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Introduction
Frederick Henry Ambrose Scrivener
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Adversaria Critica Sacra

Published posthumously in 1893, Frederick Scrivener's *Adversaria Critica Sacra* remains a volume of key importance to biblical scholars today, representing Scrivener's remarkable accuracy in his study and collation of manuscripts. During an age when many manuscripts were being newly discovered, and New Testament textual criticism was a rapidly developing field, Scrivener's collations played an important role in highlighting and making available the many different readings in existence. The book presents sixty-three manuscripts containing all or part of the Greek New Testament, including twenty which contain the Gospels in whole or in part, fifteen Lectionaries (Greek Church Lesson-books), five copies of Acts and the Catholic Epistles, and ten which are collations of the earliest printed editions of the Greek New Testament. Scrivener provides an informative general account of each manuscript, and an estimate of their respective critical values.

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ADVERSARIA CRITICA
SACRA

WITH A SHORT EXPLANATORY INTRODUCTION

BY

FREDERICK H. A. SCRIVENER, M.A., D.C.L., LL.D.,

PREBENDARY OF EXETER, VICAR OF HENDON,
SOMETIME SCHOLAR OF TRINITY COLLEGE, CAMBRIDGE.
ONE OF THE COMPANY OF THE REVISERS OF THE NEW TESTAMENT.

QUOD POTUI.

CAMBRIDGE:
AT THE UNIVERSITY PRESS.

1893

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ADVERTISEMENT.

The editor begs leave to return his grateful thanks to the Syndics of the Cambridge University Press for their most liberal aid in publishing the present and not a few of his earlier works. The arrangement of the critical matter here presented for the first time is unusual, but he trusts that it will not prove very inconvenient to the reader: it was unavoidable, in consequence of a dimness of sight which grew upon him during the time these sheets were laboriously passing through the press.

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INTRODUCTION.

1. No phase in the ordinary experience of human life is more melancholy, than the spectacle of a scholar's breaking off abruptly work undertaken on a large scale and with a high purpose, by reason of the stroke of death, often of sudden death. It was thus that the historian Thucydides was hindered from completing his "possession for ever," by closing his narrative at the end of the twenty-first year of the Peloponnesian war, although that struggle was protracted for six years longer; nay more, by leaving his eighth book a mere rude sketch, after he had wrought the preceding seven to the most elaborate perfection. It was thus that Lord Macaulay, who had projected and made copious preparations for the History of England for a period of some hundred and twenty years, was taken from us before he had achieved more than a third part of his ambitious design. This calamity, one of the saddest incidents of our mortal lot, has fallen especially heavy upon the students of the Textual Criticism of the New Testament, whose field embraces labour so wide and varied, that no single life can hope to cover more than a small portion of it. Tischendorf, for example, was stricken down, almost in late middle age, in the midst of his zealous and happy researches, hardly leaving behind him an unpublished vestige of what he had discovered and expected to make known to the world. Tregelles left his pious work little better than a fragment, to be supplemented, so far as it could be at all, by the charitable toil of strangers who honoured him for the disinterested devotion of his whole existence to the illustration of Holy Scripture. Matthaei was forced to bequeath his painful collations of no less than twenty-four manuscripts, to a German bookseller, who probably lacked the means rather than the will to print them. But the most afflicting instance of all is that of Bentley, the prince of English scholars, the fruit of whose efforts in this

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divine study, spread over at least twenty years, is now contained in a few manuscript collations, in a state too crude for publication, preserved in the Library of Trinity College, Cambridge, a foundation of which its humblest member may well be proud, since the Mastership of the College did honour even to him. When it pleased God to smite me with what I believed to be deadly sickness, the like fate (if I might venture to compare great things with very small) seemed reserved for my own literary collections. I had accumulated them during the broken and scanty leisure of forty years, and seemed now called upon to leave them, without having contributed whatever light they might be able to afford to the solution of the hitherto uncertain problem of settling the sacred text of the New Testament. In this instance, however, the Divine mercy has proved better than my faithless fears. Life and intellectual vigour have been in some measure restored to me. The Syndics of the Cambridge University Press have been pleased to aid me in presenting to the publick my latest contribution to this branch of learning, as thirty-five years ago they printed for me one of my earliest. Other friends' too have volunteered such help as will enable me to commence in hope a task which I can hardly expect adequately to complete.

2. Of the sixty-three manuscripts of the Greek New Testament and other like documents which this volume is designed to illustrate, twenty contain the Gospels in whole or in part, five the Acts and Catholic Epistles,

¹ Chiefly the venerated J. W. Burgon, B.D., Dean of Chichester, whose death (4th Aug. 1888), while these lines were in press, is destined to add another name to the above melancholy list of unfinished work. He had been engaged day and night for years, in making a complete index or view of the manuscripts used by the Nicene (and ante-Nicene) Fathers, by way of shewing that they were not identical with those copied in Codd. \aleph and B, and, inasmuch as they were older, they must needs be purer and more authentic than these overvalued uncials. The enterprise is now a fragment, but its effect on the stability of the opposite system is direct and cannot be shaken. Such failures remind us of Wordsworth's lines,

Things incomplete, and purposes destroyed,
Make sadder transits o'er Truth's mystic glass
Than nobler objects utterly decayed.

(Sir Henry Taylor, *Notes from Life*, p. 162.)

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five S. Paul's Epistles, four the Apocalypse, fifteen are Lectionaries, or Greek Church Lesson-books, six contain palimpsest and other fragments of the Septuagint Greek Version of the Old Testament, ten are collations of the earliest printed editions of the Greek New Testament. Of each of these I will first submit to the reader some general account and estimate of their respective critical values, and then subjoin a comparison of the text of the chief of them with that of my own most recent edition (*Editio Major* 1887) of Stephen's standard N.T. of 1550. To avoid the inconvenience of employing many Arabic numerals in almost every line, I have indicated the respective codices by the small letters of the English alphabet, arranging them on the list, as nearly as possible, in the order of their relative merit. A table is prefixed to the several divisions of the N.T., which shall identify each codex with the number assigned to it in my own *Plain Introduction* (3rd edition). It is anticipated that such a plan will prove acceptable to the reader, and involve no confusion or difficulty in applying to his use the results here exhibited. The numbers which follow the letters in our lists, therefore, are those of Scrivener's *Plain Introduction*. To them succeed the proper class-marks of the manuscripts in the Libraries wherein they are deposited, their apparent dates, and the initials of the persons who have collated them: F. H. A. S. being those of the present editor; F. G. S. those of his eldest son, Frederick George Scrivener, B.A., of Exeter College, Oxford, Vicar of Lakenheath, Suffolk; H. C. H. those of an amateur student, who has freely bestowed on us his most friendly help, H. C. Hoskier, Esq., of Hayes, Kent.

LIST OF GREEK CODICES AND EDITIONS, COLLATED FOR THE PRESENT VOLUME.

EVANGELIA (20 MSS.).

W^D Uncial fragment (Mark vii. viii.), Trinity College, Cambridge [VIII or IX century]. F.H.A.S. *Described* below, p. xi.

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- a Evan. 556. Burdett-Coutts III. 5 [XII century]. F.H.A.S., p. xvi.
- b Evan. 604. British Museum, Egerton 2610 [XI or XII]. H.C.H., p. xxv.
- c Evan. 59. Gonville and Caius Coll. Camb. 403 [XII]. F.H.A.S., p. xxviii.
- d Evan. 66. Trin. Coll. Camb. O. VIII. 3 [XII]. F.H.A.S., p. xxxi.
- e Evan. 492. Wake 12. Christ Church, Oxford [XI]. F.H.A.S. (Act. 193, Paul. 277, Apoc. 26), p. xxxiv.
- f Evan. 503. Wake 34. Christ Church, Oxford [XI or XII]. F.H.A.S. (Act. 190, Paul. 244, Apoc. 27), p. xxxvi.
- g Evan. 547. Burdett-Coutts I. 7 [XIII]. F.G.S., p. xxxvii.
- h Evan. 548. Burdett-Coutts I. 9 [XII]. F.G.S., p. xli.
- i Evan. 549. Burdett-Coutts II. 7 [XIII]. F.G.S. (Act. 219), p. xlii.
- j Evan. 618. Hoskier, [XII]. H.C.H., p. xliii.
- k Evan. 550. Burdett-Coutts II. 13 [XII]. F.G.S., p. xliii.
- l Evan. 552. Burdett-Coutts II. 18 [XII]. p. xlv.
- m Evan. 553. Burdett-Coutts II. 26¹ [XIII]. F.H.A.S., p. xlvi.
- n Evan. 554. Burdett-Coutts II. 26² [XIV]. F.H.A.S., p. xlvii.
- o Evan. 555. Burdett-Coutts III. 4 [XIII]. F.G.S., p. xlix.
- p Evan. 557. Burdett-Coutts III. 9 [XIII]. F.G.S., p. l.
- q Evan. 558. Burdett-Coutts III. 10 [*dated* 1430]. F.H.A.S., p. liv.
- r Evan. 559. Burdett-Coutts III. 41 [XII or XIII]. F.H.A.S., p. lviii.
- s Evan. 612. Burdett-Coutts I. 1 [XII]. F.H.A.S., p. lxiii.
- EVANGELISTARIA (8 MSS.).
- t Evst. 221. Trin. Coll. Camb. O. IV. 22 [XII]. F.H.A.S., p. lxiv.
- u Evst. 251. Burdett-Coutts I. 10 [XII]. F.H.A.S. (Apost. 64), p. lxvi.
- v Evst. 252. Burdett-Coutts III. 29 [XIV]. F.H.A.S. (Apost. 66), p. lxvii.

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- w Evst. 253. Burdett-Coutts III. 42 [XIV]. F.H.A.S.
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- x Evst. 290. Burdett-Coutts III. 44 [XIV]. F.H.A.S.
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- y Evst. 249. Burdett-Coutts III. 46 [XIII or XIV]. F.G.S.
(Apost. 82), p. lxxi.
- z Evst. 250. Burdett-Coutts III. 52 [XIII]. F.G.S., p. lxxii.
- zz Evst. 253². Burdett-Coutts III. 53 [XV]. F.H.A.S.
(Apost. 68), p. lxxii.

ACT, EPP. CATHOLICÆ (5 MSS.).

- a Act. 220. Burdett-Coutts III. 1 [XI or XII] (Paul. 264),
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- e Act. 193. Wake 12. Christ Church, Oxford (Evan.
492, Paul. 277, Apoc. 26 [XI]). F.H.A.S., p. lxxiv.
- f Act. 190. Wake 34. Christ Church, Oxford (Evan.
503, Paul. 244, Apoc. 27 [XI or XII]). F.H.A.S.,
p. lxxv.
- i Act. 219. Burdett-Coutts II. 7 [XIII]. F.G.S. (Evan.
549), p. lxxv.
- β Act. 221. Burdett-Coutts III. 37 [XII]. F.H.A.S. (Paul.
265, Apoc. 8), p. lxxv.

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- a Paul. 264. Burdett-Coutts III. 1 [XI or XII]. (Act. 220),
p. lxxvii.
- e Paul. 277. Wake 12. Christ Church, Oxford [XI].
F.H.A.S. (Evan. 492, Act. 193, Apoc. 26), p. lxxvii.
- f Paul. 244. Wake 34. Christ Church, Oxford [XI or
XII]. F.H.A.S. (Evan. 503, Act. 190, Apoc. 27), p. lxxx.
- β Paul. 265. Burdett-Coutts III. 37 [XII]. F.H.A.S. (Act.
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- δ Paul. 266. Burdett-Coutts II. 4 [X or XI]. F.H.A.S.
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- e Apoc. 26. Wake 12. Christ Church, Oxford [XI].
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- f Apoc. 27. Wake 34. Christ Church, Oxford [XI or XII].
F.H.A.S. (Evan. 503, Act. 190, Paul. 244), p. lxxxviii.
- η Apoc. 15. Basil. A. N. III. 12 [xv]. H.C.H. (Evan. E
uncial), fragment (cf. Hoskier, *Collation*, Appendix F).
- δ Apoc. 89. Burdett-Coutts II. 4 [x or xi]. F.H.A.S.
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- u Apost. 64. Burdett-Coutts I. 10 [XII]. F.H.A.S. (Evst.
251), p. lxxxix.
- i Apost. 65. Burdett-Coutts III. 24 [XII or XIII]. F.G.S.,
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- v Apost. 66. Burdett-Coutts III. 29 [XIV]. F.H.A.S. (Evst.
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- w Apost. 67. Burdett-Coutts III. 42 [XIV]. F.H.A.S.
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- κ Burdett-Coutts III. 6. F.H.A.S.
- λ Burdett-Coutts III. 46 [XI or XII]. F.H.A.S. (Evst. 249),
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- zz Burdett-Coutts III. 53. F.H.A.S. (Evst. 253²), p. lxxii.

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- C. Complutensian 1514. p. xci.
- E. Erasmi editiones. p. xciii.
- E. 1. Erasmi 1516. p. xciii.
- E. 2. Erasmi 1519. p. xciii.

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- E. 5. Erasmi 1535. p. xciii.
 St. 1. Stephani 1546. p. xcv.
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 B. Bezae 1565, 1598. p. xcvi.
 Elz. 1 and 2. p. c.

ADVERSARIA CRITICA SACRA.

The uncial W^D, a fragment of S. Mark, of the VIIIth or IXth century.

W^D was discovered in 1862 by the late H. Bradshaw (Fellow of King's College, Cambridge, and University Librarian), in the Library of Trinity College, Cambridge, its slips (27 in number) being worked into the binding of a volume of Gregory Nazianzen: they are now carefully arranged between sheets of glass. They comprise portions of two sheets or four leaves (*Folia* 1, 4, 5, 8, the two inner sheets of an octavo quire being quite lost), containing fragments of Marc. vii. 3—4; 6—8; 30—36; 36—viii. 4; 4—10; 11—16; ix. 2; 7—9 in uncial letters of the ninth century (perhaps a little earlier) slightly leaning to the right. Each perfect column is 6 inches high by 3½ broad, and has 24 lines in single column on a page: the letters average about a quarter of an inch high. The ink is a yellowish brown. The (so-called) Ammonian sections stand in the margin, without the Eusebian canons, but a kind of harmony of the Gospels is given at the foot of the perfect columns, an arrangement which occurs also in Codd. E at Basle, T^b at S. Petersburg, M (partially), 262, 264 at Paris. The *τίτλοι* in red stand at the top of the pages (in Mark viii. 16, they are read off on the opposite page), and their corresponding numerals in the margin. The breathings and accents are often very faint: marks of lessons and their ends (T̄), musical notes and crosses serving for stops in red (turned by time deep black), sometimes cover the original notes of punctuation. The large *phi*, and cross-like *psi*, with the crowding of letters (*θ* &c.) at the end of lines, are indications of the late date which is assigned by us to W^D.

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ADVERSARIA

Evangelii S. Marci Fragmenta Cantabrigiensia
(W^D). Trin. Coll. B. VIII. 5.Folium 1 recto.
S. Marci vii. 3, 4.

και παντες οι ιουδαιο ν
 μη πυγμα νιψοντα ασ
 θι υσιν Α
Τ
 ουντες την παραδος
 των πρεσβυτερων ι
 ξθ λε ω ρυγ

Fol. 4 recto.
S. Marci. vii. 30—36.οΓ
οδ

Π Τ ΜΟΓΓΙΛΑΛΟΥ
 δαιμόνιον ἐξεληλυθοσ
 αι παλιν ἐξεληθῶν ἀπ ὠ
 ὀρίων τῦρου καὶ σῖδ οσ·
 ἦλθεν εἰς την θάλα ἦ
 τῆσ γαλιλαίασ ἀνα μέ ν
 των ὀριων τῆσ '
 ωσ + και φερουσιν 'αυτῶ
 κωφον και μογγιλαλον;
 καὶ παρεκάλουν αὐτοῦ
 ἰ επι χεῖρα + κε
 επιλαβομενοσ υτον ἀπο
 τοῦ ὄχλου κατιδιαν ἐπτu
 σεν εἰσ τουσ δακτύλουσ ἀν
 τοῦ· και εβαλεν εἰσ τὰ ὠτα
 τοῦ κωφοῦ· και ἦψατο
 τῆσ γλωσσασ του μογγιλά
 λου + και ἀναβλέψασ ε του
 ὀννον· νεστέναξεν· και
 λέγει αὐ ω + ἐφθάθα· ο εσ
 τιν δια ητι + και : δι : ευθεωσ
 ηνοίχθησαν αὐτοῦ αἱ ἀκο
 αῖ; καὶ τοῦ μογγιλάλου ἐλυ
 θ
 ἐλάλη ὀρθῶσ + και διεστειλατο

Μ Α Ϊ Μ
 οε ςγ μθ ρξ
 οs

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CRITICA SACRA.

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Folium 1 verso.
S. Marci vii. 6—8.

ρρω απεχει απ εμου· μα
 ιν δὲ σέβονται με διδάσ
 ντες διδασκα ιασ εν
 ατα ανών· βαπτισμου
 στών και ποτηρίων

Λ

Fol. 4 verso.
S. Marc. vii. 36—viii. 4.

ΤΑ ΑΡ
 ὅσιν ἐ ἀντοῖσ διεστέλλετο·
 ὅσιν οἱ μάλλον π ρισσοτέ~
 ρ κηρυσσον; και πάν
 τε ιεπλήσσοντ λεγοντες
 ὡσ πάντα ποιῆ· τοῖσ
 κωφοῖσ ποιῆ ἀκουεῖν·
 και τοῖσ ἀλαλοῦσ λαλεῖν·
 κα Εν ε εἶναισ ταῖσ ἡμέραισ
 παμπολλ
 θεντοσ· μη εχοντῶ
 τι ἀγωσι· προσκαλεσά
 με οσ τοῖσ μαθητασ. λέ
 γει υτοῖσ· σπλ χνίζο
 μ πι τον ὄχλον ὅτη ἡδη
 ἡμ' ραι τρεῖσ προ μένου
 σί μι· και οὔκ ἐ σιν τί
 φ ωσι· και ν ἀπολύ
 σω τοῖσ νηστ ισ εἰσ οι
 κ 'υτι σον
 ται ἐν τῇ ὁδῶ· τινὲσ γὰρ
 αὐτῶν μακρόθεν ἤκου
 σιν και ἀπεκρίθη ν ἀν
 τῶ οἱ μαθηται· αυτου·

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Fol. 5 recto.

S. Marc. viii. 4—10.

πόθεν τοῦτους δυνήση
 ταί τισ χορτάσαι ὡ ε ἄρτῶ
 ἐπ ἐρημίασ· και ἐπηρώτα
 ἄυτους ποσοσ ἔχετε ἄρτ υσ·
 οί δὲ εἶπον· εἰ +

ρήγγειλεν τῷ οχλῷ ἀναι ε
 σεῖν ἐπὶ τῆσ γῆσ· και λα
 βὸν τοῦσ ἐπτὰ ἄρτους· ἐ
 χαριστήσασ· ἔκλασεν και
 ἐδ' ἔδου τοῖσ μαθηταῖσ ἀι
 του ἵνα παραθῶσιν· και
 παρέθηκαν τῷ ὄχλῳ·
 και εἶχον ἰχθύδια ὀλιγα ς
 ἀυτὰ εὐλογήσασ· εἶπεν πα
 ραθῆναι· ἔφαγον δὲ και
 εχορ ἀσθησαν· και ἦραν
 περισ ευματα κλασματῶ
 ἐπτὰ σπυρίδας· ἦσαν δὲ
 οἱ φαγόντες ὡσ τετρακισ
 χίλιοι· και ἀπέλυσεν ἀυ
 τοῖσ· και ἐμβᾶσ ἐν

 $\frac{4}{0z}$

Θεὸσ εἰσ το πλοῖον μετὰ τῷ
 μαθητῶν αυτ ὕ ἦλθ
 εἰσ τὰ μέρη δαλμανουθα·

Ṁ

oz

Ḑ

κΓΜΓ

Ḓ

Ṁ

ρξα

ρξβ

Fol. 8 recto.

S. Marc. ix. 2, 3.

M

μβανει ο ισ
 του π̄ετ ου και ἰάκωβ̄ο
 και ἰωαννην και ἀνα
 γει ἀυτου ε ὄροσ ὑψηλο
 κατιδιαν μονουσ· και
 μεταμορφοῦται ἔμπροσ

Ṁ

πς

πζ

Ḑ

Qz

QH

Ḓ

ρο

ροβ

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Fol. 5 verso.

S. Marc. viii. 11—16.

Π̄ ΤΗ΄ ΖΥΜΗΣ ΤΩΝ ΦΑΡΙΣΑΙΩΝ

και ἐξηλθον οἱ φαρισαῖοι.
 και η̄ ξαντο συζητεῖν
 αὐτω̄ ζητοῦντες παρ αὐ
 τοῡ σημειον̄ απο τοῡ ὀνοῡ
 πειρα οντε̄ αὐτόν· καῑ
 αναστεναξασ̄ τῷ π̄νῑ αὐ
 τοῡ λέγει· τί ἡ̄ γενεα
 ἄυτη̄ σημειον̄ ἐπιζητεῖ
 ἀμὴν λέγω ὑμῖν· εἰ̄ δο
 θήσεται τῇ̄ γενεᾷ̄ αὐτη̄
 η̄μιον· καῑ ᾱφ̄ σ̄ αὐ

1
οη

κδ

Τ̄ ουσ̄ ἐμβᾶσ̄ παλῑν εἰσ̄ το
 πλοῖον· ἀπήλθεν εἰσ̄ το
 πέραν· καῑ ἐπελάθοντο
 οἱ̄ μαθηταῖ̄ αὐτοῡ λαβεῖν
 ἄρτους· καῑ εἰ̄ μη̄ νᾱ ἄρ
 τον̄ οὐκ εἶχον̄ μεθ̄ εαυτῶ
 ἐν τῷ̄ πλοῖῳ· καῑ διε

οθ

Ἐτέλλετο̄ αὐτοῖς̄ λέγων· ὁ̄
 ρᾶτε καῑ βλέπετε̄ ἀπο τῆ̄ς
 ζύμης̄ τῶν φαρισαίων.
 καῑ τῆ̄ς ζύμης̄ ἡρώδου·
 γιζο

π

λουσ̄ λεγοντες̄, οτῑ αρτους

Μ	Λ	Ι	Μ̄
οη			ρξγ
οθ	ρμθ		ρξδ
π			ρξε

Fol. 8 verso.

S. Marc. ix. 7—9.

.
 μοῡ ο̄ ἀγαπητος̄ ὃν̄ εξελε
 ξάμην , ἀκοῡ τε̄ αὐτοῡ·
 καῑ ἐυθεωσ̄ π̄ ριβλεψάμε
 νοι· ουκετ̄ ο̄
 εἰ̄ μη̄ ἂ̄ μόνον· καῑ κα

Μ̄

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Various readings of Cod. W^D, collated with Stephen's text (Scrivener's Editio Major 1887).

Mark vii. 3 *νιψονται. εσθιουσιν. 6 ματιν. 30 —και την θυγατερα βεβλημενην επι της κλινης. 31 απ (προ εκ). ηλθεν. εις (προ προς). + της (ante [Δεκαπολε]ως). 32 + και (ante μογγιγαλον). παρεκαλουν. — αυτω την χειρα. 33 επιλαβομενος. + επτυσεν εις τους δακτυλους αυτου και (post κατιδιαν). του κωφου (προ αυτου prim.). — πτυσας. γλωσσας. του μογγιγαλου (προ αυτου secund.). 34 [αν]εστεναξεν. εστιν. 35 — ευθεως (habet margo). + του μογγιγαλου (ante ελυθη). ελαλη. 36 λεγωσιν (προ ειπωσιν). — αυτος. + αυτοι (ante μαλλον). παντες (προ υπερπερισσως). 37 ποιει (προ πεποιηκε). — και (post ποιει). [τους αλαλους]. CAP. viii. 1 θεντος (προ ουτος). — και. — ο ιησους. — αυτου. 2 ο τη. ημεραι. εχουσιν. φαγωσιν. ηκουσιν. ηκουσιν. 4 χορτασαι ωδε. 5 [επηρωτα]. [ειπον]. 6 παρηγγειλεν. λαβον. εκλασεν. παραθωσιν. 7 [ειχον]. + αυτα (ante ευλογησας). ειπεν παραθηναι. — και (ante αυτα). 10 εμβας ευθεως. 12 αυτη (προ ταυτη). 14 + οι μαθηται αυτου (ante λαβειν). 16 [λεγοντες]. CAP. ix. 2 M μβανει (προ παραλαμβανει). — τον *bis*. [Ιωαννην]. μεταμορφουται. 7 + ον εξελεξαμην (post αγαπητος). ακουετε αυτου. 8 ευθεως (προ εξαπινα). — μεθ εαυτων.*

N.B. Mark vii. 33 contains readings which seem absolutely unique. Mark vii. 36 + αυτοι (ante μαλλον) is supported by \aleph BDL Δ 33 and by several versions.

a. Evan. 556. BURDETT-COUTTS III. 5.

N.B. A full Collation of this manuscript, compared with Codd. 13.69.124.346, is given below, Part I, pp. 1—59.

This document, which claims a post of honour among the codices of the Greek New Testament, was brought to England in 1870 for the Baroness Burdett-Coutts from Janina through the agency of the (late) Rev. Reginald H. Barnes, M.A., Prebendary of Exeter (died 1889), whose account of the transaction is subjoined (below, pp. xxi—xxv). Its high importance as an instrument of criticism arises from the fact that it forms one of a small class of cursive manuscripts which must have been derived (whether directly or indirectly) from a venerable original now lost, older than themselves. The close affinity subsisting between three copies (Cod. 13 at Paris, Cod. 69 at

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Leicester¹, Cod. 124 at Vienna) had long been observed, but the credit of having undertaken the detailed and laborious comparison necessary to prove that they actually represent a single archetype is due to W. H. Ferrar, Fellow and Professor of Latin in Trinity College, Dublin, who died young in 1871. A fourth copy had also become known to him through Scholz's N. T. (Cod. 346 at Milan) which, since Ferrar was unable to examine it through ill-health, was collated for him through the learned and ever gracious Dr Ceriani, the Librarian of the Ambrosian Library at Milan. After Professor Ferrar's death, his unfinished papers happily fell into the very capable hands of T. K. Abbott, Fellow of Trinity College and Professor of Biblical Greek in the University of Dublin. The latter scholar published in 1877 "*A Collation of Four important Manuscripts of the Gospels: with a view to prove their common origin and to restore the text of their archetype;*" and if the success of the latter portion of his design must be regarded as somewhat doubtful or premature, the materials accumulated by him have their separate and distinctive value.

The manuscript now before us (Evan. 556) was announced in 1883 in my "*Plain Introduction*" (p. 236) as pertaining to the same class, and the collation given in this volume (pp. 1—59) is a very minute one, made with the best care I could bestow upon it. Subsequently this curious and interesting subject has attracted the busy mind of the Abbé J. P. P. Martin, Professor at the École Supérieure of Theology at Paris, in whose "*Quatre Manuscrits Importants du Nouveau Testament, auxquels on peut en ajouter un cinquième*" Paris 1886, the

¹ Much light has recently (1887) been thrown on "The Origin of the Leicester Codex" by J. Rendel Harris of Haverford College, Pennsylvania, and Fellow of Clare College, Cambridge, such as may hereafter lead to more exact knowledge of its date and country. Dr Swete and Mr Harris had found in Caius College Library a vellum Psalter written in what seems the same very peculiar hand as Cod. 69, with signatures resembling Cod. 69, the fragments of which in my edition of Cod. 69 I had stupidly overlooked. He shews that both it and the Caius Gospels were in the possession of the Cambridge Minorites about 1366, and that in Cod. 69 the Acts originally stood first and the Gospels last.

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matter is discussed in his usual exhaustive style. We must state, however, that Martin's fifth codex is not our *Ev. 556* (which had only been noticed by him as he corrected his proofs and is mentioned only in his Postscript), but another copy (*Cod. 348*) also at Milan and dated 29 December, A.D. 1023, which, though a native of the same region (Calabria) as *Cod. 346* (which *Cod. 69* does not seem to be), and resembling it in general appearance, can hardly be referred to the same class as *Codd. 13, 69, 124, 346, 556*, inasmuch as it does not agree with them in transposing *Joan. vii. 53—viii. 11* to *Luc. xxi. 38*, or *Luc. xxii. 43, 44* to *Matth. xxvi. 39* (the verses are found in *both* Gospels), which are the CHARACTERISTIC variations from the common text exhibited by the other five. Mr R. Harris (*Journal of Exegetical Society*, pp. 81—89, 1887) would fain add to this company *Cod. Peckover = Ev. 561*, which resembles the other five in *Matth. xxvi. 39* (by insertion); *Luc. xxii. 43, 44* (by complete omission); *Matth. xiii. 35 (+ ἡσαίου)*; *Marc. xii. 7; xiv. 41; Luc. xii. 7; xxii. 47* and in many other characteristic places, but while omitting the *pericope adulteræ* in *S. John*, does not insert it at the end of *Luke xxi*. *Cod. 561* by its marginal notes plainly shews that it was written at Constantinople. There is however no question as to the right of our *Cod. 556* to rank with the other four; in fact it is more constant to *Codd. 13, 346* than are *Codd. 69, 124*, especially the latter. It is a quarto volume written on coarse thick vellum eleven inches high, eight and a half broad, in old binding, set off with six brass knobs, on 183 leaves, in two columns on a page, 26 lines in a column, in fair condition, but the ink is faint at parts and ten leaves are quite lost: viz. *Matth. xii. 11—xiii. 10* (two leaves); Table of *κεφάλαια* to *S. Mark (κ to μη)*; *Marc. viii. 4—28* (one); *Luc. xv. 20—xvi. 9* (one); *Johan. ii. 22—iv. 6* (two leaves); *iv. 52—v. 43* (two leaves); *xi. 21—47* (one). Three or four leaves also are loose. Slight illuminations occur at the head of books: modern ink retraces letters now and then. It contains the larger *Κεφ.* (sometimes subdivided by rubric numerals), Ammonian sections, Eusebian canons in the margin, many rubrical directions, *τίτλοι* in red

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at the head of columns, and may date from the eleventh or twelfth century. A second hand (Matth. xi. 7; xiii. 41; xv. 4, 26) has more than once gone over the manuscript, yet not systematically. Some changes look *primâ manu* (e.g. margin of Matth. iv. 10; v. 19). Others are noted by s above, yet not corrected. Others are rude erasures, or else quite modern (e.g. Matth. vi.; Luc. iii.; x. 35). Iota *ascript* (never *subscript*) occurs very often, especially in S. Mark, even with verbs (Marc. iv. 31; vii. 8). 'Ομοιοτέλευτα rather too often: Marc. ii. 18; iv. 24; xii. 26; xiv. 70; xv. 14; Luc. xii. 22, 47; xiii. 28, 29; Johan. iv. 14. Ν ἐφέλευστικόν is found often (416 times) especially with εἶπεν, ἐστιν: in Matth. xii. 7; Luc. viii. 10; Johan. v. 46; vii. 7; viii. 27 there is a hiatus for lack of it. Breathings and accents are very regular, but on some sort of system, if not according to modern use: e.g. frequent, but not constant, αὐτοῦ, αὐτῶν, &c., with Evan. 575 (k^{scr}) about 20 times in S. Matthew, much oftener in S. Luke; βασιλεία, δυνηθῆναι, ἐπιχειρῶν, περὶ ἐπάτει, ἐξ', ὀλίγον, οὐδ' ἐν, πιλᾶτος (about Joan. xviii, xix). Of itacisms, 358 occur in S. John alone, 259 in SS. Matt. and Mark: viz. εἰ (for ι) 16; ι (for εἰ) 35; ο (for ω) 40; ω (for ο) 33; αἰ (for εἰ) 13; ε (for αἰ) 31; εἰ (for η) 23; η (for εἰ) 19; η (for ι) 11; ι (for η) 7; ε (for η) 11; η (for ε) 2; οἰ (for ι) 3; οὔ (for ω) 3; ω (for οὔ) 20; η (for υ) 3 (also in pronouns 3); υ (for η) 5 (also in pronouns 3); υ (for οἰ) 1; υ (for εἰ) 1; η (for οἰ) 1; οἰ (for η) 1; ι (for υ) 1; οἰ (for εἰ) 2. Unusual forms are ἀνέπεσαν Johan. vi. 10: δραγμῆ bis Luc. xv. 8: εἶπαν Johan. vi. 34; xviii. 34; xix. 7: ἐθεώρων Johan. vi. 28: ἔμελλεν Johan. xii. 6: ἔμπροσθε Johan. i. 15, 27: εὐσπλαγχνίσθη (so Wake 12) Matth. xiv. 14; Marc. vi. 34; Luc. vii. 13; x. 33: ἴδαμεν Luc. v. 26: ἴδεν σαρπε; οὔτω (usually οὔτως) Matth. iii. 15: νύκταν Luc. ii. 37: σάρκαν Johan. vi. 53 (not 54, 56): συνετίθεντο Johan. ix. 22: χεῖραν Matth. xii. 9. For punctuation + is a full stop; + (Matth. vi. 25, 26; vii. 9, 10; viii. 29) or ; (Marc. vi. 13) is an interrogation. With the Bodleian Genesis: § in margin represents the citations from the Old Testament. This codex is full of lectionary rubrics, which (as in Cod. 69 although it has none) will sometimes affect

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the sense so that particles are often omitted at the beginning of lessons: e.g. Luc. ix. 28; xxi. 20, &c. For more see p. 9.

After the subscription to S. John follow eight leaves (under slight illumination) of a Synaxarion from Easter Day to *εὐαγγέλια ἐώθινὰ τὰ*. Then under illumination *τῆ β τοῦ νέου ἔτους* 7 leaves (one loose). Then a Menology, 12 leaves. See Collation, p. 57. Then κ^ε. + ἀκολου^θ εἰς διαφόρους ἡμ. εἰς ἐγκαίμια ναοῦ, εἰς πανθ^ρ ρυθρο. On fol. 183 Limits of Five Patriarchates (cf. Cod. 69). See p. 59. Mr J. Rendel Harris has printed in his "Leicester Codex," pp. 64, 65, the Patriarchates from Cod. 69 under the title in our MS. (a) of *Γνωσις καὶ ἐπίγνωσις, τῶν πατριαρχῶν θρόνων*. He will find his collation, like those of the rest of us, not quite faultless. Fol. 183 b, second column, with illumination *Αἱ τάξεις τῶν κλιμάτων τῆς ἀφρικῆς. πρῶτον κλίμα ἢ λιβύη καλουμένη λούβια καὶ μαῖά δι* (videtur: *not μαίρακι κτέ.*, as in Harris) *Δεύτερον κλίμα ἢ μαυρουσία ἦτοι αἰθιοπία μέλεδι. ἐς σε ουδ | Τρίτον κλίμα ἢμίβακ ἦγονν σέχελ. | Τέταρτον κλίμα ἢ μουμέδα. ἦγονν ζέβ | Πέμπτον κλίμα ἀφρικῆ ἦν*. Of one leaf only a few letters remain.

While the position of Johan. vii. 53—viii. 11 in our five manuscripts readily places them in a distinct class by themselves, we must not dissemble that they present frequent divergencies from each other, thus proving that one or more transcripts have intervened between the lost original and the copies actually before us. In recording the variations between the several copies we have not taken account of ordinary itacisms, such as abound more or less in all manuscripts, but only of those of an unusual or peculiar character. The various readings proper (including these few itacisms) common to all five codices amount in the Gospels of S. Luke and S. John to 1041: to which we must add 83 in places where the four agree, one being lost: in all 1124. In the passages wherein they differ from each other, our Evan. 556 agrees most with Cod. 13¹: *proximus, longo sed proxi-*

¹ In the following places, the close connection between Codd. 13, 556, where they stand alone, cannot well be mistaken. Matth. iii. 4 *τρυχῶν*. 7 *om. ἐρχομένους*. v. 31 *ὑποστάσιον*. ix. 27 + *κἔ* (before *υἱέ*). xxii. 4 *primá manū*

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mus intervallo with Cod. 346: next with Cod. 69, least of all with Cod. 124, especially in S. Mark: yet we have no great cause to suspect that any of them has been carelessly collated by critics, rather the contrary. Where the five are divided in the two above named Gospels (SS. Luke, John), Evan. 556 is with Cod. 13 no less than 534 times (in 60 places with it alone): with Cod. 346, 531 times (38 being alone): with Cod. 69, 386 times (28 being alone): but with Cod. 124, only 322 times (14 being alone). The favourite combinations, of four complete copies out of the five are Codd. 13, 69, 346, 246 times: Codd. 13, 124, 346, 118 times: but Codd. 13, 69, 124 only 39 times. Codd. 13, 346¹ combine with our MS. 103 times, and these three are the most cognate. The divergencies of Cod. 69, and especially of 124, complicate the problem without disproving it, at least until more codices of this class shall be found among the host yet unknown or uncollated. Recent students of the text of the N. T. begin to see that it is by this method of tracing out affinities between existing authorities that a consistent theory of the origin of various readings can most safely help us to estimate their respective values. I am thankful so far as I have been able to contribute, however little, to promote this great end.

The subjoined communication is from the pen of the late Rev. Reginald Barnes, Prebendary of Exeter.

The Editor, who is the writer's fellow Prebendary in the Cathedral of Exeter, permits him to state some circumstances connected with these MSS. They were bought by him at Janina

τιθημένα. 46 λόγων 13, λόγου 556 (*pro λόγον*). Marc. viii. 38 *μοιχαλλίδι*. ix. 11 *διελθεῖν*. 21 om. *ὁ δὲ εἶπε*. xiii. 2 *λίθων*. xiv. 69 *καὶ οὗτος* (for *οὗτος*). Luc. viii. 6 *ἡκμάδα*. ix. 31 *ὠφθέντες*. x. 7 *ἐξ' οἰκίαν* (with 69.346). 35 om. *δύο*. xii. 29 *φάγησθε*. xvi. 16 om. *εἰς*. 20 *ἐβέβλυτο*. xix. 2 om. *ὀνόματι*. xx. 46 *ταῖς δέλτοις*. xxi. 19 *κτῆσεσθε*. 24 + *οὖν* (after *ἄχρη*). xxii. 59 om. *ἦν*. Johan. iv. 12 om. *οἱ*. 14 + *ζῶντος* (before *ἀλλομένου*). vii. 28 om. *ὁ Ἰησοῦς*. 52 *σὺ* erased. x. 22 *χιμῶν*. xi. 1 *ἐαυτῆς* (for *αὐτῆς*). 12 *αὐτῶ* (for *αὐτοῦ*). xii. 7 + *στὶ* (before *εἰς*). xiii. 24 *πύθεσθε p. m.* To prove direct transcription, the more minute these variations from the common text the better.

¹ In Matth. i. 16 Codd. 346, 556 agree with Cureton's Syriac version alone.

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in 1864 from a dealer, who parted with all his store. All the due forms of complete and public barter were observed. It was a strange medley and miscellaneous heap. The writer had the advantage of the supervision of Major R. Stuart, at that time H.M. Consul at Janina, and by his advice he gave a sum of some hundreds of pounds which Miss Burdett-Coutts (now the Baroness Burdett-Coutts) had entrusted to him for such purchases.

With the MSS. there were many other objects which the dealer valued more highly—all of which apparently belonged to a private collection augmented from time to time down to the commencement of the 18th century, but one of which the nucleus and bulk dates far back in our Christian era. They may be taken in this order. 1. The coins. 2. A bronze figure of a Roman with a tunic. 3. A golden winged Victory.

I. Of the coins, the Roman Imperial series extends over a period reaching from Augustus to Constantine; none of them are rare. The Byzantine series consists of 16 gold coins ranging in date from Nicephorus II. (Phocas) A.D. 969 to Isaac II. A.D. 1195. Among these may be noted a rare solidus of Theodora 1055–56. There are also rare silver coins of Theophilus and Michael III., of Michael III. (alone), and of Leo VI. and Constantine X.

The small series of *Medieval and Modern* coins includes gold ducats of Sigismund and Mathias Corvinus, Kings of Hungary; a gold Osella of A. Mocenigo II., Doge of Venice 1700–1709, rare in this metal; an interesting gold sequin of P. D'Aubusson, Grandmaster of the Knights of Malta, 1476–1503; and 17 silver coins of the Princes of Achaia and Dukes of Athens, all belonging to a somewhat rare class.

II. The bronze figure is valued by Mr Murray and Mr Francks of the British Museum very highly. It is probably of the Flavian era, and represents a man kneeling on one knee, the left, and shading with his right hand his face as though a strong light were shining down on him from above. The tunic has a space over both shoulders, which was originally filled in by a silver clavus angustus.

III. The golden winged Victory. The writer is able to give an account of this very remarkable jewel from the pen of Mr J. Theodore Bent.

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CRITICA SACRA.

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13, GREAT CUMBERLAND PLACE,
W. LONDON,
21 July, 1888.

A GOLDEN "WINGED VICTORY."

"The small figure of a winged Victory before us is in the possession of the Baroness Burdett-Coutts and was brought from Janina some years ago by Mr Reginald H. Barnes.

"It is one of a pair of earrings, and a specimen of the finest workmanship of the period immediately following the conquests of Alexander the Great when subjects of a similar motive were greatly in vogue both for sculpture and for decoration.

"The gold in which it is cast is, as is usually the case in ornamental specimens of this period, 32 carats, being therefore excessively pliable. The body of the Victory has been made on a foundation of cement—a process used to prevent the metal doubling up when hammered. The cement was burnt out when the figure was completed to the goldsmith's taste and then the drapery was soldered on. The details of the hair, face, feet with sandals, and arms are very fine, the hands however exhibit a certain want of finish, which may be accounted for by the fact that there are obvious traces of their each having held something which by comparison with other figures of a similar nature we may suppose to have been a wreath and a trophy or palm-branch. The height of the body from head to foot is $1\frac{1}{4}$ inches, and the wings, which are fixed on behind, though not so widespread as is the case with most of these figures, are most minutely engraved and bear close scrutiny with a magnifying glass; at their fullest expansion they correspond exactly to the height of the body, namely, $1\frac{1}{4}$ inches.

"Above the head is fixed on a circular disc $\frac{11}{16}$ of an inch in diameter, and upon it is a representation of the chariot of Helios, drawn by four horses, issuing from the sun's rays and driven by Eos. The goldsmith obtained this admirable effect by soldering together very minute portions of gold, of which the horses' legs are composed of three. The object of the disc was to hide the hole in the lobe of the ear, and is found in all similar specimens of earrings. The straight sort of wand which we see behind the body was originally bent back and formed the hook by which the ornament was suspended from the ear. The minutely-decorated

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disc is the most curious portion of the ornament before us, and is almost without parallel. Earrings of winged Victories, of which we find specimens in most Museums, have, all of them, these discs, but they are of much inferior workmanship: those, for example, in the British Museum, which were found in Ithaca, and those in the Hermitage at St Petersburg, have merely the representation of the sun's face or of a conventional flower on the disc, effects obtained with infinitely less trouble.

"We can however advantageously compare the subject of this disc with a large pendant in the Louvre [No. 112 in the old catalogue of the Museum of Napoleon III.], in which a chariot of Helios similarly treated, and so minute that it could be covered by the wing of a fly, is being driven over a half crescent which is supported by two small winged Victories, each with a trophy in one hand and a flower in the other. Exquisite however as this pendant is in its detail, its general effect is spoilt by the lower portion being composed of heavy chains with amphoræ hung to them, giving to the whole a confused appearance which detracts from the value of the work.

"We may also compare our earring with many late works found at Kertch, but they are much less carefully executed and are much heavier; so heavy that as time went on women named *auricule ornatrices* were employed to heal the wounds in the earlobes caused by the weight of the ornaments.

"Again, a gold necklace pendant in the Cabinet of Antiquities at Athens represents a winged Victory very similar in workmanship to the one before us, but of course without the disc above, which was not required in this case: her wings are of great fineness, and in the left hand she holds a crown of laurel, whilst with the right she holds back the drapery from her right leg.

"The connection of ideas between the Sun and Victory seems pretty general in most of the specimens of ornaments of this nature. Where the disc is necessary as a decoration for a small circular basis, the sun's face and the rays, *πανόπτῆς · κύκλος · ἡλίου*, naturally suggested itself; and the brilliancy of the subject, the golden team (*χρυσόζυγον*), was one which was likely to be employed by the goldsmith. From the above-mentioned pendant in the Louvre we see the motive well expressed. The victory of the sun over night and darkness is represented by the chariot driving over the crescent of the moon supported by winged Victories, and