by Burney to the 11th. The truth may lie between them, though it appears somewhat more recent than Cod. a. It is however far more valuable for critical purposes, and well merits Burney's commendation "eximiae notæ." Ν εφέλικυστικον occurs perpetually, though it has been often erased by a later hand, whose indiscreet diligence has been very busy throughout the whole book. The accents and breathings are pretty constant, but not very correct; we have in John i. ὀπισω vv. 15, 27; ἐστηκεν v. 26. I observed ι *ascriptum* but twice (Luke viii. 40; John i. 39), ι *subscriptum* never. The usual itacisms ε for αι, ι or ει for η, υ for οι, ο for ω and *vice versâ* are found in great abundance, being full six times as numerous as in Codex a: ἰδασω John x. 4; xviii. 21 is very strong. The initial letters of the lessons and lesser sections are inserted in red ink (*secundâ manu*) even where they had been previously given in black ink by the scribe who wrote the manuscript. The paragraph John vii. 53—viii. 11 is completely omitted, though this document sometimes agrees with the common text where comparatively few others do (e. g. Matth. iii. 8; v. 27). It is very partial to glosses or additions: in the single chapter Matth. vii. see vv. 21, 27, 28, 29 where few MSS. or versions

\* Συναξαριον is thus defined by Suicer in his *Thesaurus*, and employed in MSS. d, l, n and others described below. Scholtz's definition seems less correct, "indices lectionum ita exhibet, ut anni ecclesiastici et uniuscujusque evangelii ratio habeatur" (N. T. Vol. i. p. 454), viz. a Table of Lessons for every day in the year. Certainly, in our sense of the term, synaxarion and menology are nearly synonymous.

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countenance it: it is better supported in Matth. viii. 13; xxvi. 40. Of grammatical or orthographical peculiarities we read *εισελλατε* Matth. vii. 13 (*with y*); *προσεπεσαν* vii. 25 (*with dksu*); *ανεπεσαν* Mark vi. 40; John vi. 10 (*with cfhx*); *εμπροσθε* Matth. x. 32 (*with k*); *δραγμα* Luke xv. 8 *bis*; 9. In itacisms it is often found in connexion with x (described below), in more important readings with Wetstein's BC and the elder uncials (e. g. Matth. viii. 28). But for the frequent recurrence of clauses lost through the *ὁμοιοσελευτον* I should have described the scribe as careful and competent. At the end of the vellum MS. itself he adds  $\bar{\chi}\epsilon$ , *δωρησε το ποθω κτησαμενω ενρωστειαν αφεσιν αμπλακηματων· και το ξεσαντι\* κληρικω νικολω την ευζωιαν και λυσιν των σφαλματων*. After the Synaxarion on paper is a curious list of our Lord's appearances to His Apostles from the time of Stephen down to St Peter's martyrdom.

c. LAMBETH 1177. The collation of this strange and troublesome manuscript was commenced by Burney, and at the end of the third chapter abandoned in despair: "mendis erratique ita scatet, ut scriptorum imperitiæ et oscitantæ luculentissimum fiat argumentum" is his emphatic sentence of condemnation. I certainly never met with a copy of the Gospels written with such irreverent and scandalous negligence, but this is only one instance out of a thousand of the danger of judging hastily from first appearances. Had Dr Burney patience or leisure to have completed the examination of Codex c, he would have found it abound, far beyond any other in the whole collection, with novel and remarkable readings, which (in spite of its unpromising appearance) would have amply repaid all the diligence he could have bestowed upon it. It is a small quarto of 420 pages, written in a miserable scrawl on the

\* το ξεσαντι i.e. τω γραψαντι as I understand it. Dr Burney read τοξευσαντι of which I cannot see the meaning.

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coarsest parchment, and not a few leaves are lost. The hiatus are Matth. iv. 1—vii. 6 (two-thirds of the next leaf being torn, up to v. 22); xx. 21—xxi. 12 (the leaf inserted, but in a later hand\*); Luke iv. 29—v. 1; v. 17—33; xvi. 24—xvii. 13; xx. 19—41; John vi. 51—viii. 2; xii. 20—40; xiv. 27—xv. 13; xvii. 9—xviii. 2; xviii. 37—xix. 14. Todd assigns it (probably enough) to the 12th century, Burney says “a diversis librariis, annisque variis scribitur.” Yet I am not sure that it is not all in the same hand, capriciously varied from an open and straggling scrawl to a small and cramped one, each careless and inelegant beyond example: possibly however the first seven leaves are *not* written by the same scribe as the rest of the volume. It contains fragments of the greater κεφαλαια of St Matthew, the same κεφαλαια or τετλοι in the margin of each page, the Ammonian sections and dirty red capitals at the beginning of each, with marks at the opening and end of each Church lesson. There are scattered fragments of a Synaxarion at the end of the book. In compound words the breathings are placed over each member separately; ν εφελευστικον is not often absent, ι *ascriptum* is found several times in John iv. and v. but only there (ζητωι John v. 30). Two disputed passages are obelized in the margin, Luke xxiii. 39—41; John vi. 4. As regards itacisms, though unequally distributed over the MS. (there is but one in John xi. 6—18) they occur for the most part as thickly as in almost any known copy, often at every second or third word for verses together. Under these circumstances I have noted none that may not *possibly* be various readings, or may tend to shew the similarity of Codex c with some other of my manuscripts (especially e, x, and y), or may for any other cause seem worthy of notice. All peculiarities of inflection I have carefully indicated, and

\* The readings of this leaf I have denoted by c.