

NOTES AND STUDIES

THE CODEX CORBEIENSIS (*ff*). II.*Relation of ff to other Old Latin Texts.*

FOR the purposes of our study we have ready to hand the tables of readings in *Old Latin Biblical Texts*, No. ii. On p. cxcii sqq. a list of readings is given in which *a* and *n* (or *a*, *e* and *n*) agree against all (or most) other authorities.

The list of these readings is as follows :—

- | | | |
|------|----------------|--|
| (1) | St John xix 28 | ait <i>a e n</i> . |
| (2) | „ 29 | optulerunt <i>a n</i> . |
| (3) | „ 31 | quoniam cena pura erat <i>a e n</i> . |
| (4) | „ 31 | ne <i>a n</i> . |
| (5) | „ 31 | tollerentur de cruce <i>a n</i> . |
| (6) | „ 34 | percussit <i>a n</i> . |
| (7) | „ 36 | ab eo <i>a n</i> . |
| (8) | „ 39 | venerunt ergo <i>a n</i> . |
| (9) | „ 39 | aloe <i>e n</i> (<i>a</i> defective). |
| (10) | „ 40 | corpus ihm <i>a e n</i> . |
| (11) | „ 40 | adligaverunt <i>a n</i> . |
| (12) | „ 40 | est consuetudo <i>a n</i> . |

The corresponding readings of *ff* are (1) *ait*, (2) *obtulerunt*, (3) *quoniam parascevem cenam paraverant* (a corrupt conflation of two readings, *parasceve = f* and *pura erat*), (4) *ne*, (5) *tollerentur*, (6) *percussit*, (7) *ab eo*, (8) *venerunt ergo*, (9) *aloe*, (10) *corpus ihu*, (11) *adligaverunt*, (12) *est consuetudo*.

Thus out of the twelve readings there is agreement with *ff* in eight (for *aloe* and *aloe* are both opposed to *aloes*); and as to the four remaining instances, *ff* has in one a conflate reading that contains the text of *a e n*, in one a mere variation of the letters *b* and *p* (*optulerunt* is actually found in *ff* in St Luke), whilst the addition of *de cruce* in *a* and *n* is a gloss which *ff* agrees with *e* in omitting, and, finally, *corpus ihm* is a scribe's error. The conclusion to be drawn from this is that in the Gospel of St John *a n ff* contain a common element, which is only partly shared by *e*. Some MSS (such as *l*) contain in part an ancient

text and in part a Vulgate text. The text of *ff*, however, is homogeneous throughout. The conclusion arrived at from an examination of St John is borne out in the other Gospels. It may be put to the test by examining the following texts, *abdffl*, in the first twenty-two verses of the first chapter of St Mark, the verses for which the fragment *t* is extant (*e* is not available). On collating with Wordsworth and White's edition of the Vulgate *a* is found to have 98 variations, *b* 61, *d* 72, *t* 49, *l* 24, and *ff* 100.

With *a* alone *ff* has the following readings:—

- v.* 5 regio iudeae (*a* iudaeae) . . . *b d l t* iud. regio.
- v.* 5 omnes hierosol. . . *b d l t v g* hierosol. universi.
- v.* 6 indutus . . . *b d l t v g* vestitus.
- v.* 9 ab iohannem . . . *b d t* (*l* om.) ab iohannem.
- v.* 18 relictis omnibus . . . *b d l t* relictis retibus.

With *a* and *d* alone:—

- vv.* 7, 8 *transpose* ego quidem baptizo vos (vos baptizavi *a*, vos baptizo *d*) in aquam (aqua *a d* and + in paenitentiam *a*).
- v.* 8 illis diebus . . . diebus illis *b l t*.
- v.* 9 ipse (om. vero) . . . ille autem *b t* . . . ille vero *l v g*.

With *d* alone:—

- v.* 7 veniet . . . *a b l v g* venit.

With *t* alone:—

- v.* 7 fortior me . . . post me fortior me *a d* . . . fortior post me *b*.

With *t* and *d*:—

- v.* 11 vox (om. facta est) . . . venit vox *a* . . . vox facta est *b l v g*.

With *b* and *t*:—

- v.* 14 om. regni.

With no consentient *ff* exhibits the following readings:—

- v.* 1 ante te et ante fac. . . *a b d l t* ante faciem.
- v.* 1 viam tuam ante te . . . *a b d l t* om. ante te.
- v.* 6 edens . . . edebat *a b l* (aedebat *d t*).
- v.* 7 in aquam . . . in aqua *a b d l t*.
- v.* 8 vos baptizo . . . baptizo vos *b d l t*.
- v.* 11 carissimus . . . *a b d l t* dilectus.
- v.* 12 tulit . . . duxit *a* . . . expulit *b l t* . . . eiecit *d*.
- v.* 15 adimpleta . . . *a b d t* impleta . . . *l v g* impletum.
- v.* 15 in evangelium . . . in evangelio *a d t* . . . evangelio *b v g*.
- v.* 16 iactantes . . . *a b d l t v g* mittentes.
- v.* 19 aptantes¹ . . . reficientes *a* . . . componentes *b d* (com-*l t*).
- v.* 21 ingressus sabbatis . . . (*b d t*) *l* sabbatis (-o) ingressus . . . *a* var.

The greater part of these appear to be alternative translations of the same fundamental Greek text.

¹ *d* has *aptaverunt* lampadas suas in St Matt. xxv 7.

The result of this analysis is to shew that in St Mark the texts of *a* and *ff* depart more widely from the wording of the Vulgate than does the text of *d* or of *b* or of *t*; whilst *l* is almost pure Vulgate. It is seen that *t* exhibits an Old Latin text with a strong Vulgate admixture; and *b* and the Vulgate are much more closely related than might have been expected.

Interpolations often afford valuable clues as to the relations of MSS to one another. There are two especially noteworthy interpolations in *ff*—the long interpolation in St Matt. xx which is found in eight other Old Latin MSS, in the Syriac of Cureton (not in Syr^{sin}), was known to Hilary, and was paraphrased by Juvenius. This addition, therefore, goes back to the most ancient times, and were it found in any other Greek MS besides D would have a strong claim to be considered authentic.

The second (a shorter interpolation) is found elsewhere only in *a* and *d*. It occurs in St John vi after verse 56. The form in *a ff* is precisely identical, except that *a* reads *eo* for *illo*. The form in *d* is longer. Dr Scrivener refers to Victorinus (A.D. 303) as citing this interpolation as genuine Scripture.

But the importance of the interpolation is that it establishes another bond of affinity between our MS and *a* and *d*.

Peculiar readings of a and ff. *a ff* share many peculiar readings. In St John *a* and *ff* alone read *gesta* for *facta* (i 28); alone add *imitata* in ii 1; with *d* alone add *et* (*ff* om.) *dixit illis* (supported by *N*) in vi 70; alone read *interdie* in xi 9, *filius* in xi 52, *unus adstant ex ministris* in xviii 42, *polluerentur* in xviii 28, and *praecingit* in xxi 18. With *n* both *a* and *ff* read *percussit* in xix 34; with *e* they read *recubuerat* in xxi 20, and in the same verse they alone read *et conversus*. We might also add that *a* and *ff*, with but few consents, both add *ecce qui tollit peccatum mundi* in i 36. They alone read *ih̄s* in ii 23; with *d* they have *accepit* in iii 33; with *l* the form *samaritana* (*ff* *sammaritiana*) in iv 7. Their agreement in the other Gospels is not less than in St John. Thus in St Luke vii 15 *a ff* alone repeat *iuvenis*, and in St Matt. xxvi 36 read *gedsamani* (= *b*).

Both *a* and *ff* have the custom of indenting quotations from the Old Testament. This indentation prevails more in *ff* than in *a*; and is sometimes found in *ff* wrongly applied.

Noteworthy Readings common to d and ff.

Taking St Mark for our comparison of the readings of *ff* and *d*, we find both add *quod fecerat occulto*, with *a i r*, in v 33; both add *vade in domum tuam et* in viii 26; both supply *in atrium* in xv 1, in which they are supported by *ac* and Origen. Finally *d* and *ff* alone read *angelus*

in xvi 6; and both are guilty of the same curious blunder, *herodes* for *herodias* in vi 19. The texts of *ff* and *d* in St Mark are more closely allied than they are in the other Gospels.

In St John x 10 *d ff* alone omit *et abundantius habeant*; in xi 34 *d ff* are the sole witnesses for *posuisti*. It is also worthy of note that both *d* and *ff* read *domino* in full in St Matt. xviii 31, and in full in that place alone.

Readings common to b, e, and ff.

With *b* and *e*¹, *ff* has many readings in common, more especially in St Luke.

In St John and St Luke *b* touches *e* with one hand and holds *ff* with the other. Again in St Mark (but not so closely as in St Luke) *b e* are in several readings united, but without *ff*.

The common strain (not a large one) in these three early MSS is brought out by such readings as *gubitis* for *cubitis*, in St John xxi 8, and *praesbiterium*, St Luke xxii 66, which they probably took from a remote common ancestor. Again, in St Luke xxiv 13 we find

cleofas et ammaus *b* Ambrst.

ammaus et cleopas *e ff*.

In St Mark iii 11 *b e ff* have *sed et spirit*. But in this Gospel, though *b* so often unites with *e*, we rarely find the combination *b e ff*.

In St Luke xiv 5 *e ff* read *bus*. Bianchini gives *bos* as the reading of *b*, where *bus* might have been expected.

In their orthography *b e ff* preserve to us the curious old forms—*prode est*, *prode erit*, and *prode estis*. *prode est* occurs twice in *e* (St Luke ix 25 and St John vi 63), once in *b* (St Matt. xvi 26), once in *ff* (St Matt. xvi 26 = *b*). The form occurs in *d* only in the two places where it is found in *e*, and in the former of the two, i.e. St Luke ix 25, it is read also in *l*. In addition, *ff* alone preserves *prode erit* in St Matt. xv 5, St Mark vii 11 and viii 36; whilst *b* has *prode estis* in St John xii 19.

Peculiar Readings of ff and l.

There is between *ff* and *l* a most interesting affinity in St Luke and St John in that they together preserve a small number of readings found in no other Latin MSS.

These two MSS stand together without other support, or with but little other support, in the following places in St John:—

i 21 > tu hel. es.

27 + de quo dicebam quoniam.

27 + vir (Cyp. + homo).

¹ The migrations between Italy and Africa of the ancestor of *e*, according to Tischendorf, and the emendations it underwent have been so extensive, that we should expect to find *e* the most adulterated of codices (*Evang. Pal. Ined.* p. xix).

- 43 + proficiscens = *aur* (*e* + prodiens).
 50 + propterea = *aur*.
 ii 3 + fili = *e* Ambr.
 8 et fecerunt sicut dixit (*ff* + illis) = *e aur*.
 10 + vero = *aur*.
 iii 12 creditis = *aur*.
 13 + is (*ff* his).
 18 om. autem.
 19 + dei = *aur*.
 iv 7 samaritana (*ff* sammaritiana) = *a*.
 v 6 in languore = *aur*.
 9 > ille homo.
 24 + aeternam.
 28 + dico enim vobis.
 31 ergo (*vg* ego).
 33 + ipsi.
 42 + ipsis.
 45 + ergo = *aur*.
 vi 1 illius tib. = *aur*.
 5 elevasset.
 9 + homines.
 13 superfuerant.
 14 venit = *aur*.
 15 incipiunt venire et rapere eum = *b*.
 15 om. ipse = *b*.
 22 om. abissent = *℞*.
 24 + confestim.
 62 quid (*ff* + ergo) cum.
 vii 1 ambulandi = *a*.
 18 suam propriam (propiam *ff*) = *c*.
 23 accepit (adc. *ff*) = *aur*.
 26 + forte = *c*.
 35 incipit ire (*ff* irae).
 51 facit = *q*.
 viii 33 > nemini umq. serv. = *b*.
 33 estis.
 xii 30 + haec vox = Tert.

Post xvi 13 *l* deficit.

An examination of these readings would point to the conclusion that *ff* and *l* in St John were both descended from (or both interpolated from) an ancient MS which had in its text not a few additions of single words. Many of these additions, as *fili* (ii 3) which is shared with *e* and *dei* (iii 19) in common with *aur*, have little to recommend them. In

fundamental text *ff* has a much larger element in common with *b* and *c* than with *L*.

Common element in ff and c. Between *ff* and *c* there are very many striking agreements in the warp and woof of their text; and one is led thereby to conclude that in remote times they had a common or very closely related ancestor. But the text of *c* has been much more emended than that of *ff* in the process of the centuries, and has now a much larger Vulgate element. In the Pericope in St John viii *ff* and *c* have so many readings in common that they must both be derived from a common archetype. But while *ff* and *c* resemble each other in the structure of their sentences and often begin sentences in the same way, viz. St Mark xv 39 *cum autem videret (vg videns autem)*, xiii 18 *orate ergo (vg vero)*; the text of *c* very seldom agrees with *ff* in the matter of omissions from the Vulgate. Much of the purely Western element in *c* has been sadly watered down by Vulgate infusions. Nevertheless the two MSS undoubtedly proceed from the same original or from two very closely related originals.

We find *ff* often agreeing with the *bci* group; but, on the whole, *i* is nearer the revised text of Jerome than *b*, and much nearer than *ff*.

Thus *ff* touches all the oldest texts; but it is at the same time in many readings independent of them all.

Relation of ff to e, k and St Cyprian.

The quotations from St Cyprian are taken from *O. L. Biblical Texts* ii p. xc sqq.

Cypr.

St Mark viii 38.

Epist. lxiii 15.

Qui CONFUSUS me fuerit
confundetur (= *vg*) eum
filius hominis.

ff

Qui autem CONFUSUS
me fuerit et meos . . . et
filius hominis confundet
illum.

k

Qui autem me confessus
(= *d*) fuerit et meos . . .
et filios hominis confun-
detur (= *d vg*) illum.

It will be noticed here that *ff* has preserved Cyprian's reading CONFUSUS, which has suffered corruption in both *k* and *d*.

St Mark xi 24, 25.

Testim. iii 42.

Omnia quaecumque
ORATIS ET PETITIS credite
quia accipietis et ERUNT
vobis.

Omnia quaecumque
ORATIS ET PETITIS credite
quoniam accipietis et ERIT
vobis.

Omnia quaecumque
adoratis ET PETITIS credite
quia accipietis et ERUNT
vobis.

If *erunt* is the 'African' form (*d f* have *venient*; *b* *evenient*; *vg* *veniet*) then *erit* is probably another and more literal translation of the same Greek text (ἐσται).

St Mark xii 29-31.

Ad Fortun. c. 2. De Ecl. Un. c. 15. Audi Israel, dms ds tuus DMS unus est, et diliges dom dm tuum DE toto corde tuo et DE tota anima tua et de tota virtute tua. Hoc primum et secundum simile huic: diliges proximum tuum tamquam (= vg) te. In his duobus PRAECEPTIS tota lex pendet et prophetae.

Audi ISTRAHEL dms ds noster DMS unus est et DILIGIS dom dm tuum ex toto corde tuo et ex tota animam tuam et ex TOTIS VIRIBUS TUIS et ex tota virtute tua. Hoc est primum mandatum secundum autem simile est huic diligis proximum tuum sicut te ipsum: maius horum PRAECEPTORUM aliud non est.

Audi ISDRAHEL dom ds noster unus est et DILIGIT dom dm etsum DE toto corde tuo et DE TOTIS VIRIBUS TUIS. Haec prima est deinde secunda similis huic diliges proximum tibi eamquam (sic) te: maius his alius mandatum non est.

Here *ff* together with *d* has alone of Latin MSS preserved the second *dms* which is found in St Cyprian. Also *ff* Cyprian support *praeepta* as opposed to *mandatum*. *ff* (*k*) read *diligis* for *diliges*, and *totis viribus tuis* for *tota mente* (= *vg*). Finally *ff* combines with *k* Cyp. in reading *huic* for *illi*.

St Mark xii 38.

Cavete (= *vg*) AB scribis qui volunt in stolis ambulare et salutationes in foro et SESSIONEM PRIMAM in synagogis . . . et OCCANSIONE (= *a*) longa adorantes hi accipient ABUNDANTIUS. . .

Videte AB scribis qui volunt in stolis ambulare et SALUTARI in foro et in primis cathedris sedere in synagogis . . . OCCANSIONE longa orantes hi accipient maius iudicium.

Cavite AB scribit qui volunt in stolis ambulare et SALUTARI in foro ei SESSIONEM PRIMAM . . . ista faciunt in excusatione longa hi accipient abin UNDANTIUS iudicium.

a ff k combine against *e* in *salutari*; and *a e ff* read *occansione* against *k*.

St Mark xiii 23-26.

sol tenegavit FULGOREM suum et stellae de caelo cadent et virtutes quae IN CAELIS (= *vg*) sunt MOVEBUNTUR (= *vg*). Et tunc videbunt filium hominis venientem cum¹ virtute MULTA (= *d*) et CLARITATE.

VIDETE ecce praedixi vobis omnia sed in illis diebus post tribulationem illam sol obscurabitur et luna non dabit lumen suum et stellae quae sunt in caelo erunt CADENTES (= *a*) et virtutes caelorum MOVEBUNTUR. Et tunc videbunt filium hominis venientem cum (= *a*) nubibus cum virtutae MULTA (= *d*) et gloria.

Vos autem VIDETE ecce praedici vobis omnia. In illis diebus post tribulationem sol tenebravit et luna non dabit FULGUREM suum et stellae CADENTIS fortitudines IN CAELIS (= *vg*) commovebuntur. Et tunc videbunt filium hominis venientem in nube cum virtute magna et CLARITATE.

k e have in common *fulgorem* and the 'African' word *claritate*; but *ff a k* have *cadentes* against *e*, whilst *ff d k* read *multa* against *k*.

¹ *Nubibus cum* perhaps dropped out by homoeoteleuton.

It is clear that *e* and *k* have a peculiar element in common with St Cyprian; but it is also clear that *ff d* and *ff a* have a common element that gathers support from St Cyprian, and clear too that *ff* touches *k* with one hand and *e* with the other, and joins in those readings of *k e*, which until *ff* was known were thought to be purely 'African'. To illustrate this we will place side by side the text of *e*, *ff* and *k* in St Matt. xiii 47, 48.

Iterum simile est re-
gnum caelorum retiae
missae in mari quod ex
omni genere piscium colli-
gunt: cum impletum est
autem posuerunt illud ad
litus et sedentes college-
runt quae optimae sunt
in vasa quae autem mala
praeciderunt.

Iterum simile est re-
gnum caelorum reti misso
in mare quod ex omni
genere piscium colligit
cum autem esset imple-
tum eduxerunt id ad litus
et sedentes elegerunt
optimos in vasis suis malos
autem praeciderunt + toras.

Iterum simile est re-
gnum caelorum retiaculum
missu in mare quod ex
omni genere colligat: eum
impletum est autem in-
posuerunt illud ad litus
et sedentes collegerunt
quae optima sunt in vasa
quae autem mala reiece-
runt.

Out of six 'Africanisms' *ff* has complete agreement in three, and partial agreement in the fourth, reading *id* for *illud*.

But the text of *ff* in St Matthew has other 'Africanisms'. In discussing the 'African' strain in *a n*, Dr Sanday speaks with confidence of only two readings in *a* as 'African': "In St Matt. xxviii there are two constructions *acceperunt et* xxviii 12, and *cum vidissent* xxviii 17, which are characteristically 'African', and are shared in each case by *a* with a fragment of *e*."

Now, strangely enough, these two characteristically 'African' constructions are the readings of *ff*.

There is a more important piece of evidence still in favour of regarding *ff* as 'African'. The translation of $\delta\omicron\kappa\acute{\alpha}\lambda\omega$ by *clarifico*, from its regular occurrence in *e*, *k*, as well as in the quotations of St Cyprian and other African fathers, has long been a kind of touchstone for testing Latin MSS.

In St John $\delta\omicron\kappa\acute{\alpha}\lambda\omega$ occurs twenty-three times, and is variously rendered in 'European' and mixed texts by *glorifico*, *honorifico*, *honoro*, *magnifico*, and even *honorem accipio*. *Clarifico* is the 'African' rendering.

These twenty-three occurrences of $\delta\omicron\kappa\acute{\alpha}\lambda\omega$ are rendered in *e* by *magnifico* (2), *glorifico* (10), *honorifico* (2), *honoro* (1), and *clarifico* (8).

In *ff* *clarifico* is read no fewer than twenty-two times (in St John xiv 3 with no other Latin support¹) and is only in one solitary instance displaced by *honorifico* (St John vii 39).

The evidence could scarcely be more conclusive with regard to St John.

¹ Similarly in St John xi 40 *ff* alone of Latin MSS has the 'African' *e*-*arritatem* for $\beta\acute{\alpha}\tau\epsilon\tau$.

It is worthy of note that *b* in St John reads *clarifico* fifteen times out of twenty-three, whilst in *a* *clarifico* is never found.

The following list of common errors or interpolations peculiar to *eff*, or found in *e* and *ff* and one other authority, is not without its significance:—

- St John ii 3 vinum non habent filii = *l*.
 8 et fecerunt sicut dixit illis (eis \overline{ihs} *e*) = *l*.
 9 aquam vinum factum (*sic*) = *l*.
 viii 3 statuisset *for* statuissent¹.
 xvii 7 servavi (servabi *e*).
 11 malachus = *a*.
 xxi 9 gubitis = *b*.
 St Luke i 19, 26 grabiel (gabriel *e*).
 ix 3 petram (= peram).
 xiv 31 militibus *twice* (= milibus).
 xxiv 13 ammaus et cleophas = Ambr.

It is scarcely probable that two translators acting independently, one in Africa and one in Europe, would by a mere coincidence both write *militibus* twice for *milibus*, *petram* for *peram*, or even *statuisset* for *statuissent* in exactly the same verse. The only alternative is that the blunder was imported and substituted for the correct reading. This is hardly likely to have been the case.

The direction in which the data collected would point is towards a common origin of the texts hitherto separately classified as African and European.

The following readings are also worthy of consideration:

- St Mark ix 15 gaudentes *cdffik*.
 x 40 aliis paratum est *bffk*.
 [The scribe read $\delta\lambda\lambda\omicron\upsilon\iota\varsigma$ instead of $\delta\lambda\lambda' \omicron\iota\varsigma$.]
 xii 23 + munda *ck*.
 xv 25 custodiebant *dffknr*.
 St Luke ix 25 prode est *del*.
 xii 11 excusetis *ce*.
 xii 32 nolite timere (metuere *e*) pusillum gregem *dei*.
 xiv 22 locutus (for locus) *aefflr*.
 xvi 12 meum *eil*.
 St John iii 17 mitteret *effaur*.
 xix 5 om. et dicit eis ecce homo *aeffr*.
 xxi 24 + de ihu *ae* (ihm).

¹ The cogency of this particular instance is somewhat lessened by the common confusion in *ff* between the 3rd pers. sing. and the 3rd pers. plur., viz. *intrai* = *intrans* and vice versa. Popular speech confused the pronunciation, as is the case to-day with their derivatives *entre* and *entrent*.

Agreement of ff and the best Old Latin MSS with Cureton's Syriac (Syr^{eu}) and the Sinai Palimpsest (Syr^{sin}).

A further proof of the antiquity of the Old Latin text of our MS is its large measure of agreement with the ancient Syriac version. This agreement is most striking in those readings where *ff* with *a* and *b* and the best Old Latin MSS support the Syriac against the testimony of **N** and **B**. An examination of these readings seems to point to the conclusion that the common ancestor of **N** and **B** represented a fuller and smoother text than that vouched for by the consensus of the Old Latin and the Syriac.

St Matt. xii 11 om. ἐν cum *Avid k* Syr^{eu} et *sin* . . . ἐν **N B**

13 om. ὑγιῆς cum *a b c* Syr^{eu} et *sin* . . . ὑγιῆς **N B k**

xiii 1 om. τῆς οἰκίας cum *D a b d e k* Syr^{sin} . . . τῆς οἰκίας **N B**
Syr^{eu}

11 om. τῶν οὐρανῶν cum *a b e k* Syr^{sin} . . . τῶν οὐρ. **N B** Syr^{eu}

13 add. nequando convertantur *D a b d e k* Syr^{eu} et *sin* . . .
om. **N B**

25 om. αὐτοῦ cum *e h k* Syr^{eu} et *sin* Iren. . . αὐτοῦ *ab* **N B**

55 add. ἰωσήφ (after τέκνος) cum *a b g h* Syr^{eu} (et *sin*) . . .
om. **N B e k** [Syr^{sin} om. τέκνος]

xiv 18 om. ὧδε cum *D¹ a b e* Syr^{eu} [Syr^{sin} illegible] . . . ὧδε **N B**

26 om. οἱ μαθηταὶ cum *a b N** Syr^{sin} . . . οἱ μαθηταὶ **N^a B**
Syr^{eu}

32 ἀναβάτων αὐτοῦ cum *b e* Syr^{eu} . . . ἀναβάτων αὐτῶν
a **N B** Syr^{sin}

xv 28 om. αὐτῇ cum *a b* Syr^{sin} . . . αὐτῇ **N B** Syr^{eu} *ke*

xvi 6 om. ὁρᾶτε καὶ cum *a b* Syr^{eu} et *sin* . . . ὁρᾶτε καὶ **N B** (*e*)

27 τὰ ἔργα cum *a b vg^{aliqua} N** Syr^{eu} (Syr^{sin} deficit) . . . τ.
πράξιν **N B e vg^{aliqua}**

xviii 10 add τῶν πιστευόντων εἰς ἐμέ cum *b c d g* Syr^{eu} . . . om
a e vg **N B** Syr^{sin}

11 versum habet cum *a b d vg* Syr^{eu} . . . om. **N B** Syr^{sin} *e*

31 om. σφόδρα cum *a b e* Syr^{sin} . . . σφόδρα **N B** Syr^{eu} *d*

32 om. ἐκείνην cum *a b vg* Syr^{sin} . . . ἐκείνην **N B D** Syr^{eu} *e*

xix 4 om. ἀπ' ἀρχῆς cum Syr^{sin} . . . ἀπ' ἀρχῆς *a b d e* **N B** Syr^{eu}

9 μοιχᾶται sine addit. cum *a b d e* **N** Syr^{eu} et *sin* . . . **BCZ**
additamentum habet

16 διδάσκαλε ἀγαθέ, τί ποιήσω (om. ἀγαθόν) cum Syr^{eu} . . .

διδάσκαλε ἀγαθέ, τί ἀγαθὸν ποιήσω *b c vg* Syr^{sin} . . .

διδάσκαλε, τί ἀγαθὸν ποιήσω *a d e* **N B**

17 add. ὁ θεός cum *b* (*e*) *vg* Syr^{eu} . . . om. *a d* **N B** Syr^{sin}

20 add. ἐκ νεότητός μου cum *a b* (*d*) *e h* Syr^{eu} et *sin* . . . om.

N B *vg*

- St Matt. xix 25 add. *καὶ ἐφοβήθησαν a b d* Syro^u Hil. . . om. **N B**
 Syr^{ain} *vg*
 29 om. *ἡ πατέρα* cum *b d e* Syro^u et *sin* . . . *ἡ πατέρα* **N B** *vg*
 xx 28 additamentum longum habet cum *a b c d e* Syro^u Hil.
 . . . om. **N B** Syr^{ain} *vg*
 xxi 12 τοῦ θεοῦ cum *a d e* Syro^u (Syr^{ain} deficit) . . . om. *b* **N B**
 26 om. *οὖν* cum *a b d e* Syro^u et *sin* . . . *οὖν* **N B** *vg*
 29 add. in vineam cum *a b d e* Syro^u et *sin* . . . om. **N B** *vg*
 37 forsitan cum *b c e h* Syro^u et *sin* . . . om. *a* *vg* **N B**
 41 om. *αὐτῷ* (post *ἀποδώσ.*) cum Syro^u et *sin* . . . *αὐτῷ a b*
e *vg* **N B**
 44 om. *versum* cum *a b e* Syr^{ain} Iren. . . habet **N B**
 Syro^u *vg*
 xxii 13 ἄρατε αὐτὸν ποδῶν καὶ χειρῶν καὶ cum *a b d e* (Syro^u et *sin*)
 Iren. . . *ἤσαντες αὐτοῦ πόδας καὶ χεῖρας* **N B** *vg*
 34 ἐπ' αὐτόν cum *b* (*a* deficit) *d e h* Syro^u et *sin* . . . ἐπὶ τὸ
 αὐτό **N B** *vg*
 35 add. *καὶ λέγων* cum *b d* Syro^u et *sin* . . . om. **N B e** *vg*
 xxiii 4 om. *καὶ δυσβάστακτα* cum *a b e* **N** Syro^u et *sin* Iren. . .
καὶ δυσβάστ. **B D**
 19 om. *μωροὶ καὶ* cum *a d e* (*b* deficit) **N** Syro^u et *sin* . . .
μωροὶ καὶ **B C**. Postea Syro^u deficit

In St Mark Syro^u is missing, only the last four verses survive. The agreement of *ff* Syr^{ain} against **N B** may be noted in many passages in this Gospel.

- St Mark i 34 om. *χριστὸν εἶναι* cum *a b d e* **N** Syr^{ain} . . . *χριστὸν εἶναι*
B C
 35 om. *ἐννυχα* cum *a b d e* Syr^{ain} . . . *ἐννυχα* **N B** *vg*
 ii 23 om. *ὁδὸν ποιεῖν* cum *d b e* Syr^{ain} . . . *ὁδὸν ποιεῖν a* *vg* **N B**
 26 om. *ἐπὶ ἀβιάθαρ ἀρχιερέως* cum *a b d e* Syr^{ain} . . . *ἐπὶ ἀβ.*
ἀρχι. **N B** *vg*
 27 om. *vers.* 27 cum *a d e* (Syr^{ain}) . . . habet *versum* **N B**
b *vg*
 iii 7 om. *ἠκολούθησεν* cum *a b d e* Syr^{ain} . . . *ἠκολούθησεν* **N**
B *vg*
 iv 4 om. *ἐγένετο* cum *b d e* *vg* Syr^{ain} . . . *ἐγένετο a* **N B**
 10 *οἱ μαθηταὶ αὐτοῦ* cum *a b d* Syr^{ain} . . . *οἱ περὶ αὐτὸν σὺν*
τοῖς δώδεκα **N B** *vg*
 16 om. *ὁμοίως* cum *a b d* Syr^{ain} . . . *ὁμοίως* **N B** *vg*
 v 21 om. *ἐν τῷ πλοίῳ* cum *a b d e* Syr^{ain} . . . *ἐν τῷ πλοίῳ*
N B *vg*
 21 om. *καὶ ἦν* cum *b d e* Syr^{ain} . . . *καὶ ἦν a* *vg* **N B**

- St Mark v** 23 om. πολλά cum *b d* Syr^{sin} . . . πολλά *a e* vg. **N B**
 vi 7 om. ἤρξατο cum *a b d e* Syr^{sin} . . . ἤρξατο **N B** vg
 20 ἐποίησιν cum *a b d latt.* Syr^{sin} . . . ἠπόρει **N B** *cop.*
 25 om. μετὰ σπουδῆς cum *a b d* Syr^{sin} . . . μετὰ σπουδῆς
N B vg
 25 om. ἤτήσατο cum *a b d* Syr^{sin} . . . ἤτήσατο **N B** vg
 31 om. ὑμεῖς αὐτοὶ cum *a d* vg Syr^{sin} . . . ὑμεῖς αὐτοὶ (*b*)
N B
 33 om. καὶ προῆλθον αὐτούς cum *a b d* Syr^{sin} . . . καὶ προ-
 ῆλθον αὐτούς **N B** vg
 53 om. καὶ προσωρμίσθησαν cum *a b d* Syr^{sin} . . . καὶ προσ-
 ωρμίσθησαν **N B** vg
 56 om. αὐτοῦ (post ἤψαντο) cum *a b* Syr^{sin} . . . αὐτοῦ **N B**
D vg
 vii 24 om. καὶ σιδῶνος cum *a b d* Syr^{sin} . . . καὶ σιδῶνος **N B** vg
 ix 39 om. ταχὺ cum *a b d k* Syr^{sin} . . . ταχὺ **N B D** (sic) vg
 x 2 om. φαρμαῖοι cum *a b d k* Syr^{sin} . . . φαρμαῖοι **N B** vg
 6 om. κτίσεως cum *b d* Syr^{sin} . . . κτίσεως *a k* vg **N B**
 25 om. εἰσελθεῖν cum *a d k* Syr^{sin} . . . εἰσελθεῖν *b* vg **N B**
 xi 3 τί λύετε τὸν πῶλον cum *a b d* . . . τί (om. λύετε τὸν πῶ.)
 Syr^{sin} . . . τί ποιεῖτε τοῦτο **N B** vg^{aliqua}
 23 om. αὐτῷ cum *b k* Syr^{sin} . . . αὐτῷ *a d* vg **N B**
 28 om. ἵνα ταῦτα ποιῆς cum *a b d* Syr^{sin} . . . ἵνα ταῦτα ποιῆς
N B vg
 31 om. οὖν cum *a b d k* Syr^{sin} . . . οὖν **N B D** (sic) vg
 xii 2 ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν cum *a b d k*
 Syr^{sin} . . . ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν
 τοῦ ἀμπελῶνος **N B** vg
 14 om. δώμεν cum *a b d k* Syr^{sin} . . . δώμεν **N B** vg
 28 om. πάντων cum *a b d k* Syr^{sin} . . . πάντων **N B** vg
 43 om. τῶν βαλλόντων cum *a b d* Syr^{sin} . . . τῶν βαλλόντων
N B k vg
 xiii 4 om. πάντα cum *a k* Syr^{sin} . . . πάντα *b d* **N B**
 9 om. βλέπετε δὲ ὑμεῖς ἑαυτοὺς *a d* (*b* defic.) Syr^{sin} . . . βλέ-
 πετε δὲ ὑ. ἑαυτ. **N B** (*k*) vg
 xiv 10 om. αὐτοῖς cum *a d k* (*b* defic.) Syr^{sin} . . . αὐτοῖς **N B** vg
 65 om. αὐτῷ (post λέγειν) cum Syr^{sin} . . . αὐτῷ **N B k** vg
 72 καὶ ἤρξατο κλαίειν cum *a d k* vg Syr^{sin} . . . καὶ ἐπιβαλὼν
 ἐκλαίειν **N B**
 xv 24 om. τίς τί ἄρη cum *d k* (*a b* defic.) Syr^{sin} . . . τίς τί ἄρη
N B
 35 om. ἴδε cum *d k* Syr^{sin} . . . ἴδε **N B**
 40 om. καὶ (ante Μαρία ἡ Μαγ.) cum *d k* Syr^{sin} . . . καὶ **N B**

In the Gospel of St Luke there is extant for most of the Gospel both Syr^{sin} and Syr^{cu}.

Dealing only with omissions, and passing by those readings where *ff*, supported by the best Old Latin MSS, unites with either Syr^{sin} or Syr^{cu} against \aleph B, we will give a list of some variants in which *ff* combines with both Syr^{cu} and Syr^{sin} against the authenticity of words which both \aleph and B attest.

- St Luke iii 10 om. οὖν cum *bde*
 16 om. ὁ ἰωάννης *abd*
 vii 38 om. ἤρξατο cum *abde*
 46 om. τὴν κεφαλὴν μου cum *a solo*
 viii 5 om. τοῦ οὐρανοῦ cum *abdel*
 18 om. οὖν cum *abcl*
 30 om. εἰσῆλθεν cum *abcdl*
 ix 9 om. δὲ (post *tes*) cum *blqr*
 37 om. ἐξῆς cum *abdel*
 39 om. κράζει cum *adelr*
 48 om. αὐτοῖς cum *abcdelqr*
 xi 7 om. μου cum *bd(a deficit)*
 24 om. τότε cum *dvg*
 26 om. ἐκεῖ cum *abdilq*
 28 om. μενοῦν cum *abdiq*
 44 om. ὡς cum *abcdeilq*
 xii 11 om. ἡ τί cum *abdeilq*
 18 om. καὶ τὰ ἀγαθά μου cum \aleph *abceilq*
 19 om. ψυχῆ cum *abceiltr*
 47 om. ἡ ποιήσας cum *b(a defic.)eil*
 56 om. πῶς cum *bd(a defic.)eil*
 xiii 5 om. πάντες cum *il solis*
 xiv 2 om. *tes* cum *bcdilq*
 8 om. ὑπό τινος cum *cdil*
 8 om. ὑπ' αὐτοῦ cum *abcdilq*
 29 om. ἀρξονται cum *abcilq*
 xv 8 om. δραχμὴν cum *abcdeilqr*
 12 om. αὐτῶν cum *abcelr*
 xviii 40 om. πρὸς αὐτόν cum *adeils*
 xix 25 om. καὶ εἶπον αὐτῷ κύριε ἔχει δέκα μνᾶς cum *abde*
 28 om. ἐμπροσθεν cum *acdilgrs(b defic.)*
 30 om. πῶποτε cum *acdeilqs(b defic.)*
 37 om. δυνάμειον cum *c(d)ilsl(b defic.)*
 xx 25 om. τοίνυν cum *adeilq(b defic.)*
 xxi 10 om. τότε ἔλεγεν αὐτοῖς cum *adeiltr(b defic.)*
 15 om. ἡ ἀντειπεῖν cum *acilqr(b defic.)*

- St Luke **xxi** 30 om. ἤδη cum *a d e*
 35 om. πάσης
xxii 20 om. versum totum cum *a b d e i l*
 23 om. ἐξ αὐτῶν cum *a b d e i l g*
xxiii 27 om. πολὺ cum *b c d e r*
 29 om. ἰδοὺ cum *a b d e l r*
xxiv 1 om. ἀρώματα cum *a b c d e l r*
 3 om. κυρίου cum *a b d e l r*
 17 om. περιπατοῦντες cum *a b c e l r*
 21 om. σὺν πᾶσιν τούτοις cum *a b c l r*
 22 om. ἀλλὰ cum *a b c r*
 32 om. ἐλάλει ἡμῖν cum *a b c e l r*

The Syriac Version and the Old Latin Version both date from the second century. Their agreement therefore points to what were the readings of the Greek Text prevalent anterior to the time when these two Versions were made—one in the East and the other in the West. Their common readings are the readings of Greek MSS that were current two centuries at least before our oldest extant Greek codices **N** and **B** were written.

Internal Evidence from examining the work of the scribe of ff.

That the scribe of *ff* made many blunders is very apparent, but that he fabricated any new readings nowhere appears. He seems to have been consistently faithful to his archetype. He is guilty (never, I believe, intentionally) of changing now and then the order of two consecutive words—a blunder that has no serious consequences. In St Mark **xvi** he writes 'eis cum qui ipso fuerant'; in **xv** he writes 'lazapmathani' for 'lama zapthani'; in **vii** 7 he pens 'vano autem colunt docentes me doctrinas'. In St Luke **xii** he gives us 'numquid aliquid de vobis fuit'; and a few other such-like mistakes are found in the MS.

As regards harmonizing *ff* shews none of those obvious attempts which are found in both *a* and *b*, while of tampering with or conjecturally emending the sacred text we find not a shred of evidence that our scribe was ever guilty.

On the contrary, a pronounced harmonizing tendency appears in *b*¹; and a fabricating tendency in *e*. Both scribes treat their text with a free hand. The scribe of *b* actually eliminates altogether St Luke **ii** 34 and substitutes a later verse in its place. Nothing of this nature occurs in *ff*. Again, *b* and *e* both transpose the sacramental verses in St Luke **xxii**. And in St Mark **v** 17 the Gadarenes beseech our Lord in *b* 'ut non recederet a regionibus eorum'.

¹ Cf. St John **vi** 11; St Luke **iv** 8; St Mark **ii** 26; St John **iii** 22 (om. *et baptisabat*).

In *e* the work of the ingenious scribe is apparent almost on every page, and no MS I have ever examined have I found so unreliable for verbal accuracy. The amount of error in *e* is prodigious. Thus, in St Luke xxiv 34, *e* reads 'et visus est simoni et ipse exponebat ei quae', &c., as though our Lord had told Simon the events of the walk to Emmaus. The scribe confuses Cleophas and Cephas. Again, the scribe confuses Simon Peter and Simon the Pharisee in St Luke vii. He also was partial to the name Capernaum, which he substitutes for Nain and also for Corozain. In St Luke xiii 4 the tower in Siloam killed not eighteen but eighteen thousand! Again, in St Luke xix 22 we have the bold alteration in *e*: 'ex ore tuo te condemno quoniam ego austerus sum'. In St Luke xviii 2 we are told by *e*, 'oportet semper operare et non deficient'. Once more and lastly, in St Luke xi 48 the text of *e* reads: 'nempe consentitis non placere vobis facta patrum vestrorum quia ipsi eos occiderunt vos autem gloriamini,' from which it needs a very spirit of divination, not to mention conjectural emendation, to recover the true text¹.

The conclusion arrived at from a comparison with the Old Latin texts of *b* and *e*, is that the text of *f* is less emended than either of the others, and at the same time is absolutely free from all those wilful transpositions and alterations which are found to a certain extent in *b*, and to an amazing extent in *e*.

And if of all Old Latin MSS *f* is the least 'emended', it follows that it is the most valuable of all for the recovery of the words of the Sacred Autographs.

Origin of the Old Latin Text.

Lachmann has expressed his belief that the Old Latin Version originated in Africa, probably at Carthage.

The variations in the Old Latin MSS are due to the fact that the African Text soon became more or less assimilated to the prevailing Greek Text, especially in the case of those MSS which reached Italy. For it is highly probable that the zeal for 'emending' Old Latin MSS by the aid of Greek MSS would flourish much more in Rome and Italy than in the provinces. Augustine states (*De Doctr. Christ.* lib. ii) that to settle the right reading the Greek Text must be referred to; and with little critical sagacity he bids his readers use the 'emended' Latin texts, which he tells us are those written in Italy. For when Augustine says 'interpretatio Itala', he must be understood to mean 'exemplaria Italica'. He himself would seem to have used either Italian MSS or

¹ F. C. Burkitt *de loc.* says: 'This verse contains the African *nempe* for $\delta\mu\alpha$, the *non placere vobis* stands for $\mu\eta\ \sigma\upsilon\nu\epsilon\upsilon\delta\omicron\kappa\epsilon\iota\upsilon$ (=D), so that *gloriamini* is probably something more than a mere guess. Syr^{ca} also paraphrases Luke xi 48^b.'

MSS of his own country that had been accommodated to Italian MSS. 'Nam codicibus emendandis,' he says (*ibid.*), 'primitus debet invigilare sollertia eorum qui scripturas nostras nosse desiderant, ut emendatis non-emendati cedant ex uno dumtaxat interpretationis genere venientes (scilicet ex interpretatione Africana). In ipsis autem interpretationibus Itala ceteris praeferatur: nam est tenacior verborum cum perspicuitate sententiae.' Compared with the MSS of other countries the MSS of Italy are those which held most closely to the letter of the then current Greek text.

Again, when Augustine says that the Latin translators cannot be numbered ('ut enim cuique primis fidei temporibus in manus venit Codex Graecus, et aliquantulum facultatis sibi utriusque linguae habere videbatur, ausus est interpretari'), his meaning is not that there were during the second and third centuries in Africa many translators and translations of the whole New Testament, but that those who interpolated the original Version were too many to be counted.

That Italian emending of Latin MSS which Augustine speaks of as being more learned and more recent than the work of the ancient African interpolators was still going on in Italy, and far surpassed what Augustine himself was able to achieve in the same field. In fact, Augustine's great contemporary, Jerome, did no more, as he himself tells us, than stereotype the Italic or emended text which he found prevalent in the Roman Church, and in which he corrected only those readings which were unintelligible, leaving the rest of the text to remain as he found it. The Itala and the Vulgate are thus practically the same text, and both represent the Greek text of the fourth century.

From considerations such as these Lachmann, following Augustine, divides Old Latin Texts into emended and non-emended. He cites as an example of an emended MS the Brescia Gospels (*f*), and a 'regia codex plus mille annorum', which he found at Berlin. He classes *k* with the Italic or emended copies¹.

The Old Latin MSS which Lachmann held in highest estimation and called non-emended were *a*, *b*, and *c*. Except in a few faulty citations *ff* was unknown to him.

Lachmann's theory received the approbation of Tischendorf:—

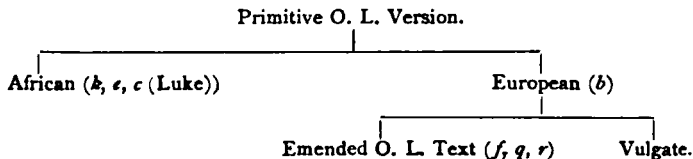
'Quae coniectura egregie inde commendationem habet quod satis convenit cum Augustini circa Italiam interpretationem laude: esse enim eam verborum (scilicet graecorum) tenaciorum (quippe rursus ad Graeca

¹ 'De Bobiensi vero quid dicemus nisi hunc quoque suis partibus parum fidelem summa negligentia perversis ac mutilatis sententiis efficere ut sui potius arbitrii esse quam sibi tradita cum fide reddere videatur? Hunc igitur inter Italicos merito dicemus idioticum.' *Nov. Test. Graeca et Latine, Carolus Lachmannus recensuit.* Introd. p. xvii.

correctam) cum perspicuitate sententiae (expeditius enim Italos Afris scripsisse probabile est).' *Proleg. Evan. Pal. Ined.* p. xvii.

F. C. Burkitt, *Encyclop. Biblica* (art. 'Text and Versions'), 4992-4998, whilst upholding Hort's classification of Old Latin MSS into (a) European, (b) African, claims for both types of text a common origin, 'which at the same time must have been sufficiently remote to allow for the development of their characteristic differences.' He combats the theory that there was an original European version independent of the African text, and speaks of the European text as 'a continuous development, or rather *degeneration*, from the African standard'. Codex *b* is the half-way house between the two types of text. He sums up his conclusions in these words: '*b* is the oldest representative of that *stage* of the European text from which most of the later forms of the Old Latin, and finally the *Vulgate*, are descended.'

His theory may be represented thus: -



Gaul the probable Birthplace of ff.

Concerning the birthplace of our Codex, the present writer is inclined to the belief that our MS was born (where it has long lived) in the West of Europe (probably Gaul), and not in North Italy. With the two North Italian codices it has many affinities; but it has also many and more marked affinities with *c*, and many with *d*. The fact that determines one's verdict is that the scribe of *ff*, as well as the uncial correctors of the MS, were totally ignorant of even the rudiments of the Latin language. Had the Codex been written at Milan, and preserved there, we cannot but believe that it would have been freer from those obvious blunders which are such a feature of the uncial writing in *ff*. Such uncorrected mistakes as *nin* for *non*, *de vobis fuit* for *defuit vobis*, *cum qui ipso* for *qui cum ipso*, *sanatas* for *satanas*, *rabbibarabas* (*d* in St Mark v 41 has a similar monstrosity, *rabbithabita*), *verbunt* for *verbum*, *pedest* for *pedes*, *peccatores* for *peccatores* (here the *t* is erased), all point to an origin remote from Rome and Roman letters.

Another fact of considerable weight is the common phonetic changes in *ff* and Old French. See vii pp. 111, 112. It is possible that the archetype of *ff*, which had a similar text to the archetype of *c*, was a MS brought into the West of Europe from North Italy. Such an origin would explain the small peculiar element found in *ff* and the Venetian

MS *l*. But, on the other hand, it is more likely that *l*, or its archetype, was copied in Gaul, and was afterwards carried to Venice.

The absence of all transliterations in *ff*, such as are found in *k* and *e* and also in *d*, would point to the fact that the progenitors of *ff* never touched a sphere of Greek influence, such as Rome and Milan. This is an important fact, and establishes the independence of the witness of *ff*. The occurrence in *k* of such words as *anastasis*, *discolum* and *mons eleon* shews that the text of *k* had not escaped from a sphere of Greek influence. The fact that *k* deserts all other old Latin MSS in omitting the concluding verses of St Mark is evidence in the same direction.

The close relations in orthography, and to some extent in grammar, between *ff* and Old French are also a strong reason for believing *ff* to be a true Gallic MS. It is not beyond the bounds of probability that the Old Latin Version originated in Gaul, and was thence—following the lines of commerce—carried to Carthage and to Rome. A remarkable feature of *ff* is that many of its blunders and vulgarisms have survived, scattered over other Old Latin MSS, viz. *ffl* read *ergo* (St John v 31) for *ego*; *ffe* read *petram* (St Luke ix 3) for *peram*; *ffa* interpolate *invitata* (St John ii 1); *ffb* read *quod audito* (St Luke xviii 22); *ffc* have *venia(m)* (St Luke xiii 35); *ffd* have *herodes* (St Mark vi 19) for *herodias*; *ffi* *sedebant* for *edebant* (St Luke xvii 27); (*ff*) *g* *hyprocisis*; *ffh* employ *propiam* for *proprium*; *bffk* read *aliis paratum est* (St Mark x 40), *bffe* *gubitis* (St John xxi 8); *ffp* *eamus et nos moriamur* (St John xi 16). *ff* R share many old spellings and readings, shewing that the parent of the D E L Q R group of Wordsworth and White had strong affinities with *ff*. The Latin Gospels first came to Britain from Gaul (I hope to treat of this more fully in a separate essay); thus *ff* R have *inveniet* for *salvam faciet* (St Mark viii 35), and omit *sed* (St John iii 17). Was *ff* or its archetype the fountain head whence these blunders and variants arose, or did *ff* gather to itself from collating 'African' and 'European' MSS the blunders peculiar to each type of text? To the present writer the former hypothesis appears the more probable.

Notes on Select Readings.

'Interpolations' in *ff* and the best Old Latin MSS :—

- (1) St Matt. xvi 2^b, 3 ('The Face of the Sky') = *abcefgg*.
- (2) xx 28 ('Ye seek from little to increase') = *abcdehn* Syr^{cu}.
- (3) St Luke ix 55 ('Ye know not what spirit') = *abc(d)efpr* Syr^{cu} Cyp.
- (4) xxiii 21 ('Breaking the Law') = *bceilq*.
- (5) St John iii 6 ('For of flesh . . . for God is spirit') = *aber* Syr^{cu} et sin Tert.
- (6) v 4 (The Angel at the Pool) = *abce* Tert.

(7) St John vi 57 ('If a man take the Body') = *a d*.

(8) vii 53–viii 11 (The Woman taken in Adultery) = *b c d e*.

These 'interpolations' are characteristic of what is called the African text. Their persistence in *ff* is one of the best proofs of the unemendedness as well as of the antiquity of the text of that MS.

The long interpolation in St Matt. xx 28 has a closely allied text in *a b c h n*, whilst *d* and *e* vary considerably from the other MSS and from each other.

In St John v 4 *a b ff* have almost identically the same text; *c* agrees with the Vulgate; the archetype of *e* seems to have been an independent translation from the Greek (*cata* is used for *secundum*).

The Sacramental interpolation in St John vi, found only in *a d ff*, is quoted as Scripture by Victorinus (A. D. 303). It is of limited but ancient attestation. The form in *a ff* is identical; *d* varies and is longer. All three have *σῶμα* for *σάρξ*.

Interpolations in Greek MSS rejected by ff and the best MSS of the Old Latin.

St Matt. xxi 44 καὶ ὁ πεσὼν . . . λικμήσει αὐτόν = **N B C Z** . . . om.
a b d e ff Syr^{ca} Or Iren^{int}.

xxiii 26 καὶ τῆς παροψίδος = **N B C L** . . . om. *a d e ff* Clem Iren^{int}.

St Mark ii 22 ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς = **N B A C L e** . . . om.
a b d i.

x 2 προσελθόντες φαρισαῖοι = **N B A C L** . . . om. *a b d k (ff)*.

xiv 39 τὸν αὐτὸν λόγον εἰπὼν = **N B A C L** . . . om. *a c ff k*.

St Luke v 39 οὐδεὶς . . . χρηστός ἐστιν = **N B A C L R** . . . om. *a b c d e ff l*.

x 41 f μεριμνᾶς . . . ἡ ἐνός = **N B A C L** . . . om. *a b c d e ff i l*.

xii 19 κείμενα . . . φάγε, πίε = **N B A L** . . . om. *a b c d e ff i l*.

xv 19 ποίησόν με ὡς ἓνα τῶν μισθίων σου = **N B D U X** . . . om.
a b c e ff i l v g Syr^{ain} et cu.

xxii 19^b, 20 τὸ ὑπὲρ ὑμῶν . . . ἐκχυννόμενον = **N B C L** . . . om. *a d ff i l*.

xxii 62 καὶ . . . ἔκλαυσεν πικρῶς = **N B D L T X** . . . om. *a b e ff i l*.

xxiv 3 τοῦ κυρίου ἰησοῦ = **N B A C L X c q** . . . om. *a b d e ff l*.

6 οὐκ ἔστιν ὕδα, ἀλλὰ ἠγέρθη = **N B A C L** . . . om. *a b d e ff l*.

9 ἀπὸ τοῦ μνημείου = **N B A L** . . . om. *a b c d e ff l*.

36 καὶ λέγει αὐτοῖς εἰρήνη ὑμῖν = **N B A L P X** . . . om. *a b d e ff l*.

40 καὶ τοῦτο εἰπὼν . . . πόδας = **N B A L N X** . . . om. *a b d e ff l* Syr^{ain} et cu.

51 καὶ ἀνεφέρετο εἰς τὸν οὐρανόν = **N^o B A C L X** . . . om. *a b d e ff l N** (Syr^{ain}).

53 προσκυνῶσαντες αὐτόν = **N B A C** . . . om. *a b d e ff l* Syr^{ain}.

St John iii 31, 32 ἐπάνω πάντων ἐστίν and τοῦτο = A B L M Δ . . . om. *a b d e ff l* N Syr^{cu}.

xix 5 καὶ λέγει αὐτοῖς ἰδοὺ ὁ ἄνθρωπος = N B A L X . . . om. *a e ff r* (*d* defic.).

In St Luke xxiv 12 ὁ δὲ πέτρος . . . τὸ γεγονός *ff* upholds the Txt. Recept. and is supported by Syr^{sin} as well as Syr^{cu}, the Sahidic and Coptic Versions, and by Cyril and Eusebius. Tischendorf, after saying 'patet hunc versum iam saeculo secundo a plerisque testibus lectum esse', proceeds to reject it on the authority of *a b e l*.

St Matthew

xi 28 Lachmann pointed out, in his edition of the New Testament (1832), that Origen three times quotes the verse as 'Venite omnes qui laboratis . . .'. Of all MSS *ff* alone agrees with Origen and omits *ad me*.

It is scarcely likely that any scribe would deliberately expunge these words, whilst the temptation to add them may be paralleled from St John vi 47. [Cf. Rev. xxii 17.]

xii 15 *ff* alone of Latin MSS omits γινὸς (= X Γ).

xiii 45 Instead of *bonas margaritas a b c h ff* read *bonam margaritam*. The merchant seeks not many pearls, but one.

xviii 17 On the striking omission found in *ff* see *J. T. S.* vii p. 117, 'Errors of Homoeoteleuton'.

xix 4 *ff* Syr^{sin} alone omit ἐξ ἀρχῆς. See note on St John vi 65.

xix 16 (α) διδάσκαλε ἀγαθέ, τί ποιήσω = *ff* Syr^{cu} Eph^{roo}m.

(β) διδάσκαλε, τί ἀγαθὸν ποιήσω = N B D L a e.

(γ) διδάσκαλε ἀγαθέ, τί ἀγαθὸν ποιήσω = C Γ Δ b c v g Sah Syr^{sin}.

Cureton believed that the difference between (α) and (β) arose from the original Aramaic. The accession of *ff* to Syr^{cu} makes this theory improbable.

xxii 18 ὑποκριταί is omitted by *ff*. It has been wrongly thrust into St Mark xii 15 in some Greek MSS, and its omission by *ff* renders its authenticity doubtful in St Matthew.

The alternative explanation, that it has been omitted in St Matthew to harmonize with St Mark, is possible; but *ff* has not the harmonizing tendency that is found in *b* and other Old Latin MSS. Vide *infra*, xxiii 38.

xxiii 35 For *barachiae* of other Latin MSS *ff* has *barachiel*.

xxiii 38 *ff* omits *deserta* alone of all Latin MSS, and is supported in the omission by B L, Syr^{sin}, the best Coptic MS, and by Origen. Tischendorf believed the omission was due to an endeavour to harmonize with St Luke. The new support of Syr^{sin}, however, gives the reading of *ff* a strong claim to be regarded as authentic.

xxiv 19 The form *pelagrinantibus* found here and in St Mark xiii 17

is, I believe, a corruption of *pregnantibus*. For change of *r* to *l* compare *pelegr* = *peregre*, and for insertion of *r* *lithrostror* = *lithostrotus*.

xxiv 27 *ff* alone of Latin MSS reads *adventu*—'So shall it be at the coming of the Son of man.' There would be strong inducement to correct *adventu* to *adventus*, making it the subject of *erit*.

xxiv 35 This striking and memorable utterance in all other MSS is preserved in each of the Synoptic Gospels in the same form. But *ff*, whilst giving the accepted reading in St Mark and St Luke, has for the second part of the verse in St Matthew :—

verbum autem hoc non preteribit.

This reading has a strong recommendation in that it has not been harmonized with that in the other Gospels.

xxv 40 *ff* agrees with B (Greek) in omitting τῶν ἀδελφῶν μου. *ff*, of other Latin MSS alone supports the omission, but varies in reading from *ff*.

xxv 41 'quae preparavit pater meus diabulo' (om. *et angelis eius*); *ff* is upheld in reading 'preparavit pater meus' by *d* and (with *paravit* for *preparavit*) by *abcff₁g₁h₁r*. The reading of *ff*, supported by Iren., Cyp., and Hil., has every claim to be authentic. τὸ ἡτοιμασμένον is clearly a softening of a strong expression, just as the text of *dff* in St Mark v 13 'et statim dms ihs misit illos in porcos' has been corrected in the Vulgate into 'et concessit eis statim ihs'. This planing process is not unknown to those who have compared the Old Latin with the Vulgate.

The omission of 'et angelis eius' is found alone in *ff*. Here again *ff* would seem to have preserved the true text. Nowhere in the Gospels do we read of the angels of the devil. The addition might easily have been added by a scribe familiar with Rev. xii 7, 9.

xxv 46 For εἰς κόλασιν αἰώνιον *ff* reads εἰς τὸ πῦρ τὸ αἰώνιον (*in ignem aeternum*) and is supported by *abc hr. dg₁* have already altered the rendering into *poenam*, and *fvg* finally give *supplicium*. Neither Tischendorf nor Wordsworth and White have noted this important variation found in the best Old Latin MSS.

It is difficult not to believe that *ff* preserves the apostolic word (πῦρ), which was altered in all Greek MSS into κόλασιν when the concrete doctrines that culminated in Dante's *Inferno* began to gain ground in the early Church. The Latin Version would in this case as in others have preserved the Text which has been altered in all Greek MSS. Cyprian as usual sides with the Old Latin and reads *ambustionem*.

xxvi 9 *ff*, with no support from other MSS, omits πολλοῦ. The omission of πολλοῦ if it had once stood in the text would be improbable in view of the parallel passages in St Mark and St John.

xxvi 52 *ff* adds (after 'omnis enim qui adcipiunt gladium') *et gladio*

ntuntur, which is supported by Hilary, but as far as I know has no other patristic or MS authority. The support given by Hilary to the witness of *ff* here and elsewhere affords another link between our MS and Gaul. Compare St Matt. xxvi 40 where *ff* Hilary expressly read *potuisti*—all other texts *potuistis*.

xxvi 53 (α) 'plus quam duodecim milia angelorum' = *ff* solus.

(β) 'plus quam duodecim legiones angelorum' = *a* *vg*.

(γ) 'plus quam duodecim milia legiones angelorum' = *b c f g h r* Hil.

(β) Is an agreement with the Greek (λεγιῶνας); (γ) is a manifest conflation of (α) and (β); (α) has the strongest claim to represent the original Old Latin Text.

xxvii 19 *ff* omits 'per visum'. Had the reading of *ff* any support it would have a claim to be regarded as genuine. Why was Pilate's wife dreaming 'hodie' instead of 'hac nocte'? The Coptic Version actually has 'hac nocte', and the Apocryphal Acta Pilati reads *νυκτὸς* in two MSS and *ἐν τῇ νυκτὶ ταύτῃ* in two other MSS. In four Greek MSS 'hodie' is omitted as a way out of the difficulty. It is also perhaps significant that in two Greek MSS *κατ' ὄναρ* is found before *σήμερον* instead of after it.

xxvii 34 *ἔδωκαν αὐτῷ πεῖν οἶνον μετὰ χολῆς μεμιγμένον* is the reading of *Ν B D K a b vg*.

For *οἶνον* *A N Γ Δ c f h q* have *ὄξος*.

The evidence is fairly evenly distributed. *ff* gives the clue to the divergence by omitting *οἶνον*. It would seem that both *οἶνον* and *ὄξος* were attempts to complete the text—*οἶνον* being taken from St Mark and *ὄξος* from St Luke.

St John

i 34 Instead of *ὁ υἱὸς ἐστὶν ἐκλεκτός* *ff* *Ν* Syr^{su} *et sin* read *ὁ ἐκλεκτός*. *a b* combine both readings '... electus filius *a* . . . filius electus' *b*. The combined attestation of East and West supported by *Ν* gives *ὁ ἐκλεκτός* the greater claim to be regarded as authentic.

ii 8 The longer reading found in *Ν* and *a b ff r* is accepted by Tischendorf. It is also attested by the Harklean Syriac. *D* Syr^{sin} *et ou* are defective here.

iii 34 The reading of *ff* is unique, and, as explaining the origin of the variant readings, has a good claim to acceptance:

(α) 'non enim ad mensuram dat \overline{ds} \overline{spm} ' = *A C² D Δ a c vg 5*.

(β) 'non enim ad mensuram dat \overline{di} \overline{spm} ' = *ff*.

(γ) 'non enim ad mensuram dat \overline{spm} ' = *Ν B² C L b e fl*.

(δ) 'non enim ad mensuram dat *ds pater*' = Syr^{sin} *B** (om. *pater*).

The 'Spirit of God' is an unusual expression in the Gospels, occurring only in St Matt., and one that lends itself to the correction in (α), or the more daring omission in (γ). Yet it is just the expression

that is in keeping with the Old Testament language familiar to St John the Baptist. Elsewhere in the New Testament it is found eleven times in the Pauline Epistles, once in 1 St Peter, and once in 1 St John.

Syr^{ou} is here mutilated. Syr^{an} is partly illegible; as it stands it reads: 'For not by measure gave God the Father' (om. πνεῦμα). Nestle (*Textual Criticism of the Greek Testament*, English Translation, p. 287) says that the divergence of the text 'is due to the fact that πνεῦμα was not taken as the subject of the sentence'. But the subject of the opening sentence of v. 34—'He whom God sent'—becomes naturally the subject of the antithetical sentence which is linked with it by the word γάρ. The text of ff preserves the natural sequence of subject and reads: 'He whom God sent speaketh the words of God, for not by measure giveth He the Spirit of God'. Moreover, no Latin MS has *spiritus* for *spiritum*—which is in itself a fatal objection to the theory that we should read 'He whom God sent speaketh the words of God, for not by measure doth the Spirit give'. Such a reading would require the addition of αὐτῷ to give it any meaning or coherence whatever. But αὐτῷ is found in no Greek or Latin MS.

The text of ff is important from a theological point of view. Inasmuch as Christ is said to *give* the Spirit of God, the Spirit of God is rightly in the Western Creed said to proceed from the Father and the Son ('qui ex Patre *Filioque* procedit').

This reading of ff has escaped the revision that has reduced the reading in all other Old Latin MSS to the norm of the Vulgate. It is strong evidence of the uncorrected testimony of our MS to the words of the Sacred Autographs.

v 31, 32, 33 The text as given in ff is as follows: 'Si ergo (= I G) testimonium perhibeo de me ipso testimonium meum non est verum? Alter (= a) est qui testimonium perhibet de me. Vos ipsi misistis ad me et testimonium perhibuit iohannes de me.'

The form *alter* preserved only in *aff* shews that the preceding sentence must be interrogative ('Is not my testimony true?'). For *alter* all other Latin MSS read *alius*, and by adding a sentence akin to St John xxi 24 they refer the word to God the Father. Accordingly by transposing *iohannes* and substituting *veritati* for *de me*² the sentence is made all of a piece.

But the reading of ff has much to recommend it [cf. St John viii 17]. 'My testimony', saith Christ, 'has the confirmation of a second (*alter*).

¹ But had πνεῦμα been the subject of δίδασκω it is difficult to conceive why it was omitted in B* Syr^{an}. On the other hand, if θεός were the subject, the sentence is incomplete without αὐτῷ.

² In St John xxi 24 where ff reads *de me*, D of the Vulgate actually wrote *veritati*.

Ye sent unto Me for My testimony and that testimony was confirmed by the testimony of John.' The sending of messengers to St John is recorded in St John i 19. There is no similar record of messengers sent to Christ Himself; and the absence of such a record might well lead to the transposition found in the ordinary text.

When the age of *ff* is considered and the early date at which the Old Latin Version was made, there is reason to believe that here and there readings may have persisted in a single representative of the Old Latin, and yet have been emended in all extant Greek MSS.

vi 32 The text of *ff* omits *οὐ* and reads: 'Moses gave you bread from heaven; but My Father giveth you the bread from heaven that is the true bread.'

The reading of *ff* gives point to the *ἀλλὰ* and to the emphasis of position that belongs to *τὸν ἀληθινόν*.

There are examples in Old Latin MSS of the insertion of *non* (*ff* St John xix 37 and St Luke xii 17; *b* St Mark v 17; *d* St Matt. xviii 20); but few, if any, of the omission.

If any version or father should be found to support the text of *ff* it would have a good claim to be considered as representing the Apostolic original.

vi 65 *ff* omits *ἐξ ἀρχῆς* (*ab initio*). The consensus of Syr^{sin} and *ff* in the omission of the same words in St Matt. xix 4 renders the authenticity of the words in this context also, at least, doubtful. Our Lord's knowledge to the mind of St John is absolute. (Cf. xiii 11; xviii 4.) The insertion of *ἐξ ἀρχῆς* seeks to define what always elsewhere the Evangelist leaves undefined and unlimited.

vii 16 *ff* alone omits the second *mea* and reads 'The teaching is not Mine, but His that sent Me'. The second *mea* may have been inserted from the parallel passage in St John xiv 24.

viii 1-11 The *pericope adulterae* is found in *b** (*sed erasum*) *cdeff* among Old Latin MSS. It is omitted in *ab* ^{corr} *fl** *q*; *l* ^{corr} and *r* derive their text from the Vulgate.

Without discussing the authorities for and against the passage being an integral part of the Gospel of St John it is instructive to note that the text in *ff* and *c* is practically identical. *e* has more agreements with the Vulgate than any of the others have. *d* has some peculiarities of its own (*iudaeorum* looks like a perversion of *eorum*), and as usual deals in synonyms—*peccato* for *adulterio* (*moecationem ff*), *tales* for *huiusmodi*, *inmanerent* for *perseverarent*, *inclinatus* for *inclinans se*, *presbyteris* for *senioribus*. *d* would seem to represent an independent translation from the Greek; *c ff* are from the same archetype (*c* has *condemnavit* = *vg* where *ff* has *lapidavit* = Ambr); *e* is in the main a Vulgate text, but has a few variant renderings such as *adlevavit capud*

for *erexit se*; and the more scholarly *supra terram scribebat* where *in terra = c vg, in terram d ff*.

viii 47 After *ὑμῖς c ff* alone of Latin MSS or Greek add *με*. The reading is one of many that are peculiar to these two Gallic MSS.

x 14 For *γινώσκουσιν ff* unsupported has *γνώσονται*. 'My own shall know Me.' The internal evidence for the future tense is strong. The followers of Christ have *not yet* the perfect knowledge of Him that He has of the Father. Such knowledge is promised for the Hereafter [1 Cor. xiii 12]. Moreover, there would be a tendency to correlate the tenses in such an unusual expression as 'Agnosco meas et agnoscent me meae sicut cognoscit me pater et ego agnosco patrem'. The future tense *agnoscent* amidst three present tenses might well seem to need emendation. The difficulty of *agnoscunt* was felt later, and so the text was divided as in the English Authorised Version.

xvi 30 The Textus Receptus is confessedly difficult of interpretation. Syr^{sin} reads '... and needest not that any one thou shouldest ask...' but for the rest agrees with the current reading.

Here is *ff* '... non est opus ut aliquis te interroget in hoc dixi vobis quia a deo exivi'.

The question that follows (*Modo creditis?*) might seem to require a more direct antecedent expression of faith, such as is contained in all other MSS except *ff*. The reading of *ff* points back to 'ego a deo patre exivi' in v. 30 (31). According to the text of our MS the disciples were now prepared to take on faith without question the strange words they had just heard, viz. 'I am come forth from God.'

xvii 8 *e ff* seem to have read *ἐτήρησα* (ὡ 33 ἐτήρησαν).

The reading is a blunder; but community in error is a strong proof of community of ultimate origin.

xviii 9 Instead of *ὁ λόγος* (*sermo*) *ff* has *ἡ γραφή* (*scriptura*). It is possible that *λόγος* may have been altered to *γραφή* in agreement with St John xvii 12.

On the other hand, the difficulty of assigning Christ's words to any *known* Scripture may have led to the change from *scriptura* to *sermo* in all other texts containing this passage. The usual reference Ps. cix 8 affords no real parallel, nor does Ps. xli 9.

xi 5 *a e ff r* omit the words 'et dicit eis ecce homo', and their authenticity is thus rendered doubtful. Syr^{sc} and Syr^{sin} are both defective here.

xi 9 For *prunas positas a b c ff r* have *carbones incensos*—possibly, as Wordsworth and White suggest, from reading *καυμένην* for *κειμένην*. *d e* appear to have been corrected from the Greek and read *carbones positos*.

xxi 12 See St Luke xi 8.

xxi 24 After *testimonium perhibet ff* adds *de me de his*, whilst *de ihu* only is added by *ae* (*ihm*). The reading of *ff* looks like a conflation. *e* punctuates after *de ihm*. Is it possible that in the ancestor of *ae ff* the words 'hic est discipulus qui testimonium perhibet de me' were closely joined with the preceding text and thus attributed to Christ Himself? *a* continues 'et quis scripsit haec scimus et scimus quod verum est testimonium eius'—such a continuation occurring in the common ancestor would present no objection to the supposition.

St Luke

i 25 For *ὄτι* (*quia*) *ab ff* alone read *τί* (*quid*)—'Why hath the Lord done thus unto me . . .?' This change would give greater naturalness to the words of Elisabeth.

i 37 In place of the usual text *ὄτι οὐκ ἀδυνατήσῃ* (*quia non erit impossibile*) *ff* has *ὄτι οὐ δυνατέ* (*quia non est possibile?*). The diorthota changed *possibile* to *impossibile*, but left *est* untouched.

i 43 *ff* has *mater domini dei* for the Textus Receptus *mater domini mei*. The expression *dominus deus* occurs three times in the first chapter of St Luke; but it can hardly be authentic here.

i 61 The words in *cognitione tua* are omitted by *ff*. The Greek MSS are divided between *ἐκ τῆς συγγενείας σου* and *ἐν τῇ συγ. σου*.

ii 2 *ff* reads *preside syrio cyrino*.

ii 9 The reading of *ff* is vivid and striking: 'Et ecce angelus domini stetit iuxta illos maiestas circumfulsit illum et timuerunt timore magno.' The glory circled the angel according to this text. All Greek MSS add *καὶ* before *δόξα*. The asyndeton however lends vividness to the narrative. The addition of *κυρίου* after *δόξα* is found in some MSS and *θεοῦ* in others. Neither addition is found in *b d ff*.

ii 14 The true text of the first Christmas carol has been a subject of discussion since Tischendorf, and, following him, Westcott and Hort deposed *εὐδοκία* in favour of *εὐδοκίας*. The balance of evidence found in Greek MSS was determined in favour of *εὐδοκίας* by 'the consensus of all Latin MSS' in reading

pax hominibus bonae voluntatis.

Now *ff* in this passage has the unique reading *voluntatis* (om. *bonae*) and *hominibus voluntatis* is not good Latin if *voluntatis* be taken as the genitive case. But why should it be? The plural of the third declension in *ff* more often ends in *-is* than *-es*, viz. *divitis*, *salutationis* (= *i*), *principis* (= *e*). Hence it follows that the reading of *ff*—*voluntatis*—may well represent a nom. plur. (For the rendering of a Greek singular noun by an idiomatic plural there is an example in *λόγος* translated by *vires* as well as by *virtus*.) If this be so the Latin Version really supports *εὐδοκία* (the nom.). *Bonae* was a later necessary

addition when *voluntatis* became regarded as a genitive case. But how account for the presence of *εὐδοκίας* in $\aleph B D$ (A has both)? In D the Greek may well have been harmonized with the Latin on the opposite page, but can a similar explanation account for the text of $\aleph B$?

Wordsworth and White speak of Latin MSS being revised by Greek MSS; and the reverse process may well have taken place, especially when the Latin Vulgate became the authoritative text of the Western Church. It is significant that no Syriac MS lends any support to *εὐδοκίας*.

Here again *ff* stands alone among Latin MSS in giving what it is difficult not to believe was the primitive Old Latin rendering of *εὐδοκία*. No scribe with *hominibus bonae voluntatis* before him would have expunged *bonae*; on the contrary, the text *hominibus voluntatis* calls for some emendation if *voluntatis* is regarded as in the genitive case, and *bonae* is the natural addition suggested by the compound word *εὐδοκία*.

ii 26 For *Christum Domini* ('The Lord's Christ') *ff* has *Christum Deum* ('The God Christ'). Compare note on i 43.

ii 28 For *benedixit deum* *ff* reads *benedixit eum*. The diorthota added *d* before *eum*; but *dm* and *eum* could not have been confused by any scribe. *ff* here preserves another ancient reading witnessed to by no other MS.

iii 8 *ff* reads *filios istrahel* where all MSS besides have *filios abraham*.

iii 21 Alone of all MSS *ff* has *ihu baptizante* instead of *ihu baptizato*. According to the Text. Recept. St Luke places the actual baptism of Christ in the midst of the baptism of all the people (*ἀπαντα τὸν λαόν*). The parallel passage in St Matt. iii contains no reference to the people being present at the actual baptism of Christ, and at the same time puts the descent of the Spirit *after* the baptism. St Luke, if we accept the Text. Recept., makes the descent of the Spirit synchronize (*ἐν τῷ βαπτισθῆναι . . .*) with the baptism of Christ. The reading of *ff* tells us that Christ *was Himself baptizing* the people [after His own baptism] when the Spirit descended. In addition to the absence of this fact from St Matt., there would be a desire to alter *ihu baptizante* in view of St John iv 2. *b* actually eliminates *et baptizabat* from St John iii 22. Had *ihu baptizato* been the original Old Latin Text, it is difficult to see why it should have been changed to *ihu baptizante*. There were obvious reasons for the reverse process.

iii 28 After *filius er* *ff* adds *filius zoses*. Whence this addition comes it is difficult to say.

iv 5-8 (*a*) *b c f l q r* place these verses after 9-12 to harmonize with St Luke; *ff* with *d e* is faithful to the true text. Other examples where *ff* resists the harmonizing tendency found in *a b* and other Old Latin

MSS are St Matt. xvi 23, xxi 25, xxv 27, xxvi 39, xxvii 35; St Luke vi 2, xii 63; St Mark x 19, xiv 24; St John vi 11.

iv 22 By reading *nonne hic est filius ioseph fabri* ff agrees with St Matt. xiii 55, and not with St John vi 42 (om. *fabri*) as does the Text. Recept. In this ff has no support from any other MS.

vi 31 ff omitting *et vos* [B (Greek) F also omit *et vos*] alone of Latin MSS reads *facitis* for *facite*. The Interrogative rendering of *ποιείτε* is strongly supported by the consideration that other MSS have been harmonized with St Matt. vii 12.

vi 45 ff alone instead of *de bono thesauro cordis sui* reads *de bono thesauro suo*. The words *cordis sui* were perhaps suggested by the following *cordis*. Less probably ff may have omitted them to harmonize with St Matt. xii 35.

ix 10 (α) *εις πόλιν καλ. βηθσαιδά* B L X.

(β) *εις κώμην καλ. βηθσαιδά* D.

(γ) *εις τόπον ἔρημον* N*.

(δ) *εις τόπον ἔρημον βηθσαιδά* *a c e f f v g* (*a e f* ἔρημ. καλ.).

(ε) *εις τόπον ἔρημον πόλεως καλ. βηθσαιδά* (A) C E G H.

ε is manifestly a conflation. α and β are two attempts to associate the Bethsaida here mentioned with the city of Philip and Andrew. N* as on other occasions cuts the Gordian knot and omits *βηθσαιδά*. δ would seem to be the true text preserved in (a) (e) *c f f v g*.

xi 8 The Vulgate text exhibits the curious corruption *inprobitatem* for *inportunitatem*. *ff c r* and two MSS of the Vulgate alone preserve the uncorrupted reading. So in St John xxi 12 *ff b* and three Vulgate MSS alone read *discentium* for the corrupt *discumbentium*. In each case ff has preserved the true reading which in one instance at least has been lost by all other Old Latin MSS.

xvii 24 For the Received Text *ita erit filius hominis in die sua* there is found in Old Latin MSS :

(α) *ita erit ff.*

(β) *ita erit adventus filii hominis c f s.*

(γ) *ita erit filius hominis a b d e i.*

It is difficult not to believe that (β) and (γ) are both additions to the true text which ff alone has preserved.

xviii 34 Instead of *et non intellegebant quae dicebantur* ff has (after *et erat verbum absconditum ab eis*) simply the words *ex his quae dicebat*.

xix 5 Instead of *oportet me manere hodie*, the reading of the Text. Recept., ff has *oportet me prandere hodie*.

This gives a vivid turn to the narrative; but from its lack of confirmation by any other authority cannot be regarded as having any claim to be considered authentic.

xxii 19, 20 Westcott and Hort here accept the omission attested by

adffil in the face of the combined evidence of NB supported by all other Greek MSS. But if the unsupported 'Western' text is the true one here, why not elsewhere and oftener?

xxiv 40 *Sedete hic in civitate* is the reading of *ff*. All other MSS omit *hic*. The *hic* might well have been omitted from the difficulty of regarding the Mount of Olives as included in the word *civitas*.

St Mark

i 41 The reading *ὀργισθείς* (*iratus*) for *σπλαγχνωθείς* (*misertus*) is found only in *adffr*. It is supported, however, by Ephr. *Diat*. The reading *ὀργισθείς* cannot be the result of *miscopying* *σπλαγχνωθείς*. On the other hand, there is a tendency in Greek MSS to soften certain strong and unusual expressions found in the Old Latin. Compare St Matt. xxv 41; St Mark v 13.

v 41 *ff* alone of Latin MSS reads *tabitha cum*.

tabitha is found for *talitha* in *a(b)(c)(d)*; *cum* (κοῦμ) is found in NBCLM AC *al pler*, but all Latin MSS except *ff* read *cumi* (κοῦμι).

vii 4 *ff* alone has *baptismum calicum*. The singular form *baptismum*, from its special Christian significance, would perhaps be more likely to be changed into *baptismos* (= *ab*) or *baptismata* (= *vg*) than would the plural *baptismos* into the singular *baptismum*.

ix 40 For *quia christi estis* *ff* alone has *quia domini estis*. The interchange of *xps* and *dns* may be paralleled by the interchange of *ihs* and *dns* in St John iv 1. In support of the reading of *ff* compare what is said in St John xiii 13, 14.

x 27 ἀδύνατόν ἐστιν παρὰ δὲ τῷ θεῷ δυνατόν is the reading of D (*a*) *ff* Clem^{alex}. Westcott and Hort dismiss the reading as 'Western'.

xi 30 *ff* reads the baptism of John *is it* (instead of *was it*) of men? This reading (on internal grounds) has much to recommend it. The present tense would be rightly employed in speaking to those who had personally heard St John the Baptist and were well acquainted with his teaching.

xiv 24 *hic est sanguis meus = ff*.

hic est sanguis meus testamenti = NBCLDk.

hic est sanguis meus novi testamenti = acfiqrvg.

The parallel passage in St Matt. xxvi 28 is as follows:

hic est enim sanguis meus testamenti = NBLZ 33.

hic est enim sanguis meus novi testamenti = ACD . . . and all Latin MSS.

NBL harmonize the two narratives by omitting *novi* in both; *acfiqrvg* harmonize both narratives by reading a full text in both. *ff* remains unharmonized. [Cf. St Matt. xxiv 35; St Luke iv 5-8, xxii 19^b, 20.] The reading of *ff* is the more striking because *ff* is a MS that

has a full text and varies from other Old Latin MSS by its additions more often than by its omissions. The Early Church teaching on the subject of the Eucharist has always implied a text such as is actually found in *ff*.

There are undoubtedly a few instances wherein a single ancient MS exhibits the true reading, and it would seem one of the number is this reading which our MS has faithfully preserved, while all other texts have been harmonized into agreement with the narrative of St Matthew.

xv 40 This verse affords an instructive example of the variant readings in Old Latin MSS. For the Vulgate *aspicientes*, *c* has *audientes*, *d* *videntes*, *ff* *stantes*, *k* *spectantes*, and *n* *expectantes*.

xvi 18 (α) *nec illis crediderunt q* *vg*.

(β) *nec ipsi crediderunt ff*.

(γ) *nec ipsis crediderunt c*.

The idiomatic non-reflexive use of *ipse* (= *ille* or *hic* or *is*) is a mark of early Latin MSS, viz. in St John iii 18 *ff* has *in ipsum* where all other MSS have *in eum*, and in St Mark xv 41 *cum ipso* where other MSS have *cum eo*. In *e ipse* is constantly used for *hic*, less often for *ille*. The Vulgate in many places replaces *ipse* in *ff* by *is* or *ille*. In ^{heath opp} *qui ipsos eos dominat* (2 St Peter ii 1) is found with *ipsos* erased. So α_2 in St Luke xi 27 has *ipse* (= *e*) for *hic*, and in xiii 32 *ipse* for *ille*.

xvi 19 For the Vulgate *adsumtus est ff* with *q* Iren. has *receptus est*.

ff and all Latin MSS (except *k*), supported by Irenaeus and Tertullian in the second century and by the Syriac Version of Cureton, have the conclusion to St Mark's Gospel which is omitted by $\aleph B$. The consensus of the Syriac and Latin Versions, of which the common element goes back to a date earlier than the archetype of $\aleph B$, is strong evidence for holding the verses as authentic. Burgon believed that the last leaf of St Mark was wanting in the archetype of $\aleph B$, and this suggestion is not altogether improbable. The evidence for the rejection dispassionately considered is not sufficiently strong to negative the evidence for the retention; nor can it be denied that in the second century the verses were of unquestioned authenticity both in the Eastern and in the Western Church.

Conclusion.

The study of a MS involves a twofold mental process—the ascertaining of the character of the scribe's exemplar and at the same time the ascertaining of the character of the scribe himself.

The licence of Western scribes is almost proverbial, and has been used by Hort as a strong argument for dismissing as summarily as he has done the evidence of Western MSS. When a MS such as *e* writes, for example, *capharnaum* for *naim*, and *capharnaum* also for *corozain*,

confounds *Cleophas* and *Cephas* and alters his context accordingly, the student may well hesitate about accepting any singular readings of such a codex. A witness who distorts even a few facts impairs the value of his evidence as a whole.

The striking character of *ff* is the absence of any such errors as those just named. There are unconscious errors of transcription such as are found in all MSS; but of wilful alteration of the text from 'supposed fitness for immediate and obvious edification' there is, to the best of the present writer's belief, not a single instance.

The singular readings of *ff* are quite different in character from most of the singular readings of *e*, or even of *b* or *k*.

Another source of obliteration of ancient readings is the Harmonistic proclivity of many scribes—the result of such compilations as Ephrem's *Diatessaron*. Again, *ff* can be shewn to be more free from this influence than any extant Latin or Greek MS.

In the preceding pages evidence for assigning *ff* to as early a date as 375–425 has been discovered in

(a) The unfixeness of the spelling to a degree unparalleled in any other MS.

(β) The exceeding rarity of punctuation.

(γ) The absence of all observance of grammar; and the persistence of vulgarisms in both grammar and spelling.

(δ) The shape and form of the letters, especially of E, T, M and O.

(ε) The large amount of verbal variation from the Vulgate, especially in such well-known and often quoted verses as St Matt. xi 28, St Luke ii 14, St Mark xiv 24.

(ζ) The comparative freedom of *ff* from the harmonizings which are found in other texts. The earliest texts would be the least harmonized. [Cf. above St Matt. xxiv 35, xxvii 34; St Luke iii 21, vi 31; St Mark xiv 24.]

The cumulative force of the evidence from these sources cannot be negated by imputing to *ff* 'the textual timidity of the fifth century'. That the text of *ff* keeps on the whole nearer to the Text. Recept. than do the other ancient Old Latin MSS (with the exception of *a*) is a fact which must be recognized, but it determines nothing either for or against the antiquity of our MS or of its text. In this case, as in others, theories must be subservient to ascertained facts. The large measure of support given by the two oldest Latin MSS *a* and *ff* to the Text. Recept. is a fact which can no longer be neglected, especially when it is remembered that 'the text has been preserved with less alteration in the versions than in the MSS.'

Early withdrawn from Greek influence into remote Western Europe, the text of *ff* remained undepreciated by the zeal for revision and

harmonization that soon arose both in Rome and Constantinople, and quickly spread thence to all literary centres. Lying in a backwater, so to speak, and guarded by devout 'uncritical' men, it preserved for the succeeding ages its pristine purity. Thus it has come to pass that the Codex Corbeiensis is one of the earliest and most faithful representatives of the lost Autographs of the Everlasting Gospel.

E. S. BUCHANAN.

ADDENDA ET CORRIGENDA.

- P. 101, l. 17. For consecutive and read consecutive and contained ix 45-x 20; the third
- P. 103, l. 1. For *dmn* read *dm̄m*
- P. 104, l. 7. For P read Codex Paris. Lat. 9389, and also on p. 106, l. 17.
- P. 105, last line but one. After times add The initial words *Est quidem lucas* are remarkable (C T om. *Est quidem*), and imply either that the first sentence of the Prologue was written in St Luke's lifetime and the rest added later, or, what is more probable, that the whole was written not long after at Antioch by one who claimed St Luke as his fellow citizen
- P. 106, l. 15. For canonorum read canonum. l. 20. After pages add which are in minute uncials
- P. 107, l. 28. After *scd̄* add *sup*. Dele centre points in all three devotional notes, and in the first for *sup* read *sup*
- P. 108, l. 16. After MS add who appears to belong to the eighteenth century
- P. 110, last line. For K read *k*
- P. 112, l. 26. Add (r) Dropping of medial *c* before *t*: *eletos, precintus*. Cf. Fr. *dite*
- P. 114, l. 25. After *transiit* add (*transiit*)
- P. 117, l. 12. For *Sidonae* read *sidonae*
- P. 120, l. 10. For *a* and *ff* read *a*, *ff* and *k*
- P. 120, last line but one. Dele T and, and add at the end of paragraph There is reason to believe that not all the punctuation expressed in Wordsworth's edition of *k* is by the first hand. Mr. F. C. Burkitt (to whom I owe much gratitude for corrections and suggestions) would put *k* in the fourth century. I had not seen his notice in the *Journal of Theological Studies* v pp. 100 ff, when I wrote the above. I am still inclined, however, to believe that *ff* is earlier than *k*. In *k* the letters UIPH are slightly hooked at the top; in *ff* they are perfectly plain. In *k* the first of the three strokes in M is uniformly straight and in some cases as high as the second stroke; in *ff* the first stroke is distinctly lower than the second and forms with it (as it does with the third stroke) a more pronounced horseshoe. The M in *ff* is a replica of the M in the fourth century Cicero Palimpsest at Rome, *Pal. Soc.* ii Pl. 160. The confusion of S and F and R and N in *k* lends support to the belief that *k* was copied from a half-uncial MS in which these letters are much alike. Now the earliest examples of half-uncial writing belong to the fifth century, *Handbook of Greek and Latin Palaeography* p. 200. On this ground, together with the frequent punctuation, I thought *k* should be placed in the second half of the fifth century; but I would now say the first half of the fifth century, and would place *k* close to *a ff* in point of antiquity.
- P. 121, l. 23. Add For two minor corrections in *e* by a recent hand, who inserted a cross and scrawling lectionary note against St John xvii, may be ignored.