

Some Remarkable Greek New Testaments.

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I. *De Sabio*, 1538.

ONE of the rarest Greek New Testaments known is that printed at Venice, in 1538, by "Io. Ant. de Nicolinis de Sabio" at the expense of Melchior Sessa. An entire copy existed in the Library of the Duke of Sussex; a copy of the second volume (Epistles and Revelation) is in the Bibliothèque Nationale at Paris, and was examined for Reuss by Eugen Scherdtlin; but no complete copy was known to Reuss. A copy having lately come into my possession, I examined it with care, and thought that its peculiarities were worth recording.

Concerning its text, Reuss is right in correcting Jac. Le Long's erroneous statement that it contains the Latin version of Erasmus. It contains the Greek only. Reuss does not venture to particularize respecting its text, but states that from Scherdtlin's papers and collection of variants he is well enough satisfied that it is conformed to the text of the Aldine edition (of 1518). Reuss accordingly classifies it, along with the Aldine edition, among the books which follow the first edition (1516) of Erasmus.

But the first thing I looked for was the interpolation at 1 John v. 7, which is not in the Aldine edition; and I found that it does exist in this of *De Sabio*. Its form is almost exactly that of the Dublin codex, and it must have come from, as it exactly copies, punctuation and all, the third edition of Erasmus. The whole passage reads as follows in *De Sabio*: ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα ἅγιον, καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ, πνεῦμα, καὶ ὕδωρ καὶ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. It is not to be inferred, however, that Reuss was not aware of this fact, for in speaking of the Gr. N. T. of Colinæus, 1534, he remarks that it was the last of the early editions to omit that interpolation.

Before going farther with the text, it is better to give a description of the book. It is a small octavo, according to the old rules, though

of about the size of a modern 24mo or 32mo; the printed page, exclusive of running titles, margins, and catch-words, being $3\frac{1}{4} \times 1\frac{7}{8}$ inches in dimension. Title: "ΤΗΣ ΚΑΙΝΗΣ | ΔΙΑΘΗΚΗΣ | *ἀπαντα.* | NOVI TESTAMENTI | OMNIA. | [Vignette, a sitting cat, with a mouse in its mouth, surrounded by an ornament of fantastic leaf-and-scroll work.] | VENETIIS." The first line is in the large ornamental Greek capitals so often seen in books printed at Venice, and is without accents. At the end of volume i. is the colophon: Venetiis per Ioan. Anto. de Ni-colinis de Sabio. Expensis vero Dñi Melchioris Sefse. Anno | Dñi M D XXXVIII." At the end of volume ii. is the "Registrum" (containing *ab.* A to &., AA to PP, and [for vol. ii.] A to &., with *abc def.*, and the remark "*Omnes quaterniones*"), followed by the colophon in Greek and Latin, as follows: "Ἐν ἐνεταῖς πόνῳ μὲν καὶ δεξιότητι | τοῦ ἰωάννου ἀντωνίου τοῦ σαβίου, | ἀναλώμασι δὲ τοῦ Μελχίῳ|ρος τοῦ σέσσου ἔτει χιλιο|στῷ ὀγδόῳ. | *Venetijs per Io. Ant. de Nicolinis de | Sabio. Sumptu uero et requisitione Dñi | Melchioris Sefsæ. Anno Domini. | M D XXXVIII.*" Another leaf, at the end, contains the same emblem that occurs on the title page.

The contents are as follows: Τοῦ ἐν ἀγίοις πατρὸς ἡμῶν ἰωάννου ἀρχιεπισκόπου κωνσταντινουπόλεως τοῦ χρυσοστόμου ὑπόμνημα εἰς τὸν ἅγιον Ματθαῖον τὸν εὐαγγελιστὴν, occupying 29 pages; followed by the Life of St. Matthew the Evangelist according to Sophronius, the "*Hypothesis*" of the Gospel according to Matthew, the table of the κεφάλαια of Matthew, and four hexameter lines descriptive of Matthew's Gospel; the whole finishing leaf Αα 1111, the pages thus far being not numbered. Then commence the numbered pages, running from the beginning of Matthew's Gospel to the end of vol. i., which occurs on p. 616. Matthew's Gospel occupies pages 1-116. The modern chapters are noted in the margin, and also in the running title at the top; Scripture references (which are wanting in the Aldine) occur frequently in the outer margin, wholly in Greek, and referring to the chapter only (verses were not then invented for the N. T.). The old subdivisions of the chapters, marked by the letters A, B, C, &c., do not occur. On p. 127 is the Life of Mark the Evangelist from the Synopsis by Dorotheus martyr and bishop of the Tyrians; on p. 128 the "*Hypothesis*" of the Gospel of Mark; on pp. 129-132, the table of κεφάλαια and 6 hexameter lines descriptive of Mark's Gospel; pp. 133-212, Gospel of Mark. Page 213, Life of Luke, from the Synopsis of Dorotheus; pp. 214, 215, "*Hypothesis*"; pp. 215-225, table of κεφάλαια, and 5 hexameter lines; pp. 223-361,

Luke's Gospel. Pages 362-369, Life, "*Hypothesis*," κεφάλαια, and 3 hexameter lines, respecting John and his Gospel; pp. 370-470, John's Gospel. Pages 471-481, ἔκθεσις of the κεφάλαια of the Acts; with a statement that all the κεφάλαια [thus far] amount to 40, and those that follow, 48; pp. 482-616, Book of Acts, and Colophon. After vol. i. follow two blank leaves, and then begins the "*Hypothesis*," of the Epistle to the Romans, on pp. 2-5 of vol. ii.; followed, on pp. 6-9, by the table of κεφάλαια. All the other books have their "*Hypothesis*" and table of κεφάλαια (except the third Epistle of John, which lacks the table only, and the Revelation, which has no accompanying matter); and it will be enough to state on which page each book ends, as follows: Romans, p. 57; 1 Corinthians, p. 109; 2 Corinthians, p. 145; Galatians, p. 163; Ephesians, p. 183; Philippians, p. 198; Colossians, p. 213; 1 Thessalonians, p. 227; 2 Thessalonians, p. 236; 1 Timothy, p. 253; 2 Timothy, p. 266; Titus, p. 278; Hebrews, p. 322; James, p. 338; 1 Peter, p. 355; 2 Peter, p. 366; 1 John, p. 385; 2 John, p. 389; 3 John, p. 391; Jude, p. 398; Revelation, p. 465. There follow the ἀποδημίαι of Paul, pp. 466-474; the Martyrdom of Paul, p. 475; and the next page bears the colophon. One blank leaf separates the colophon from the leaf whose second page bears the emblem. The accessory matter, it will be observed, is nearly identical with that of many of the older printed Greek Testaments, especially the folios.

There is no numbering of volumes, and no separate title-page to vol. ii. The first two words of the title to the "*Hypothesis*" to the Romans are in the ornamental Venetian Greek capitals already mentioned. The several books commence with ornamental initials.

With regard to the page numberings, the following errors appear. In vol. i., in the numbering of p. 146 the 4 is upside down; 170 is misnumbered 140; 227 is 257, 257 is 157, 277 is 177, 289 is 189, 294 is 298, 295 is 299; after which the numbers all continue 4 too many, with the following slips in the new (faulty) numbering: 359 is misnumbered 358, 371 is 331, (433 seems to be 413, but the impression is bad, and the reading uncertain); pages 498 and 499 change places entirely, by a mistake in the make-up of the forms, each being correctly numbered; 533 is misnumbered 534, 535 is 536 (after which comes the right 536), in 549 the 4 is upside down, 556 is misnumbered 546. In vol. ii., 37 is misnumbered 57, 133 is 113, 212 is 112, 262 is 162, 352 is 353 (followed by the right 353). Several numbers are put upon the wrong corner of the page, but it is hardly worth while to specify the places.

Misprints in chapter headings and numbers of the running titles are as follows (keeping here the numbers of the pages as they actually occur in the volume) : vol. i., p. 25, vii for viii (side margin); at top, p. 28, vii for viii; p. 38, xi for x; p. 90, xviii for xxii; pp. 118, 120, xxvi for xxvii.; p. 184, vii for xi; p. 198, xiii for xiiii; p. 200, vii for xiiii; p. 258, vi for vii; p. 374, ii for i; p. 376, iii for ii; p. 380, iii for iii; p. 396, v for vi; p. 454, xii for xviii; (pages 498 and 499 exchange places;) p. 550, xλ for xv; p. 601 (side margin), xvxi for xxvi. Vol. ii., p. 18, top, iii for iii; p. 46, xii for xiii; p. 141, omits i; p. 192, side marg., iii. turned wrong side up; p. 168, top, omits i; 258, ii for i; 264, 266, iii for iii; p. 288, omits ii; p. 348, ii for iii; p. 426, omits xi; p. 427 wrongly adds xi (also, the numbers 426, 427, are in the wrong corners at the top). Now and then there is a misprint in the running title, as *Δευτέρα* for *Πρώτη* (*πρὸς τοὺς Κορινθίους*), vol. ii., p. 110; but such cases are scarcely worth recording.

Concerning the characteristic Aldine readings, where that edition departs from both the Complutensian and Erasmus I., I observe that in Matthew xxi. 7, De Sabio follows neither the Complutensian *ἐπεκάθισεν* nor the Aldine *ἐκάθισαν*, but has *επεκάθισαν*, as Erasmus III. (1522). In Luke xxii. 12, De Sabio has the Erasmian *ἀνώγειον*, instead of the Aldine *ἀνώγειον* [*σίς*]. In 2 Peter i. 1, it has *Συμεῶν*, not following the Aldine *Συμῶν*. In Revelation xviii. 7 it reads *ποσοῦτον κεράσατε αὐτῇ βασανισμὸν καὶ πένθος*, unlike the Aldine, which has *δοτε* for *κεράσατε*; but following nearly Eras. I., with a touch of the Complutensian. In Matthew xxvii. 33, it has *ὁ ἔστι* for the Aldine *ὅς ἔστι*. In the remaining two of the seven places given by Reuss as characteristic and original with the Aldine, De Sabio follows it. (They are 1 Pet. iii. 21, and 1 Tim. v. 21.)

Next, respecting the ten Complutensian readings which Reuss observed in the Aldine. The case with De Sabio is as follows. Acts xxi. 3, it has *ἀναφανέντες*, with the Complutensian and Aldine, as against the Erasmian *ἀναφάναντες*. In 1 Timothy iv. 1, it has the Erasmian *πνεύμασι πλάνοις*, against the Complutensian and Aldine *πν. πλάνης*. Apoc. x. 2, it has the Erasmian *βιβλαρίδιον*, against the Complutensian and Aldine *βιβλιδάριον*. Colossians i. 2, it has the Erasmian *κολασσαῖς*, against the Complutensian and Aldine *κολοσσαῖς*. In 2 Corinthians iv. 4, it *omits* *τοῦ ἀοράτου* with Erasmus, against Complutensian and Aldine. Hebrews vii. 13, it has the Erasmian *προσέστηκε*, against the Complutensian and Aldine *προσέσχηκε*. James iv. 6, with Erasmus it omits the whole verse, from and including *διὸ λέγει* to the end, against Complutensian and Aldine that insert it.

In 1 Thessalonians ii. 8, it has the Complutensian and Aldine *ἰμειρόμενοι* against the Erasmian *ὀμειρόμενοι*. In 1 Corinthians xii. 2, it has *οἴδατε ὅτι ὅτε* with the Complutensian and Aldine against Erasmus, who omits *ὅτε*. In Apoc. viii. 9, it has *τῶν ἐν τῇ θαλάσσῃ*, with the Complutensian and Aldine, against Erasmus, who omits the words. However, the last two cases apply to the *first* edition of Erasmus (1516), for the text was emended in those places in his later editions. Thus it appears that in *six* of these places De Sabio follows Erasmus, and in four the Complutensian and Aldine. But two of the four should be excluded, for the reason just mentioned.

The matter thus far shows that the De Sabio edition discloses some consultation of the Aldine, but by no means enough to make it conformed to it in text.

But a more thorough examination than this is demanded; and in that line we will for the present follow Reuss in his select test variants. Taking first the 39 places of Reuss in which are readings peculiar to the Complutensian, but different alike from the Erasmian, Stephanic, and Plantin editions, we find that De Sabio agrees with the Erasmian readings in all but *five*; and in these five he agrees with the Complutensian. In order to show whether these agreements with the Complutensian are by accident or design, we will take them up as they occur. The first is Reuss' No. 4, Luke viii. 15, where the difference from the Erasmian consists in adding, at the end of the verse, *ταῦτα λέγων ἔφωνει, ὁ ἔχων ὧτα ἀκούειν ἀκούετω*. (De Sabio misprints the last word, by putting the accent on the antepenult.) The second is Reuss' No. 5, Luke ix. 23, where De Sabio, with the Complutensian, omits the words *καθ' ἡμέραν*. The third is Reuss' No. 8, where De Sabio and Complutensian read *ἰησοῦν*, but Erasmus *ἰησοῦ*. The fourth is Reuss' No. 17, Matthew xii. 6, where De Sabio and Complutensian read *μεῖζον*, but Erasmus *μείζων*. The fifth is Reuss' No. 25, Acts ii. 31, where De Sabio and Complutensian read *ἐγκατελείφθη*, but Erasmus *ἐγκατελήφθη*.

Now of these five, the first could not be accidental, nor hardly the second and third. The fourth and fifth *might* be accidental, but considering them along with the others, it seems scarcely probable, or even possible, that any of them — either the group of the last two, or the group of the second and third — could be accidental. It seems as if De Sabio must have had the Complutensian at hand. Add to this the fact that Reuss' No. 21, Luke xxii. 12, is also a place where the Aldine departs from the Erasmian, but De Sabio follows it, and the argument gathers force that De Sabio did not slavishly follow the Aldine

In Reuss' "Classis Secunda," comprising Nos. 40-43, in which the first recension of Robert Stephen (1546) follows the Complutensian, but the Plantin editions do not, De Sabio follows Erasmus throughout, like the Aldine; and this class throws no light on the subject while considered alone by itself.

In the "Classis Tertia," of readings common to each Stephanic recension and the Complutensian, but not followed by the Plantin editions, consisting of only one number, 44, Luke x. 22, De Sabio agrees with the Complutensian against Erasmus, by adding, at the beginning of the verse, the words *καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε*. This also shows Complutensian influence.

In the Fourth Class of Reuss, comprising Nos. 45-71, those in which the first edition of R. Stephen, with the Plantin, agrees with the Complutensian, De Sabio agrees with the Erasmian in all but seven. The eight are as follows: No. 46, Mark xi. 1, *βηθσαγή*, Compl., against Eras. *βηθφαγή*; No. 49, John viii. 6, *add. μὴ προσποιούμενος*, with Compl., against Eras., which *omits*; No. 53, Luke v. 19, *πῶς*, a peculiar reading, against Compl. *ποιίας* and Eras. *διὰ ποιίας*; No. 57, John ii. 17, *καταφάγεται*, Compl., against Eras. *κατέφαγε*; No. 59, Acts xxi. 3, *ἀναφανέντες*, Compl., against Eras. *ἀναφάναντες*; No. 63, Mark i. 16, *add. αὐτοῦ τοῦ σίμωνος*, Compl., against Eras., who *omits*; No. 71, Matt. xxvii. 41, *add. καὶ φαρισαίων*, against Eras., who *omits*. These differences again cannot be the result of accident, though one of them, No. 59, is also an Aldine reading. In all the others the Aldine follows the Erasmian.

In the Fifth Class of Reuss, in which the Plantin editions follow the Compl., while the Stephanic do not, comprising Nos. 72-256 (or 185 places), De Sabio follows Erasmus in all but the following places: In No. 84, Luke xxii. 47, it follows the Compl. in inserting *τοῦτο γὰρ σημεῖον δεδώκει αὐτοῖς, ὃν ἂν φιλήσω αὐτός ἐστιν*, which Erasmus omits; in No. 103, Romans vii. 4, it *adds* *ἀνδρὶ*, with Compl., against Eras., who omits it; (in No. 118, 1 Tim. iv. 1, it agrees with Eras. against Compl. and Aldine; in No. 130, 2 Peter i. 1, it agrees with Eras., while the Aldine is different;) in No. 164, Luke xiv. 15, it reads *ἄριστοι*, with the Compl., while Eras. and Ald. have *ἄρτον*; (in No. 176, 1 Peter iii. 20, it has the *later* Erasmian, *ἅπαξ ἐξεδέξατο*, against the Complutensian and Aldine;) in No. 194, Matthew ix. 18, it has *ἄρχων τις ἐλθὼν*, a seeming modification of Compl. and Eras., for Compl. has *εἷς*, while Eras. has nothing, in place of *τις*; in No. 220, Matt. xxiii. 25, it has the Compl. *ἀδικίας*, against the Eras. *ἀκρασίας*; (in No. 226, Matt. xxii. 13, it agrees mainly with Eras., but

has ἄρατε αὐτὸν καὶ, with Compl., Colinæus, and R. Stephen — a mixed reading; in No. 231, Rev. xx. 5, it follows Erasmus, but has ἀνέζησαν for ἐζησαν;) in No. 234, Matt. xxv. 29, it has καὶ ὁ δοκεῖ ἔχει [*sic*], which is probably intended to follow the Compl. (which has ἔχειν for ἔχει), against the Erasmian καὶ ὁ ἔχει, but as the reading is, it is a senseless conflate (*unless* it is a misprint). These variations from Erasmus could not possibly have been the result of accident, but must have arisen from a use of the Complutensian.

The Sixth Class of Reuss comprises numbers 257–261, and includes those places in which both the Stephanic and the Plantin editions agree with the Complutensian. In two of these De Sabio agrees with the Complutensian, and in three with Erasmus. The two Complutensian agreements are: No. 257, John xviii. 20, πάντοτε οἱ Ἰουδαῖοι, against Erasmus' πάντες οἱ Ἰουδ.; No. 260, Heb. ix. 1, adding σκηνῆ, with Compl., while Eras. omits it. These again could not be accidental.

The Seventh Class of Reuss, Nos. 262, 263, is that where the earlier, but not the later, Steph. differs from Compl. and Plantin. In the first of these, Acts xii. 25, De Sabio agrees with the Complutensian, reading σαῦλος, against the Eras. παῦλος. In the other he agrees with Eras.

The Eighth Class of Reuss includes those places in which all the heads of the ancient families (Steph., Plant.) agree with the Compl. against Eras. This class comprises Nos. 264–305, and is more instructive on examination than it can be in the space here given to it. However, of the 43 places, De Sabio sides with the Compl. in 13, and with Eras. in the rest. (One of the places, No. 264, corrects μετριθήσεται to μετρηθήσεται, thus giving a reading that appears in the edition of Bebelius, Basle, 1524; but this was probably intended merely to follow Erasmus, and is no more than the iotacism of compositors introduced in many places.) In two of them, No. 271, Heb. vii. 13, No. 297, Jas. iv. 6, De Sabio sides with Erasmus against the Aldine. The agreements with the Compl. are as follows: No. 265, Matt. xviii. 29, adds εἰς τὰς πόδας αὐτοῦ, which Eras. omits; No. 267, John vi. 27, adds τὴν βρῶσιν secund., which Eras. omits; No. 278, Mark i. 16, ἀμφίβληστρον, for Eras. ἀμφίβληστρα; No. 280, Luke xi. 33, φέγγος, for Eras. φῶς; No. 283, John xxi. 15, 16, 17, ἰῶνα, for Eras. ἰωαννά; No. 290, John viii. 9, agreeing with Compl. so far as to add ἐξήρχοντο . . . ἐσχάτων (which Eras. omits), but agreeing with Eras. so far as to omit καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι; No. 293, Matt. xxiii. 7, having ῥαββὶ twice, against Eras. once;

No. 294, Luke ii. 33, *ἰωσήφ*, against Eras. *ὁ πατήρ*; No. 296, 2 Cor. ix. 8, *add. πάντοτε*, which Eras. *omits*; No. 300, Matt. ix. 5, *εὐκοπώτερον*, for Eras. *εὐκολώτερον*; No. 301, Matt. xxv. 24, *σκληρὸς*, for Eras. *ἀσθηρὸς*; No. 302, Mark xi. 26, *add. the whole verse*, which Eras. *omits*. One of the agreements with Eras. is the more noteworthy, viz., No. 304, Acts xiii. 33, *ψαλμῶ πρώτῳ*, for which the Compl. had *ψ. δευτέρῳ*. But these agreements with the Compl. can by no means be the result of accident.

The Ninth Class of Reuss includes those differences between the Complutensian and the *first* edition of Erasmus, in which Erasmus changed the reading in his later editions. It comprises numbers 306–347. This class, on the one hand, cannot with satisfaction be treated so summarily as the others; and, on the other hand, it branches out in various conclusions to which recurrence might profitably be made farther on. But in this paragraph it will be treated as summarily as possible.

In Nos. 306–311 De Sabio follows the Complutensian, against Eras. I. (in 311 it followed the Aldine also); but in all of them it agrees with Eras. II. (1519), and Eras. III. (1522). In No. 312 it follows Eras. III., against the former Eras. and the Compl. In No. 313 it follows the Compl., against a misprint of Eras. I. and a different reading of Eras. II., III. In 314 it follows Eras. II., corrected from a misprint of Eras. I., and against the Compl. In 315 it follows the Compl. and Eras. II., against Eras. I. In 316 it follows Compl., but adds *πρὸς αὐτὸν* with Eras. II. (a mixed reading of De S.). In 317 it follows Eras. II., III., against Compl. and Eras. I. In 318, 320, it follows Compl. with Eras. III., against Eras. I. and II.; but in 319 (1 John v. 7) it follows Eras. III., after the Compl., though differently from the latter on alleged MS. authority, against Eras. I. and II. In 321 it follows Eras. III., correcting a misprint of Eras. I., II., against Compl. In 322 it follows a mixture of Gerbelius (1521) and Erasmus, resulting in a reading previously found in Bebelius (1524); but the adherence to Eras. is in Eras. I., II., while Eras. III. passes to the Aldine. In 323 it follows Eras. III. against Compl. and Eras. I., II. In 324 it follows Aldine and Eras. III., against Eras. I., II., and the different Compl. In 325 it follows Eras. I., against the others. In 326 (Apoc. viii. 13) it follows the Compl., omitting *τῆς*, however; and thus exhibiting a reading not found in Eras. till his edition IV., 1527, with which it agrees. In 327 (Apoc. xiv. 6) it follows the old conflate of Eras. I., II., III., against Compl. In 328 it follows Compl. and Eras. IV. against Eras.

I., II., III. In 329, 330, 331, 332, 333, 335, 336, 338-347, it follows Eras. I., II., III., against Eras. IV. and Compl. In 334, 337, it follows Compl. and Eras. IV., against Eras. I., II., III. Plainly this class shows that something more than the Aldine was used in forming the text of De Sabio; and the fact would come out much clearer, had the readings themselves been exhibited in full.

The relations of De Sabio to the first edition of Erasmus have pretty well appeared; and incidentally also, its relations to the Aldine, since the Aldine was generally a mere copy of Eras. I., even to the misprints. But a little more examination is needed, with reference to the relation of De Sabio to Eras. II., III., IV., V., and to other early editions.

Respecting Erasmus II. (1519), the relations shown to it by De Sabio are the same as to Eras. I. except the following. In Nos. 306-312, Eras. II. agrees with the Complutensian; and therein De Sabio agrees with Eras. II. (against Eras. I., of course) in all but 312, where it leaves both to follow Eras. III. In 313 Eras. II. corrects Eras. I., but De Sabio agrees with Compl. against both. In 315, 317, De Sabio agrees with Eras. II. against Eras. I. In 316 De Sabio adds a correction from Eras. II., but otherwise agrees with Compl., against Eras. I. In 350-364 Compl. and Eras. I. agree, against Eras. II.; and of these De Sabio agrees with Compl. and Eras. I. in 350, 353, 354, 355, 361; in 351, 356, 357, 358, 359, 360, 362, 363, 364 agrees with Eras. II.; while in 352 it agrees with Eras. II. except in one letter (*προσεύξωμαι* for *προσεύξομαι*, Mark xiv. 22), wherein Compl., Eras. I. and II. are the same, thus giving a reading found first in Bebelius of 1534.

Respecting the edition of Nic. Gerbelius, 1521, and that of Wolf. Cephalæus, 1524, De Sabio shows no evidence of following either, but the contrary.

Respecting Eras. III. (1522), the relations shown to it by De Sabio are the same as those to Eras. II., except as follows. In 364 Eras. III. agrees with Eras. I. against Eras. II. (and against De S.). In 319 (1 John v. 7) Eras. III. introduces a new reading, which De Sabio follows. In 318, 320, Eras. III. follows the Compl. with De Sabio, against Eras. I., II. In 321 Eras. III. and De Sabio agree, against Compl., Eras. I., II. In 322 Eras. III. passes to Aldine, and De Sabio follows *in part*, resulting in a mixed reading found first in Bebelius, 1524. In 323 De Sabio follows Eras. III., against Compl. and (the different reading of) Eras. I., II. In 324 it agrees with Eras. III., after the Aldine, against Compl. (different from the rest)

and Eras. I., II. In 349, where Eras. III. passes to the Aldine, De Sabio follows Eras. I., II. In 367, 312, where Eras. III. introduces new readings, De Sabio follows it.

The edition of Bebelius (Basel, 1524), edited by Joh. Wisendanger (in Latin, Ceperinus) has some remarkable coincidences with De Sabio. It usually follows Eras. III., a fact which, as we already see, would account for most of them. But of the nine readings given by Reuss as characteristic of this Bebelius, No. 1 (264), changing one letter (Matt. vii. 2, *μετρηθήσεται* for the old *μετριθησεται*), De Sabio follows Bebelius, against Eras. and the *ἀντιμ.* of Compl. In No. 2 (17) De Sabio agrees with Bebel. In No. 3 (352), where Bebelius introduces a new reading, De Sabio follows it. In No. 5 (25) De Sabio agrees with Bebel., after Compl. In No. 7 (368) where Bebel. introduces a new reading, De Sabio follows it. In No. 8 (364) it agrees with Bebel. and Eras. II., against Compl. and Eras. I., III. In No. 9 (322) Bebelius has a reading mixed from Gerbelius and Erasmus, and De Sabio follows it. In Nos. 4 and 6, De Sabio disagrees with Bebelius.

The second Bebelius (1531) agrees with the former in all respects, except the addition of a peculiar reading, No. 369, Acts ix. 28, adding *καὶ ἐκπορευόμενος*. De Sabio agrees in this addition. The third edition of Bebelius (1535) agrees in all respects with the second.

With the editions of Valder (1536) and Plater (1538) De Sabio shows no connection.

With respect to Eras. IV. (1527), the relations of De Sabio are the same with those to Eras. III. except as follows: In Nos. 328 to 347 Eras. IV. passes to the Complutensian; and De Sabio does so likewise in Nos. 328, 334, 337; in the rest agreeing with a former edition of Erasmus, as already stated. In No. 325 Eras. IV. is changed, but De Sabio agrees with a former edition. In 326 Eras. has a new reading, which De Sabio adopts. In 327 De Sabio adheres to the former Eras., while Eras. IV. makes a change. In 312 Eras. IV. makes a change, but De Sabio adheres to Eras. III. In 366 Eras. IV. adopts a reading previously adopted in Wolf. Cephalæus (1524), but De Sabio adheres to the others. In 371 Eras. IV. adopts a new reading, but De Sabio adheres to the old. The sum of this consideration is that De Sabio did not use Eras. IV., for if he had, he would probably have made more numerous changes in Nos. 328 to 347, since most of them are corrections which he could scarcely have failed to make (on the joint authority of Compl. and

Eras. IV.), and yet such that he could not have made them by conjecture. On the other hand, the agreements with the peculiarities of Eras. IV. are generally such that he could scarcely help having them if he had sharply attended to the readings.

With Eras. V. (1535) De S. had probably no connection. This edition follows Eras. IV. in all but two of Reuss' places, in one of which (a Bebelian reading, No. 369) De Sabio follows it, but in the other, not.

The edition of Rescius (Louvain, 1531), appears to follow Eras. IV., and presents no connection with De S.

De Sabio's *Epistles of Paul* (Venice, 1533) seem also to have no connection with his N.T. of 1538. The same is true of Qsiander's Harmony (Basle, 1537).

An examination of the peculiar readings of Simon de Colines, or Colinæus (Paris, 1534), shows one complete agreement with De Sabio, and one more partial one, out of the fifty-two peculiar readings. (Of course they agree in a multitude of others, common to several early editions). One of these is remarkable, No. 53, Luke v. 19, having πῶς for the Eras. διὰ ποίας and the Compl. ποίας. If De Sabio had Colinæus, he could not have put confidence in it.

Still further to be noted here is the appearance of Reuss' No. 370, Matt. xxiv. 15, ἐστῶς for ἐστὸς, in anticipation of Brylinger of 1543, which latter Reuss (mistakenly) says was the first to introduce it.

The above discussion includes all the editions of the Greek New Testament, or parts thereof, that preceded our De Sabio. It is quite clear that the editor used the first three editions of Erasmus, keeping pretty closely to the third as his basis. He also used the Complutensian and the Aldine, and probably had a Bebelius (most likely that of 1531). That he had the fourth and fifth editions of Erasmus is not certain, or even apparent; but if he had, he did not follow them much. It is clear, also, that the editor exercised no little judgment and selection, such as it was; and, as has now been shown over and over again, his text is not conformed to the Aldine. It is an edition that deserved more notice than its rarity has suffered it to receive.

It will not be amiss, next, to look for a moment to see how far De Sabio anticipates or agrees with the later historic editions of the Greek N.T. In respect to these later editions, however, we shall properly confine ourselves to readings commonly supposed to be new with them, and not attend to their relations to the chief fountains, the Eras. and Compl.

With regard to Robert Stephen's first edition (1546), as already remarked, De S. agrees in the innovation at Matt. xxii. 13, adding ἄρατε αὐτὸν καὶ; though here following Colinaeus (1534). De S. also anticipates St. in Rev. xx. 5 (No. 231), and Matt. xxiv. 15 (No. 370). In the other twelve places peculiar to St. 1546, De Sab. follows another source.

With respect to R. St. II. (1549), De Sabio disagrees in all the new characteristic places.

With respect to the new characteristics of R. St. III. (1550), De S. agrees only in two; and one of these, Phil. ii. 1, is a Bebelian reading, while the other, 1 Pet. iii. 11, is Erasmian.

With respect to the fourth edition of R. St. (1551), De S. agrees in Matt. xxi, 7 (St. having here adopted Eras. III.), and in Matt. xxiii, 13, 14 (St. having now passed to the Eras.), but disagrees as to the other four.

With respect to the new Beza readings, De S. disagrees with all.

It is not worth while to go beyond Beza, for his editions are the true ancestry of the varying class of texts which an amazing disregard of the facts has called the *textus receptus*. It would scarcely be fair to institute a comparison with Wells, Mace, Harwood, Griesbach, Lachmann, Tischendorf, Tregelles, or Westcott and Hort, although in many cases De S. agrees with one or more of them against the hydra-headed *textus receptus*.

Some notice of the peculiarities of printing, and of the misprints of this edition, will conclude this notice.

As in most Venetian Greek books of the period, ligatures are few and simple. Enclitics are usually joined to the word which takes their accent, and sometimes the word thus formed presents a momentary puzzle. The older style of retaining a grave accent after all but the longest pauses, is generally followed. The reflexive σεαυτὸν is commonly separated, and the first component used as an enclitic. Thus in Matt. iv. 6, we find βάλλετε αὐτὸν for βάλε (or βάλλε) σεαυτὸν. The compound particles are often, perhaps generally, resolved. Thus we find ὄτ' ἂν generally in place of ὅταν, though in one or two places both forms occur in the same verse; μὴ δὲ generally for μηδὲ, and so on. On the other hand we find particles now usually separated joined as one word; as, Matt. vi. 1, εἰδεμῆγε for εἰ δὲ μῆγε; Mark xv. 39, ἐξεναντίας for ἐξ ἐναντίας; Matt. xxii. 34, ἐπιτοαυτὸ for ἐπὶ τὸ αὐτὸ. *Compendia scribendi*, which are common in books printed even much later, do occur, but are not frequent. We find, for instance, χῦ ἰῦ for χριστοῦ ἰησοῦ.

Punctuation defies all rule, and herein resembles that of other old books. An example of enclitic and punctuation together may be taken from Hebrews xi, 32 : γεδεών, βαράκτε, καὶ σαμφών ; or xi, 23, 24 : τὸ διάταγμα τοῦ βασιλέως πίστει, μωϋσῆς.

In general the book would be called accurately printed, most of the misprints being iotacisms, induced by the Greek pronunciation then in vogue. But a specimen list of errata will be more instructive than any general remark. The following will serve. Besides the misprints are included in parenthesis a number of cases which may have a different origin, with others which show a better reading, the use of manuscripts, or else some particular source of the text. Many more cases occur in which a misprint might be suspected, but the reading there coincides with the best texts. The list is not exhaustive. The doubtful cases are added not only to show the reader of modern texts how easy it is to create variants unawares, but further, how the common texts (of the so-called *Textus Receptus*) rejected many excellencies, while they perpetuated many errors.

Matt. i, 14, ἀχὴν· ἀχὴν for ἀχείμ· ἀχείμ	Matt. xiv, 8, ὤδε for ὠδε
“ ii, 6, ἐκ σου γάρ μοι for ἐκ σου γάρ (but the addition of μοι has the authority of CKΓ and others, according to Tischendorf).	“ “ 10, ἀπεκεφάλησε for -ισε
“ iv, 24, παραλήτικους for -υτικούς	“ “ 14, πολλὴν for πολλὸν
“ v, 45, γέννησθαι for γέννησε	“ xv, 32, πρὸς μένουσαι for -σί
“ vi, 4, ἐλεημοσύνη for -η	“ “ “ ἐκληθῶσιν for -λυθῶσιν
“ “ 8, αὐτῆσαι for αἰτῆσαι	“ xvi, 18, οἰκοδομῶ for -ήσω
“ “ 9, ἀλλὰ for ἄλλ’	“ “ 26, κερδήσοι for -ήση
“ “ 14, οὐράνιοις for -ιος	“ xvii, 4, ὤδε for ὠδε
“ “ 17, κρυπτῶ for -τῶ	“ “ 7, ὕψατο for ἦψατο (same again in xx, 34).
“ “ 26, πετινὰ for πετεινὰ	“ xviii, 7, ἐκείνω for -φ
“ “ 27, πῆχυν for πῆχυν	“ “ 15, μεταξὺ σου αὐτοῦ (om. και between last two words).
“ vii, 11, οὖν for οὖν	“ “ 16, period wrongly after στόματος
“ “ 20, ἐπιγνώσασθαι for -σθε	“ “ 18, λήσητε for λύσητε
“ viii, 15, ἀφείκεν for ἀφήκεν	“ “ 24, προσνέχθη for προσνήχθη (same again in xix, 13).
“ “ 25, ἀπολύμεθα for -ολλύμεθα	“ xix, 28, καθῆση for καθίση
“ “ 29, ἦλθες for ἦλθες	“ “ “ καθήσεσθε for καθίσεσθε
“ ix, 31, διεφήμησαν for -ισαν	“ xxi, 3, ἀποστέλλει for ἀποστελεῖ
“ xi, 14, θέλεται for θέλετε	“ “ 8, ὑμάτια for ἰμάτια
“ “ 17, ὠρχήσασθαι . . . ἐκόψασθαι for -σθε . . . -σθε	“ “ 9, ὡς ἀνὰ for ὡσαννὰ bis (also the same in 15, and elsewhere. It follows the usage of the times.)
“ xii, 18, ἐπ’ for ἐπ’	“ xxii, 28, omit. ἡ ante γυνή.
“ xiii, 29, οὐ for οὐ	
“ “ 33, οὐ for οἱ (ante υἱοὶ τοῦ πονηροῦ).	
“ “ 50, εἰ for εἰς	

- Matt. xxii, 39, *ὁμοίᾳ* for -*α*
 “ “ 40, *ταύτας* for *ταύταις*
 “ “ 46, *ἀποκρηθῆναι* for -*ιθῆναι*
 “ xxiii, 31, *μαρτηρεῖτε* for -*υρεῖτε*
 “ xxiv, 23, *ὦδε* for *ὦδε δις*.
 “ “ 45, period in place of inter-
 rogation after *καιρῶ*.
 “ xxv, 31, *καθήσει* for -*ίσει*
 “ “ 32, *ὑπὸ τῶν ἐρίφων* for *ἀπὸ*
τ. ἐρ.
 “ “ 41, *ἐδώκατε* for *ἐδώκατε*
 “ “ 44, *ἀσθενῆ* for -*ῆ*
 “ xxvi, 23, *τριβλίφ* for *τρυβλίφ*
 (“ “ 37, *προσεύξομαι* for -*ωμαι*)
 “ “ 72, *μεθ' ὕρκου* for *μ. ὄρκου*
 “ xxvii, 6, *κορβονᾶν* for -*βανᾶν*
 “ “ 12, *ἀπεκρίνατο* for -*ατο*
 “ “ 17, *συνηγμένον* for -*μένον*
 “ “ 34, *ἔδοκαν* for *ἔδωκαν*
 “ “ 40, *καταλίω* for -*λύω*
 (“ “ 46, *λαμᾶ* for *λαμὰ*)
 “ “ 52, *σῶτα* for *σώματα*
 “ xxviii, 5, *γυνεξί* for *γυναίξί*
 “ “ 19, *μνεύματος* for *πνεύματος*
 Mark ii, 9, *εὐκόπετον* for -*ότερον*
 “ “ “ *ἔγειρε* for -*ραι*
 “ iii, 4, *ἐσιῶπων* for -*ώπων*
 “ “ 10, *ἀψονται* for -*ωνται*
 “ “ 18, *τὸν καναήτην* for -*ίτην*
 “ “ 21, *ἐξέσταται* for *ἐξέστη* or
ἐξίσταται
 “ iv, 2, *δουδαῆν* for *διδαῆν*
 “ “ 24, *μετριθῆσεται* for *μετρη-*
θήσεται
 “ “ 38, *ἀπολύμεθα* for -*λλύμεθα*
 “ “ 39, *οπιί. καὶ ἀντε διεγερθελς*
 “ v, 16, *οι* for *οι ἀντε ἰδόντες*
 “ “ “ *πεδίου* for *παιδίου*
 “ vi, 9, *χειτῶνας* for *χιτῶνας*
 “ “ 27, *σκεκουλάτῳ* for -*ορα*
 “ “ 28, *ἀπεκεφάλησεν* for -*ισεν*
 “ “ 40, *πρασσασία* for *πρασιαί*
(secund.)
 “ “ 48, *βασανισομένοις* for -*ους*
 “ vii, 26, *συροφοίνισσα τῷ καὶ γένει*
(καὶ wrongly inserted).
 “ viii, 14, *ἔχον* for *εἶχον*
 “ “ 29, *οπιί. με*
 “ ix, 15, *εἰσπάζοντο* for *ἡσπάζοντο*
 (“ “ 19, *ἔσομαι . . . ἀνέξωμαι*, in-
 stead of having *both*
either -ομαι or *-ωμαι*.)

- Mark ix, 42, *περὶ τῶν* (for *τὸν*) *τράχηλον*
 (“ “ 49, *ἀγιασθήσεται* for *ἀλυσ-*
θήσεται primum.)
 (“ x, 14, *οπιί. καὶ ἀντε μὴ κωλύετε*)
 “ “ 32, *καὶ καὶ παραλαβῶν* for
καὶ παρ.
 “ “ 35, *ὕμιν* for *ἡμῖν*
 “ “ 38, *ἐτείσθε* for *αἰτείσθε*
 “ “ 49, *θάρσοι* for *θάρσει*
 (“ “ 51, *βαβουνί* for *βαββουνί*)
 “ xi, 4, *ἀφόδου* for *ἀμφόδου*
 “ xi, 9, 10, *ὡς ἀνὰ* for *ὡς ἀνὰ*
 “ xi, 17, *ἐποήσατε* for *ἐποίησατε*
 “ xii, 1, *πύργον* for *πύργον*
 “ “ 23, *ἔσχων* for *ἔσχον*
 “ xiii, 11, *προμερηνᾶτε* for -*ριμᾶτε*
 “ “ 35, *ἀλεκτοροφωνίας* for *ἀλεκ-*
τροφωνίας
 “ xiv, 32, *καθήσατε* for -*ίσατε*
 “ “ 37, *γρηγορήσε* for -*ῆσαι*
 “ “ 40, *ἤδησαν* for *ἤδεισαν*
 “ “ 72, *ἀλέκτῳ* for -*ορα*
 “ xv, 36, *λέγον* for -*ων*
 “ “ “ *ἔρχετε* for *ἔρχεται*
 “ “ 46, *ἐνείλισε* for -*λησε*
 “ xvi, 20, *βεβεούντος* for *βεβαιούντος*
 Luke i, 2, *παρέδωσαν* for -*οσαν*
 “ “ 28, *κεχαρετωμένη* for -*ιτωμένη*
 “ “ 51, *ὑπερφάνους* for -*χφάνους*
 (“ “ 71, *ἐκ χειρὸς* for *ἐκ χειρὸς*, but
 not so in verse 74.)
 (“ ii, 26, *πρινῆ* for *πριν ἧ*)
 “ “ 43, *πᾶς* for *παῖς*
 “ iii, 36, *ἀρξᾶδ* for *ἀρφαξᾶδ*
 “ “ 37, *ἐλῶχ* for *ἐνώχ*
 “ iv, 27, *πολοὶ* for *πολλοὶ*
 “ v, 6, *δουκτύον* for *δίκτυον*
 “ vi, 3, *ἐπίνασεν* for *ἐπείνασεν*
 “ “ 17, *πλήθος* for *πλήθος*
 “ “ 30, *ἐπαίτει* for *ἀπαίτει*
 “ viii, 2, *ἀσθενῶν* for -*ειῶν*
 “ “ 4, *συννιόντος* for *συνιόντος*
 “ “ 37, *γαδαρινῶν* for -*ρηνῶν*
 “ ix, 10, *Ἰδειαν* for *Ἰδιαν*
 “ “ 33, *μοίαν* for *μίαν primum.*
 “ “ 52, *ἀπέστηλεν* for -*ειλεν*
 “ x, 39, *ἦ* for *ἧ*
 “ xii, 1, *μιριάδων* for *μυριάδων*
 “ “ 7, *στρονθίων* for *στρουθίων*
 “ “ 19, *ἔτι* for *ἔτη*
 “ “ 20, *ἀπετοῦσιν* for *ἀπαιτοῦσιν*
 “ “ 28, *ἀμφιένυσι* for -*έννυσι*

Luke	xii, 42,	φρόνημος for -μος	John	v, 17,	ἐργάζετε for -εται
"	"	54, ἤδητε for ἴδητε	"	vi, 13,	ἐγέμησαν for -ισαν
"	"	58, πράτορι for πράκτορι	"	"	18, ἦ τε for ἦ τε
"	xiii, 4,	δοκεῖται for -εἶτε	"	vii, 32,	ποιάσωσιν for πιάσωσιν
"	"	26, ἐφάγωμεν for -ομεν	"	"	49, οὗτος for οὗτος
"	"	"	("	viii, 6,	ad finem add. μὴ προσ-
"	"	"	"	"	ποιούμενος)
"	"	32, ἐπιτελῶ for -ω	("	"	9, οὐσα for ἐστῶσα)
"	xiv, 4,	ἀπέλησε for -υσε	("	"	11, add. ἀπὸ τοῦ νῦν post
"	"	18, παρετίσθαι for παρατεῖ-	"	"	πορεύου καὶ)
"	"	σθαι	"	xi, 16,	συμαθηταῖς for συμμα-
"	"	23, γεμισθῆ for γεμισθῆ	"	"	θηταῖς
"	"	32, ἐρήμην for εἰρήμην	"	xii, 13,	ὡς ἀνὰ for ὡσαννὰ
"	xvi, 6,	ὀφέλεις for ὀφείλεις	"	xiv, 6,	πατέα for πατέρα
"	"	8, φρονιμότεροι for -ώτεροι	"	xvii, 11,	πέιτερ for πάτερ
"	"	14, φυλάργυροι for φιλάργυροι	"	xix, 13,	ἐκάθησεν for -ισεν
"	xvii, 15,	δοξάζον for -ζων	("	"	23, ἄραφος for ἄραφος)
"	xviii, 32,	ἐμπεχθήσεται for ἐμπαι-	"	"	29, ὑσώψω for ὑσώψω
"	"	χθήσεται	"	"	34, ἦς for εἰς
"	xix, 26,	αὐπ' for ἀπ'	"	"	36, συντριβήσετε for -εται
"	"	29, βησφαγή for βησφαγή	Acts	i, 1,	ἐποίησαμην for ἐποίησαμην
"	"	"	"	ii, 9,	ἐλαμῆται for -ῖται
"	"	"	"	"	29, ἐτελεύτησε for ἐτελεύ-
"	"	30, ἐκάθησε for ἐκάθισε	"	"	τησε
"	"	37, ἐγγύζοντος for ἐγγιζοντος	"	"	30, ἠπάρχων for ἠπάρχων
"	"	41, ἤγγυσεν for ἤγγισεν	"	"	38, λῦψεσθε for λήψεσθε
"	xx, 14,	ἀποκτεινόμεν for -ωμεν	"	"	45, ἐπίπροσκον for -πρασκον
"	xxii, 15,	ἐπεθύμησα for ἐπεθύμησα	"	iii, 21,	χρόνον for -ων
"	"	31, συνιάσαι for σινιάσαι	"	"	24, κατεξῆς for καθεξῆς
"	"	57, αὐτὸ for αὐτὸν <i>prim.</i>	"	v, 23,	ἀνανοίξαντες for ἀνοίξαντες
"	"	69, δεξιῶν for δεξιῶν	"	"	36, ἐπειθοντο for ἐπειθοντο
"	xxiii, 12,	ἐχθρα for ἐχθρὰ	"	vi, 10,	ἀντιστήναι for ἀντιστήναι
"	"	31, ξηρῶ for ξηρῶ	"	"	14, καταλήσει for -ύσει
("	xxiv, 13,	ἐμαούς for ἐμμαούς)	"	vii, 41,	ἐφραῖνοντο for εὐφραῖ-
"	"	44, προφήτας for -ήταις	"	"	νοντο
John	i, 10,	κόμος for κόσμος <i>prim.</i>	"	"	52, φωνεῖς for φονεῖς
("	ii, 15,	φραγέλιον for -έλιον)	"	"	56, θεωρῶ for θεωρῶ
"	iii, 1,	ἔρχον for -ων	("	ix, 31,	καθόλης for καθ' ὅλης)
"	"	2, πρὸς for πρὸς	("	"	35, ἀσάρωνα for σάρωνα)
"	"	17, κόσμος for -ον	"	ix, 36, 40,	ταβηθὰ for -ιθὰ
"	"	19, add. καὶ ἀπὲ ὅτι	"	ix, 43,	σίμων for σίμωνι
("	"	23, σαλήμ for -λίμ or -λείμ)	"	x, 6,	οἰκία for οἰκία
"	"	36, ἀπιθῶν for ἀπειθῶν	"	xi, 6,	ἦν for ἦν
"	iv, 9,	αὐτεῖς for αἰτεῖς	"	xiii, 8,	διαστρέψας for -αι
"	"	14, γενήσεται for γενήσεται	"	"	25, ἀπονοεῖτε for ὑπονοεῖτε
"	"	22, προσμυνοῦμεν for προσκυ-	("	"	33, ἐν τῷ ψαλμῷ τῷ πρώτῳ)
"	"	νοῦμεν	"	"	44, τε for δὲ
"	"	24, μνεύματι for πνεύματι	"	"	47, τέθηκά for τέθεικά
"	"	36, σείραν for -ρων	"	xiv, 2,	ἀπειθοῦντες for ἀπειθοῦντες
"	"	38, εἰμεῖς for ὑμεῖς	"	"	15, ἐποίησε for ἐποίησε
"	v, 4,	κολυμβήθρα for -θρα	"	"	21, εὐαγγελιζόμενοι for
"	"	ὡ δὴ ποτε for ὡ δὴ ποτε	"	"	-όμενοι
"	"	5, ἔτι for ἔτη			

Acts	xiv, 22,	εἰσελεθεῖς for -εῖν	Rom.	iii, 4,	γινέστω for γινέσθω
"	xv, 1,	τῷ ἔθῃ for τῷ ἔθει	"	" 9,	προερχόμεθα for προερχόμεθα
"	" 2,	τινες for τινας	"	" 26,	ἰησοῦν for ἰησοῦ
(	" 4,	ἄπὸ for ὑπὸ	"	vi, 12,	ἐπιθυμίαις for ἐπιθυμίας
"	" 5,	φαρισεῶν for -αίων	"	vii, 3,	ἄνδρὸς for ἀνδρῶς
"	xvi, 11,	εἰ for εἰς	"	" 23,	μέλλεσι for μέλεσι
"	" 12,	κολοῖα for -ωνία	"	viii, 23,	ἀπολλύτρωσιν for ἀπολύτρωσιν
"	" 34,	πανοικῆ for -κλ or -κει	"	ix, 3,	καὶ for γὰρ
"	" 36,	πῦλον for παῦλον	"	" 11,	μένῃ for -ῃ
(	xvii, 10,	βέβροϊαν for βέροϊαν)	"	" 23,	προητήμασεν for -τοίμασεν
"	" 11,	οὗτος for οὗτως	"	" 29,	εἰμὶ for εἰ μὴ
"	" 29,	γένους for γένος <i>secund.</i>	"	xiv, 2,	ὡς for ὅς <i>prim.</i>
"	" "	λύθφ for λίθφ	"	" 13,	πρόσκομμαί for -μμα
"	xviii, 21,	παντῶν for πάντως	"	" 32,	καὶ καὶ for καὶ ἀντι συναπαύσωμαι
"	" 22,	κεσάρειαν for καισάρειαν	I Cor.	i, 2,	ἐπικαλουμένης for -μένους
"	xix, 12,	σημικίνθια for σιμικίνθια	"	" 3,	ἡμῖν for ὑμῖν
"	" 25,	ἐπίστασθαι for -σθε	"	ii, 2,	εἰμὶ for εἰ μὴ
"	" 36,	δέων for δέον	"	" 7,	ἀποκεκρυμμένην for -κρυμμένην
"	xx, 11,	ὀμιλίσας for -ήσας	"	iv, 17,	διδάσκω for -ω
"	" 34,	χεῖραις for χεῖρες	"	v, 8,	ἐορτάζομεν for -ζωμεν
(	xxi, 1,	ἀδδ. τὰ ἀντι πάντα)	"	vi, 16,	κολλόμενος for -ώμενος
"	" 11,	ἐλθῶς for ἐλθῶν	"	vii, 38,	ὡυτε for ὡστε
"	" 12,	ὑμεῖς for ἡμεῖς	"	ix, 15,	κλαυθμὰ for καύχημὰ
"	" 22,	ἐλύληθας for ἐλήλυθας	"	" 21,	ἐνομος for ἔνομος
"	" 23,	ευχὴν for εὐχὴν	"	x, 23,	ἀλλ' for ἀλλ' <i>prim.</i>
"	" "	ἄφ' for ἐφ'	"	" 24,	ζητῆτεῖω for ζητεῖω
"	xxii, 1,	ἡμᾶς for ὑμᾶς	"	xi, 2,	ἡμᾶς for ὑμᾶς
"	" 3,	ἀνατετραμμένος for ἀνατετραμμένος	"	" 10,	ἀδδ. τὴν ἀντι τῆς
"	" 14,	τὸ for τὸν ἀντι δίκαιον	"	" 25,	δειπνεῖσαι for -νῆσαι
"	xxiii, 7,	λαλήσαντες for -τος	"	xiv, 21,	ἐτερογώσσοις for -γλώσσοις
"	" 11,	διαμαρτύρωι for -ω	"	" 28,	ἐκκλησία for -ία
"	xxv, 11,	παρετοῦμαι for παραιτοῦμαι	"	" 30,	ἄλλω for -φ
(	" 18,	οὐδὲ μίαν for οὐδεμίαν)	"	xvi, 6,	πορεύομαι for -ωμαι
(	" 26,	σχῶ-τι — σχῶ being at the end of the line, a hyphen connects it with the enclitic.)	"	" 22,	ἀνάμεθα for ἀνάθεμα
"	xxvi, 11,	ἐμμενόμενος for ἐμμαινόμενος	(2 Cor. iii, 7,	ἐνατενίσαι for ἀτενίσαι)	
"	" 13,	περιλάμψα for -ψαν	"	v, 11,	ἐκ for ἐν
"	" 16,	προχειρίσεσθαι for -σθαί	"	xii, 9,	καυχῆσομεν for -μαι
(	xxvii, 41,	δ' for δὲ <i>prim.</i>)	Gal.	i, 2,	γαλατίας for -ίας
"	xxviii, 16,	μένην for μένειν	(	iii, 1,	ἐβάσκηεν for -ανε)
Rom.	ii, 4,	χριστότης for χρηστότης	(	" 8,	ἐν εὐλογοθήσονται for ἐνευλογοθήσονται)
"	" "	χριστὸν for χρηστὸν	"	" 17,	ἔτι for ἔτη
(	" 5,	ἀδδ. καὶ ἀντι δικαιοκρισίας)	"	vi, 1,	ἐν for ἐν
"	" 8,	ἐρηθείας for ἐρίθειας	Eph.	ii, 7,	χριστότητι for χρηστότητι
"	" 22,	μιχεύειν, μιχεύεις for μοιχεύειν, μοιχεύεις	"	iii, 13,	κάπτω for κάμπτω
			"	iv, 26,	ἐπιδιέτω for ἐπιδύετω
			"	v, 4,	μωρευογία for μωρολογία

- Eph. v, 6, ἐπειθείας for ἀπειθείας
 “ 27, ἦτι for ἦ τι
 “ vi, 3, γένοιται for γένηται
 Phil. ii, 9, ὑπερίψωσε for -ύψωσε
 Colos. i, 10, περιπατέσαι for -ῆσαι
 “ ii, 8, συλλαγωγῶν for συλα-
 γωγῶν
 “ iv, 13, μαρτυρῶ for -ῶ
 I Thess. i, 1, σιλουανῶς for σιλουανῶς
 (same also 2 Thess. i, 1.)
 (“ “ 9, ἔσχομεν for ἔχομεν)
 2 Thess. i, 1, θεσσαλοκέων for θεσσα-
 λονικέων
 I Tim. i, 9, πατραλοίας καὶ μητρα-
 λίας for -αλφαίαις κ.
 -αλφαίαις
 “ iii, 13, παρβίσιαν for παρῆσιαν
 “ “ 16, ομιί. ἐν ἀντιέ ἔθενσιν
 “ iv, 8, ἐπαγγελίας for -αν
 “ v, 1, νεοτέρους . . . νεωτέρας for
 νεωτέρους . . . νεωτέρας
 “ vi, 3, προσέρχεται for προσέρ-
 χεται
 “ “ 4, λογοναχίας for λογομαχίας
 “ “ 20, ψευδονόμου for ψευδωνύμου
 2 Tim. ii, 10, ἐκλεκτοῦς for ἐκλεκτοῦς
 “ “ 17, ἔξει for ἔξει
 “ iii, 8, ἀτίστανται for ἀντίστανται
 Phile. 10, ὅς for ὅν
 Heb. v, 7, τῆ for τῆς
 “ vii, 9, ἔπως for ἔπος
 “ ix, 22, αἱματεχυμίας for -υσίας
 “ x, 1, ἐνιατὸν for ἐνιαυτὸν
 “ “ 4, ἀφερεῖν for ἀφαιρεῖν
 “ “ 22, προσερχόμεθα for -όμεθα
 “ “ 23, ἀκληνῆ for ἀκλινη
 “ xi, 26, θυσαυρῶν for θησαυρῶν
 “ “ 36, ἐμπηγμῶν for ἐμπαιγμῶν
 “ xii, 24, μεσήτη for μεσίτη
 James i, 5, διδόντες for διδόντος
 “ iii, 4, ἀπὸ for ὑπὸ ἀντιέ ἐλαχίστου
 (“ “ 10, ἐξ ἔρχεται for ἐξέρχεται)
 “ “ 12, σῆκα for σῦκα
 “ “ ἀλικὸν for ἀλικὸν
 “ iv, 2, κάκεσθε for μάχεσθε
 “ “ 13, κερδίσωμεν for κερδήσωμεν
 (“ “ v, 11, πολυεύπλαγχνος for πο-
 λύσπλαγχνος)
 I Peter i, 2, πληθυνθεία for -η
 “ “ 5, φρουρομένοις for -μένους
 “ “ 12, ἀνηγγέλῃ for -η
 “ ii, 14, κακαποιῶν for κακοποιῶν
 I Peter ii, 22, ὡς for ὅς
 “ “ iii, 18, ἐποιθεν for ἔπαθε (but οἱ
 in the font is sometimes
 hard to distinguish
 from α).
 “ “ 19, ἐκήρξεν for ἐκήρυξεν
 “ “ iv, 3, εἰδολοατρίαις for εἰδωλο-
 λατρείαις
 “ “ 11, λαοὶ for λαεῖ
 “ “ 12, ligature for ὡν in δυνάμειος
 turned upside down
 (De S. inserts καὶ δυ-
 νάμειος, as Lachmann
 later, though it is not
 in R. Steph. of 1550.)
 2 Peter i, 9, μωπάζων for μωπάζων
 “ “ 21, μνεύματος for πνεύματος
 “ “ ii, 17, λέλαπος for λαίλαπος
 “ “ iii, 10, ἔργα for ἔργα
 I John i, 6, εἴπομεν for εἴπωμεν
 (“ “ 8, ομιί. ὅτι ἀντιέ ἀμαρτίαν)
 (“ “ iii, 2, ὅτι for τί)
 (“ “ 3, ἐπ’ αὐτὸν for ἐπ’ αὐτῶ)
 “ “ 19, πείσωμεν for πείσομεν
 2 John 3, καθ’ for μεθ’
 “ 4, ἐχάρην for ἐχάρην
 3 John 1, γαῖα for γαίφ
 “ 13, μέλανας for μέλανος
 Jude 15, κληρῶν for σκληρῶν
 Apoc. i, 9, ομιί. τῆ καλουμένη
 “ “ ii, 1, ἐπὶ for ἐν ἀντιέ μέσφ
 “ “ 10, περασθῆτε for περασθῆτε
 “ “ 20, ᾄες for ᾄς (the ε almost
 worn away; perhaps
 purposely erased.)
 “ “ iii, 9, ἡγάπησά for ἡγάπησά
 “ “ 14, λαοδικαίων for -κέων
 “ “ “ ομιί. ὁ ἀντιέ ἀμην
 “ “ 17, ταλαίπορος for -πωρος
 “ “ vi, 11, ἐκάσταις for ἐκάστοις (the
 grammatical concord is
 best preserved by the
 change, but αὐτοῖς in
 the next clause, as well
 as αὐτοὶ farther on,
 show that it is error.)
 “ “ vii, 9, ομιί. καὶ φυλῶν
 (“ “ 10, ὀρνίφ for ἀρνίφ
 (“ “ 14, ἐπλάτυναν for ἐπλυαν)
 “ “ viii, 5, ἐφωναὶ for φωναὶ
 “ “ ix, 13, ὦ in φωνῆν turned upside
 down.

Αποκ. xii, 6, ἐξήκοντα for ἐξήκοντα	Αποκ. xx, 4, πεπελεκυσμένων for -κισ- μένων
“ “ 9, omit. δ ante ὄφεις	(“ “ 5, add. ἔχρι post ἔτη)
(“ xiii, 11, ἀρνίου for ἀρνίφ)	(“ “ 7, ὅτε for ὅταν)
“ “ 18, omit. τὸν ante ἀριθμὸν	“ “ 19, καλκιδῶν for χαλκηδῶν
(“ xiv, 1, καίμενον for γεγραμ- μένον)	“ “ 20, χρυσόλυθος for χρυσόλιθος
“ “ 6, μεσουρανῆσματι for -ῆματι	“ “ “ βηρίλλιος for βήρυλλος
(“ xvi, 16, ἀμαγεδῶν for -γεδδων)	“ “ “ ἀμέθυστος for ἀμέθυστος
(“ “ 18, add. καὶ ante ἐπὶ τῆς γῆς)	(“ “ 26, omit. whole verse.)
“ “ 20, πᾶσαν for καὶ πᾶσα	(“ xxii, 11, omit. δ ante ἀδικῶν)
“ “ 21, ταλαντιεῖα for -τιαία	(“ “ 14, πυλεῶσιν for πυλῶσιν)
“ xviii, 36, βύσσονον for βύσσινον	“ “ 19, ἀφερῆ for ἀφαιρῆ
(“ xix, 1, add. τὸ ante ἀλληλουῖα)	“ “ 21, ἡμῶν for ὑμῶν
“ “ 17, μεσουρανῆσματι for -ανῆ- ματι	(In several places in the closing verses of the Apocalypse the article seems to be added or omitted by misprint, but it is hard to be certain.)
“ xx, 4, ἐκάθισαν for ἐκάθισαν	

Much more might be added to show the remarkable character of this edition, but space enough has been occupied already. With the exception of Colinæus, 1534, it must have been the most meritorious small edition of its day.

II. *À Meurs*, 1664.

This is an edition of the Greek New Testament not hitherto described or noticed by any bibliographer, and is the only copy I ever heard of. The title is an engraved copperplate, $5\frac{7}{16} \times 2\frac{1}{8}$ inches in dimension, made in the good Dutch style of the period; whose groundwork is a pillared and arched portal or recess. The title proper reads as follows: “NOVVM | TESTAMENTUM | Domini nostri | JESU CHRISTI | *Quid boni faciam, ut habeam vit[am] | æternam. Mat. 19. v. 16. | ANTUERPIÆ, | Apud Iacobum à Meurs | A°. MDCLXIV.*” About the arch at the top, in italics, are “*oo Adorada Trinitas oo Veneranda unitas.*” (“*Adorada*” was probably intended to be “*Adorāda*”, i.e. *Adoranda*, but the mark over the *a*, to represent the *n*, is wanting. Beneath the arch is a triangle, within which is the poorly engraved יהוה יהוה; and about this is a radiance, surrounded by a circle of luminous clouds, on either side of which kneels on one knee, with folded hands, a naked winged figure, after the fashion of Dutch cherubs. Below, on the pediment, in two lines, are the words “*Tibi laus et gloria | per infinita secula seculorum.*” On the pedestal of the pillar at the left stands Moses, with rod and the two tables, his head (with stumpy horns of light) reaching nearly to the top of the capital. The tables bear the legend “*Diliges Dominū Deum*

tuum," etc., not very accurately engraved, and marked as a quotation from "Lucae 10.", which is probably an engraver's slip for "18." In like position, at the right, is David with his harp; his sceptre and crown lying at his feet. On the curved frame of the harp is the legend "*Cantate Domino canticum nouum.*" This frame of the harp cuts off the final *am* of *vitam*, in the quotation from Matthew given in the title; the edge of the harp cutting through the *a*. Between the figures of Moses and David is a large broken oval in a frame of scroll work, in which is the title, except the imprint; the quotation from Matthew being in a plain band across the middle. Below this band is a picture representing Calvary with the three crosses in the left background, towards which three persons are progressing on their knees, each bearing his cross. The three crosses set up on the mount are of the form of the *crux immissa*, while those borne by the three persons are of the form of the *crux commissa*. In the foreground is Christ, with a halo about his head, and five persons with him, of whom two or more are apparently women. This group seems to represent Christ after his resurrection. The imprint is below, between the pedestals. At the bottom is a paved floor.

There is no other title than this copperplate one, unless we may consider it supplied by $\text{TH\S KAINH\S | DIA\textcircled{H}KH\S | \text{AΠANTA.}}$, before the title to Matthew, at the top of the page on which that Gospel commences. There is no preface, introduction, or other accessory matter. The book consists of the bare text, divided into paragraphs only at the chapters, which are numbered by Greek numeral letters. The verses are numbered in the outer margin. There are running titles of the simplest sort, merely repeating the characteristic words of the titles to the several books; and also catch-words, and sheet-signatures denoted by the letters of the Greek alphabet, extending from *α* to *ν*. (Of course the first half of the sheet is marked with both the signature-letter and the number of the folded quire, as is usual; *α*, *α*², *α*³, *α*⁴, etc.) The beginning of each book is marked by an ornamental initial, except that in the case of the Gospel of Luke the Introduction has simply a large capital at the beginning, while the ornamental initial is postponed to the real beginning of the Gospel, at i. 5. Also, 2 Corinthians, Ephesians, Philippians, Colossians, 2 Thessalonians, the Pastoral Epistles, Philemon, Hebrews, 2 Peter, 2 and 3 John, begin with merely a large capital. The Title to Acts has a misprint not repeated in the running title, viz. ΠΠΑΞΕΙ\S for ΠΠΑΞΕΙ\S . The book is what in old times would be called an 8vo, though the size of the printed page is only

$5\frac{11}{16} \times 3\frac{7}{16}$ inches in dimension, including running titles, signatures and catch-words. Its pages are 207, all occupied with the text. The book is also a "ruled copy."

As to the text, I have given it a pretty thorough examination, though it required but a slight one to see that the text belonged to the Plantin family, a Compluto-Stephanic mixture. Indeed, my first sight of the book made me suspect as much, for it is printed with the smaller Plantin type. But a closer examination satisfied me that the archetype of this edition was the 8vo edition of Plantin, of 1573. Indeed the two correspond so closely in text, according to the indications of Reuss, that I am unable to see the difference.

Now, with these data, compare what Masch says in his *Le Long's Bibliotheca Sacra*, Part I, Cap. II, Sect. I, § IV, [II], page 192, in his description of the "Novum Testamentum graecum minutoribus literis. Antwerpiae, Christophori Plantini. 1573. 8.": "Servo inter reculas meas hujus editionis exemplar, quod vero titulo et praefatione caret. In superiori primae paginae parte leguntur sequentia: *Της καινης διαθηκης ὑπαντα. Ἐυαγγελιον κατα Ματθαιον.* Textus minutoribus typis et multis scribendi compendiis divisus columnis est inscriptus. Capita litteris graecis sunt distincta, et versuum numeri in margine notati. Edidit eodem anno Plantinus V.T. hebraicum . . . et Novum Testamentum Syriacum, et hoc quidem sine titulo, in eadem forma, ut tria volumina commode ligatura jungi queant. Hinc sine titulo quoque Novum Testamentum prodiisse, non a vero alienum esse videtur." In all respects this description tallies with this à Meurs, except that the latter has the title-page above described. Unfortunately I have no copy of that Plantin to compare it with, but I have (bound together) a copy of the Hebrew Bible and one of the Syriac Testament mentioned by Masch. This Greek Testament of à Meurs corresponds in size, disposition of columns, and make-up, exactly with the Hebrew Bible and the Syriac N.T., except that the printed page of the Hebrew Bible is a little narrower than that of the others. The verse-numbers in the margin are from the same font in both the Syriac and the Greek N.T. Hence — that is, from the whole ground — I conclude that this New Testament of Jacobus à Meurs is nothing but a copy of the Plantin impression of 1573, with a new title-page added either by the publisher, ninety-one years afterwards, or by some one else. But there remains, for the first hypothesis, the puzzling question, how came à Meurs to have copies enough of the impression to make it pay to engrave the new title? Also, how came all the other copies with this title to disappear so

utterly? For this is the only copy known. I find it impossible to believe that a new title was engraved for a number of copies of the impression of the Plantin 1573; and, since the title would equally well, if not better, suit a *Latin* New Testament, I suspect that the natural solution of the puzzle is that some possessor of this volume simply fitted it with this title in the binding. Further, the leaf which carries the title page was originally blank, and the engraved title is one cut out and pasted on. The leaf, though apparently of the same paper as the body of the book, is pasted to the next page (the first of the text), and appears to have been a fly-leaf of the original book.

If, as I suppose, this title originally belonged to a Latin N.T., it would be difficult to trace it, since none of the bibliographers attempt to record the immense number of small Latin New Testaments printed in Europe in the seventeenth century. I cannot find any trace of the book in any of the works I have at hand; and I have not had the time to hunt up Jacobus à Meurs in the larger libraries.

Before leaving the subject it should be remarked that Reuss found at Wolfenbüttel a copy of this Plantin N.T. which had a title page. After citing Masch (*ubi supra*), he says: "Ipse equidem contuli exemplar Guelferbytanum titulo minime orbatum."

Another remark may be added for its own sake, though a little remote from the main subject. In describing the Hebrew Bible above mentioned, Masch remarks (*ubi supra*, Part I, Cap. I, Sect. I, § XXXVI, [I.], "Ad calcem notandum est hebraice: *Finita sunt hodie die 2. Mensis Elul* (Augusti) *anno 334. secundum minorem supputationem.* (1574.) *in typographia Christophori Plantini, Antwerpiae, regnante Philippo Rege Hispaniae, qui et imprimendi licentiam concessit.*" Now, although the impression might seem doubtful, yet, on comparison with other letters of the font, the number of the day of Elul seems to me to be "כ", not "ב"; i.e. 20, not 2. The title page bears the date "של"ג, or 333, i.e. 1573. The true date, therefore, is rather 1574 than 1573. It is also worth noting that this is the first edition of the Hebrew Bible in which Arabic numerals were used in verse-numbering; but they were only used for the first sheet (or 16 pages) of the text, as far as Genesis xxxi, 4. The rest of the book, like other Hebrew Bibles of the period, has only each fifth verse numbered, in Hebrew numerals (as of course the former part has for each fifth verse). The first Hebrew Bible provided throughout with Arabic numerals for the intervening verses, was one edited by Leusden, about a century later. This fact of the use of the Arabic numerals in the first sheet of this Plantin Hebrew Bible was noted by

Masch, but the historians of chapters and verses have generally neglected it.

III. *Friederici's Gospel of John*, 1830.

In my *American Greek Testaments* I duly noted in proper place a book with the following title: "The Gospel of St. John, in Greek and English, interlined, and literally translated; with a transposition of the words into their due order of construction; and a Dictionary, defining and parsing them: principally designed for the use of schools. By E. Friederici. New York: published for the author, by G. F. Bunce, 224 Cherry-street. 1830." My description of the book was obtained through the kindness of Rev. Dr. W. H. Roberts, then librarian of Princeton Theological Seminary, from a copy in that Seminary's library. I had had, as I then stated, no opportunity to examine the text.

Since then, however, I have had access to a copy of the book, and I find that it is not worth close examination, though as a literary curiosity it is worth a line or two. The transposition of the Greek words alone cuts off a considerable portion of material for text-determination. Leaving the title above to speak for itself, and making no extract from the author's one-page address "To the Public," it may be remarked that after the next page (which contains the Greek alphabet, with names and sounds), there follows one of the most curious specimens of Greek Testament publication ever seen, surpassed perhaps by the German jargon of Junckherrott, but by few others. The Greek is printed with an accent here and there, but no *iota* subscript, and often no breathings. Otherwise it abounds in mistakes of all sorts. It could never have served any useful purpose. I propose to give a few specimens, and let them serve in place of extended description or estimate.

The first page contains the first seven verses of John i. It contains the following mistakes: verse 3, δι without apostrophe (but the apostrophe is elsewhere generally wanting), χωρις for χωρις; verse 7, εις μαρτυρια for -αν. In verse 5 καταλαβεν is rendered by "discovered." Next page: verse 10, ο̄ for ο̄ *prim.*; verse 11, in η̄λθε the λ is a γ turned upside down, ο̄ι for ο̄ι; verse 12, εξουσιαν for εξουσιαν, ονομα for ονομα. Page 7 (the next one): verse 17, εδωθη for εδοθη; verse 22, a capital Ψ in πεμψασιν; verse 23, φ turned upside down in φωνη. For renderings, in verse 18 εξηγησατο is rendered "revealed"; in verse 20, ο̄τι is rendered "but." Page 8: verse 25, Ηλιας is rendered "Eli" (I omit the errors in the Greek). These examples

show perhaps a less rate of error than the average. If all the places were recounted where a reversed λ does duty for γ, or a reversed γ for λ, or where we have δ for δ, along with other small blemishes, nobody's patience would endure it. Such unaccountables as ὑστέρησαντο for ὑστερήσαντος (Joh. ii, 3), Δε̄ for δε̄ (ii, 6), πιστων for πιστευων (iii, 15, 18), ὄπι for ὄτι (viii, 22), οὖν for οὐν (viii, 41), are everyday affairs.

The "transposition" of the author regularly puts δε, γαρ, τε, and the like (generally unaccented, of course), at the beginning of sentences and clauses, besides making the most ridiculous changes of the Greek order. Take for instance the following, taken, like most of those here given, at random :

- (vi, 20) " Δε δ λεγει αὐτοῖς, Ἐγω εἰμι, φοβεῖσθε μη
But he said to them, I am it, fear not."
- (vi, 33) " Γαρ δ ἄρτος τοῦ Θεοῦ ἐστιν δ καταβαινων
For the bread of (this) God is the one descending "
- (vii, 10) " Δε ὡς οἱ ἀδελφοι αὐτοῦ
But when the brethren [*sic*] of him "
- (xi, 33) " ὁ ἀδελφος μου ἂν ἀπεθανε ουκ.
the brother of me would have died not."
- (xi, 49) " Δε τις εἰς ἐξ αὐτῶν Καϊαφας
But a certain one of them, Caiaphas."
- (xii, 1) " Ὁ οὖν Ἰησοῦς ἐξ ἡμερῶν προ τοῦ πασχα
He then, Jesus, six days before the passover,"
- (xii, 8) " Γαρ ἔχετε παντοτε τοὺς πτωχοὺς μεθ' ἐαυτῶν, δε ἔμε ἔχετε οὐ
For you have always the poor with you, but me you have not
παντοτε.
always."
- (xiv, 1) " Ἡ καρδια ὑμων ταρασσεσθω μη,
The heart of you, let it be troubled not,"

But it is of no moment to add, whether to show the bad printing, the bad renderings, the bad English (as "laying" for "lying" &c.), or the general deficiency of knowledge, masked for the ignorant under the guise of minute scrupulosity. The vocabulary is after the style of the modern analytical lexicon, giving the word as it occurs in the text, then defining its form ("where made"), and giving the stem word. For a specimen, the last line of the vocabulary will serve. It reads :

"Ὁτε, when, adv. Ὁτιον, ου, το, the ear, s. 2d. n.g." (The abbreviations of the vocabulary are explained in a table, not necessary to be quoted.)

As if nothing were to be wanting in this unique book, it is duly provided with a table of "Corrigenda." The table contains 79 items; but, except for ornament, what are these among so many? Some are corrections of breathings, some of letters (e.g. αντῶ for αντῶ, τα for πα, πατηρ for πατης, &c.), sometimes removing a superfluity (as μη for μῆ), sometimes correcting an omission (as ἐλοιδορησαν for ἐλοιδορησαν), sometimes unintelligible (the table of "Corrigenda" gives only the *result* of the correction) (as κεκοπιακατε, either for the same in text, or for the κεκοπιακασι in same verse, iv, 38, where it cannot apply), sometimes the English (as "thou not" for "not thou"—made to conform to the order of words), sometimes the vocabulary (as Ζωσω for ζωσιω). The table of "Corrigenda" does not need much correction (on the author's principles), for in reading it two thirds through I have detected but two errors that were annoying; one in the numbering of a word-article in the dictionary, another a page-number.

This account may seem too long; but it is hoped that complaint will not be made that posterity has not done the editor, the publisher, and the printer justice.