

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *The Expositor* can be found here:

[https://biblicalstudies.org.uk/articles\\_expositor-series-1.php](https://biblicalstudies.org.uk/articles_expositor-series-1.php)

## THE NEW CODEX "W."

WHEN we pass quire 1 at John v. 12, we come back to quite a different recension, agreeing in the main with the character visible in the rest of the work. For, after eliminating "Greek" readings, we pick up *e* several times, also Coptic, and twice the cursive 28 (in two chapters).

There is again most distinct and unmistakeable Latin retranslation.

Observe the details:—

Jo. v. 15. + δε b f q r *fossat syr* (+ ουν D, etc., *copt*)  
[*non sah*].

*Ibid.* + και ειπεν αυτοις. New thus and a conflate, but arising out of the ειπεν for ανηγγειλε of a e q boh syr and Gk. NCL and few curs.

16. + τω (*ante σαββατω*). 237, 251, 264 (*copt*), is no doubt due to retransl. from Latin. [The *addition* of articles is just as much a sign of translation as is their omission.] In hardly any case in the section examined does it come from *syr*. *Sah* is II CABBATON.

18. αποκτειναι οι ιουδαιοι. change of order with Greek 107 and Ambrose only

19. — τι. 245, 511: a d e q *Tert*.

*Ibid.* ο (pro a). *Epiph Hil Ambr* only (cf. *sah*); ου 17; απερ *Didym*.

20. δειξη (pro δεξει), 511, 513 q (*ostendet*); ostendit e; δεικνυσιν D 28; demonstravit *Latt*.

21. τους νεκρους εγειρει ο πατηρ. Change of order for which no Latins vouch nor Greeks. ο πατηρ, however, is omitted by a few;

- and *Tert* in an exceptionally long quotation; hence perhaps this order change.
24. *ουκ ερχεται εις κρισιν.* *Non latt, non syr*; probably *ex copt.*
- v. 36. *μαρτυρουσιν (pro μαρτυρει).* No Greeks at all, but *q* exactly, "testificantur" (*copt*); *a* = "test. dicunt," *e*, "test. sunt," *b ff<sub>a</sub> r*, etc., *Tert* = "test. perhibent," all in the plural.
37. — *αυτου sec.* No *Greeks, syr,* or *copt*, but *br\** and *r<sub>2</sub>* of the Latins, *Ath.*, and they alone.
- vi. 2. *θεωρουντες.* *Chrys. Nonn.* (Retransl. from the "qu. videbant" of all *Latt.*) See 131 and Scholz' note.
16. — *οι μαθηται αυτου.* No support. (See change or order, *syr.*)
28. *αυτω (pro προς αυτου).* No Greek support. Either *ex copt* or a clear case of retransl. from Latins, who all agree in *ad eum.*
44. + *προς με (ante και εγω).* So only *e boh* [not *sah*], but with *Hil, Ambr, Hier, Vigil.* Clearly illegitimate.
46. *αυτος (pro ουτος), 71.* All Latins "hic." Clearly retransl. from *Latt* (or *syr* or *copt*).
53. — *μη,* but this is \* and is corrected. Cf. *sah* (299 *τις pro μη*).
58. *του αρτου τουτου.* Order supported by the Latins *e q* only; but *b r* give the order with the expression "carnem meum," while *a c vg* write merely "me."
- Ibid.* *ζηση (pro ζησεται).* *Al. ζησει;* vivet *a c e ff<sub>2</sub> q r vg.*
60. — *εστιν.* No support apparently, yet I seem to recollect some one who does this.

62. *ειδηται* (*pro θεωρητε*). Only 28 *ιδητε* (cf. *copt*). *Epirh Eus. cf. lat.*
- vii. 3. + *και* (*-ουν*). *Syr. Non copt (=OTN), non sah = σε = ουν* (one *sah* MS. 73 = *δε*). But 48 = *δε* with *Latt* and *vg autem*.
6. *ουδεπω* (*pro ουπω*). No support. Clear retransl. All Latins *nondum*, but *Z\** and *vg* *necdum*.
17. — *θελη.* }  
       *ποιη* (*pro ποιειν*). } 254 only (and *boh ut vid.*)
28. — *και* (*ante λεγων*). Of Greeks 28 only, but *aff.* *aur* with *sah* and eight *boh* MSS. against Horner's text.
31. *εκ του ουν οχλου πολλοι* (*pro πολλοι δε εκ του οχλου*). Impossible order, but *ουν* vouched for by 27, 28, 42, 299, 507, and order of most Latins. (28 joins a small Greek group as 507, 517, 570, with the order.) [See other sympathy with 299, vi. 53.]
39. *ελαμβανον* (*pro εμελλον λαμβανειν*). So *de f vg Cyr* *Vigil*. A few Greeks omit *εμελλον* with some Latins, but only the above go wholly with Freer.
45. + *αν* (*post ειπον*). Cf. *copt*.
46. + *αυτοις* (*post απεκρ*). *Evan* 892, *Eust* 234 (*c*) *foss* and *syr* only. (+ *προς τους αρχ. και φαρ. post υπηρεται*, 69).

But we must pass to the other Gospels.

#### ST. MATTHEW.

In St. Matthew is to be observed the same Coptic or Sahidic influence as in the other Gospels from copying a diglot *copt-gr*. It seems to me a shade more *boh* than *sah*

here, but not very much. Just about what one would expect after going over the rest, for I took Matthew after Mark.

But I pick up *k* distinctly in Matthew more than the other Latins thus:—

Matt. \* ix. 9. Vocabatur *k*. All other Latins have *nomine*, as *copt* and *syr*. This is important for it does away with what might be an error of *homoiotel* in W in another place, viz. :

vi. 20. — *ουδε ελεπτουσιν*, for *k* also omits. So that the parent of W and not the scribe is responsible. Again :

xii. 48. — *εισιν* Evan, 440 ; Evst, 259. *c k Tert bis* and *boh* (2 MSS.) not *sah*. Truly "African," but very early African, *before Cypr*. Now to show that *vocabatur* comes straight from an early Latin observe—

ix. 15. *αφερηθη (pro απαρθη)*. W only (28 wanting). All the Latins have *auferetur*, which was basic. *d*, however, reads *tollatur* over against D 1, 25, 71, 273, Evst, 222, *αρθη*; *Tert* alluding, "ablatu est" twice (*copt* and *sah* use different words).

*k* ends at xiv. Testing beyond in *e* I do not find particular sympathy (as in Mark). Probably *k* might show + *ελθειν* xiv. 30, or *φαγειν* xv. 32 (*e q*).

$r_2$  is missing also xiv. 1-xvi. 13, but testing beyond, I find—

xxii. 18.  $r_2$  = *nequitias* = *τας πονηριας* of W against all Greeks *την πονηριαν*, and all the Latins have the abl. abs. except *vg*.

\* 28 is wanting here, but has *καλουμενος* for *λεγομενος* in x. 2 alone.

T. And  $r_2$  is nearest with *cognoscens* (*γνους*) and *nequitias*.

Again :

xxvi. 49. W reads alone *προσηλθεν και* for *ελθων*. Only  $r_2$  *a* and *syr* read thus, *accessit* . . *et*. No other Latins. *Sah* and *copt* have "came," but no *και*.

Note also Matthew xii. 48. — *τω ειποντι αυτω* X<sup>σ</sup>. *Dimma E<sup>ua</sup>* a notable conjunction with W<sup>σ</sup>. (*hiat*  $r_2$ ).

Testing Luke I find no *e* in the unique readings of the first three chapters, but observe *b c e* at i. 65.

It is in St. Mark that *e* comes out so very strong, where available.

In St. Matthew, then, we have more of the *k-r<sub>2</sub>* base.

In St. Mark *e* is dominant in the first four chapters, followed by *c* and *k*, and beyond chap. viii. *k* comes in strong.

In St. Luke there is distinct Latin and Coptic running, as before, upon the surface.

St. Luke must be considered more deeply and throughout in the light of ii. 7, iii. 7, iii. 24-38. But *e* does not seem to be at all the base here, nor *c* particularly, and we must press on to consider St. Mark.

#### ST. MARK.

Here we are face to face with something very strange and very significant. Mr. Sanders goes so far as to say (p. 139), "Certainly some one had to send to North Africa for the beginning of Mark, and the Hesychian recension, which should have been the favourite one in Egypt at this time, seems to have been in large part inaccessible." See also remarks on p. 67.

This is not the way I should put it, for a similar Latin text like *e* (which is that to which he refers) underlies parts of the Greek MS.  $\aleph$ , and that in Gospels other than that of S. Mark.

It seems more likely that the text of *e* was in Egypt already for a long while (having come *viâ* Carthage), and that for the reason that W does not only show us *e*, but also *c* (and *c* we know is closely and sometimes alone allied to *aethiopic* readings) and also *b* (as well as D *d*), and beyond all this the *common base* of *b c e* and sometimes of *b c d e*. Of these, *b* never left Italy. How account for it all?

This seems to be the history of it. *d* represents a Roman base if not the original text, at any rate with *b* [apart from a few cases of harmonisation] a base as old as we can get, *b* sometimes controlling later revision in *d*. The *b d* base went to Latin Africa very early, and there was modified to *e*. Adding the glosses of *c*, we find this *b d c e* Latin text reappearing in Greek Egypt *in Greek dress* in the MS. W with and apart from D.

The hardest thing to explain is that after the fifth chapter of St. Mark, W rather drifts away from both *e* and D*d*, while sometimes retaining sympathy with them.

Here is the overlying Coptic influence to begin with:—  
Mark i. 6. + ην, (*ante αισθιων*), 514 (ν<sup>scr</sup>) and *boh*.  
(Mr. Sanders does not notice this.)

Then note—

- i. 20. μετα των μισθεντων εν τω πλοιω. New order with *syr sin*, εν τω πλοιω being added. Note that *b* omits εν τω πλοιω with *syr pesh* [*mut. sah*, but *boh* agrees with the usual order].

(Mr. Sanders gives four other examples of W with *syr sin* in the first four chapters.

Next we plunge into the Latin base (*e* only begins at i. 21\*).

- i. 25. + και ειπεν *b c e syr* [*non boh* = λεγων, *mut. sah*].

\* At Mark i. 3 we have the long addition by W in Greek, only known in the Latin of *c*. Probably *e* had it also.

26. — το ακαθαρτον ετ.  
και απηλθεν (προ εξηλθεν). No Greeks, but so exactly *e* and *f r*.
27. εθαυμαζον (προ εθαμβησαν). So the Latins, and evidently Greek retranslation. Here *e* conflates with both.
- Ibid.* Instead of the usual texts (the Greeks vary), W has τις η διδαχη η κενη αυτη η εξουσιαστικη αυτου. Cf. *e* quænam esset doctrina hæc *in*potentabilis. W *e* alone together thus.
31. αυτω (προ αυτοις), *e* and *d* [*contra* D<sup>sr</sup>].  
*Ibid.* και επιλαβομενος (προ κρατησας). Retransl. for *adprehensa*, but here *e* has *tenens*.
37. — και ευροντες αυτον *b c*.  
— οτι *c e*.
38. κηρυσσιν (προ κηρυξω) — ινα κακει = *b c e*  
prædicare (— ut et ibi).
39. — και τα δαιμονια εκβαλλειν. Alone.
- \* 42. — και εκαθερισθη. *b c e*.
- \* 43. *Om. vers. cum b c* (*e om. και εμβρ. αυτω ευθυς*).
- ii. 1. — δι' ημερων. No Latins but E<sup>vs</sup>, yet omitted by E<sup>v</sup>. 245 and NINE Greek lectionaries.

So having established the deep and old Latin base above in the first chapter, including very ancient retranslation and reflex action by Latin on Greek, we now see the *Greek* lectionaries omitting this, *which is a pure lectionary omission*, and due to nothing else. This not only carries our Greek lectionary use very far back, but shows the lectionaries were *Graeco-Latin*. †

\* Here *b c* omit with W more than *e*.

† Observe in Mark i. 27,—τι εστιν τουτο omitted by D, and *it* (*præter f*) is also omitted by W and three Greek [lectionaries, not by *boh* [*hial sah*] nor by others, except *aeth syr sin*, which here probably replace *sah*.

Following this in the next verse we have a beautiful illustration of how old our text is, for at

Mark ii. 3. we *add* *ιδου ανδρες* with Evan 28 2<sup>re</sup> alone and *sah*.

Now if this were an *omission* we could not as safely deduce certain facts. But, being an *addition*, we see clearly now how *old* a text we have in 28, which I have tried to point out before. So that concurrently with our old Græco-Coptic-Latin base, and lectionary use, we point to the Græco-Syriac intertwined with it all. (*Syr sin* is wanting here.)

Note further as regards *sah*—

Mark v. 40. + *ειδοτες οτι απεθαιεν (post και κατεγελων αυτου)*, fam. 13, and SAH only. (*Ex Luc* viii. 53.)

Next consider ii. 3, which is interesting. Instead of *και ερχονται φεροντες προς αυτον* (οι προς αυτον φεροντες) *παραλυτικον αιρομενον υπο τεσσαρων*, we have *και ιδου ανδρες ερχονται προς αυτον βασταζοντες εν κρεβατω παραλυτικον*.

*b* = et veniunt ad illum *ferentes* paralyticum in grabatto.

*c* = Venerunt autem ad eum *portantes* in lecto paralyticum.

*e* = et venerunt ad illum *portantes* in grabatto paralyticum.

*f* = et venerunt ad eum *portantes* in grabato paralyticum inter quatuor

(while *d* is like the rest : et venerunt ad eum. adferentes paralyticum qui a quattuor portabatur).

Nearest in order to W are *e* and *c* (but *c* uses lecto) ; *βασταζοντες* = clearly *portantes* of *c e f* (against *b ferentes*), but this word is made to serve for both *φεροντες* and *αιρομενον υπο τεσσαρων*. *f* using *portantes* but once retains alone of the four Latins named *inter quatuor* (*υπο τεσσαρων*). We go then with *c e (b)* against all else. But we supply *ιδου ανδρες*

with 28 and *sah*, yet 28 and *sah* retain the common Greek and Latin longer version of the verse!

All this Mr. Sanders can only hint at in his notes. We must work it out for ourselves.\* It shows first that W 28, 2<sup>o</sup> did not influence the Latin of *b c e*, for where is the *ιδου ανδρες*? It shows that *b c e* did influence W and chiefly *e* here.

Mark ii. 3. *προσελθειν (προ προσεγγισαι)*. Cf. *accedere it*, but *offerre vg.*

*Ibid.* *απο του οχλου (προ δια τον οχλον with D (præ turba latt)*).

8. — *εν εαυτοις c e.*

† 11. — *σοι λεγω. Evst 259 (γ<sup>στ</sup>) e.*

12. *θαυμαζειν αυτους (προ εξιστασθαι παντας)*.  
No Greeks support. Cf. *ut admirarentur* (— *παντας e*; *ut adm. turbæ c*; *ut mirantes* (— *παντας b*).

17. *εληλυθει (προ ηλθον)*. Not *e*. An old error of *ηλθεν* come back *vid.*?

But we must hurry on. The strongest agreement continues in chapters iii.-iv. between W and *e* and W and *b c e*. In v. 3 we pick up *r<sub>2</sub>* poterant with W alone *εδυναντο* for *εδυνατο*. But I wish to exhibit one more place in full at iv. 1. ‡

Common text	{	<i>ωστε αυτον εις (το) πλοιον εμβαντα καθησθαι εν τη θαλασση.</i>
W.	{	<i>ωστε αυτον εις το πλοιον ενβαντα καθησθαι <u>παρα τον αιγιαλον.</u></i>

\* P. 67, Mr. Sanders says: "Does W represent the original Greek from which the N. African translation was made, or is it a retranslation from the N. African Latin or can we find an intermediate explanation?" The explanation seems to be that it is a *basic* Latin of *b c e* conjoined — Italy and N. Africa, being translated into Greek in Egypt. See iv. 1.

† Mr. Sanders does not chronicle this.

‡ On p. 66 Mr. Sanders exhibits this but partially and the true picture does not appear.

Common text	}	και πας ο οχλος προς την θαλασσαν επι της γης ησαν.
W.		

This is sheer, clear retranslation from *ad litus* of *b e* (proxime litus *c ff*<sub>2</sub>, circa litus maris *a*, super mare *q*, circa mare *d*. and D<sup>ex</sup> *περαν της θαλασσης*); and secondly, *in litore* of *b c e f ff*<sub>2</sub> *r* (circa mare *a d l q*). And this took place in Greek Egypt, among Coptic surroundings about A.D. 350, or perhaps much earlier.

After chapter v. we drift from *e* and *e* ceases at vi. 9.

Between chapters vi. and viii. observe—

Mark vi. 13. *εξεπεμπον προ εξεβαλλον* alone. Translation of some kind probably influenced by the Coptic, which has a variety of words to express *emittere* and *ejicere*.

vi. 20. *κηδευσαι προ και ηραν*. W and 28 only.

vii. 3. *πυκνα προ πυγμα*. W joins *Ν* alone of Greek uncials for this reading. See evidence in my edition of the Morgan Gospels, p. lviii. Here *b* has *subinde* alone of the Latins.

6. *αγαπα (προ τιμα)*. W with D<sup>ex</sup> *a b c* (contra *d* honorat). In St. Matthew it is *τιμα*, but Clem. Alex., quoting five times, exhibits *τιμα* but twice, giving *αγαπων*  $\frac{2}{3}$  and *φιλουσι*  $\frac{1}{3}$ .

9. *στησηται (προ τηρησητε)*. W with D<sup>ex</sup> 1, 28, 2<sup>vo</sup> (Cronin) and *itala*.

10. *αθετων (προ κακολογων)* } W alone.  
19. *διανοιαν (προ καρδιαν)* }

13. *τον λογον την εντολην*. W alone, for *τον λογον*, but *jam* 1 substitutes *την εντολην*. A curious old conflation of W.

Passing to the eighth chapter, where *k* is available and *e* is wanting, notice—

- Mark viii. 2. + *αυτων post εχοντων*. D and 2<sup>ps</sup> only (not mentioned by the editor in his selected list of readings).
10. *προς το ορος (pro eis ta mēra) = 28 syr sin* (complicated by N<sup>st</sup> D<sup>st</sup>), N *εις τα ορη*, D *εις τα ορια*.
11. *απ' (pro παρ') = copt or lat.*
12. *ταυτη τη γενεα (pro τη γεν. ταυτη)*. *Copt* order, not *lat.*
20. — *κλασματος*. (346) *k* and 1 *boh* MS. and Horner's translation, but not his text nor *saħ* (which omits "full" 1 of 4 MSS. only).
23. *ενπτυσας (pro πτυσας)*. Cf. *lat.*
25. *παντα τηλαυγος*. *syr sin pesh f.* [*non Goth.*]. Cf. *saħ*.
34. — *αυτοις*. *DLX i<sup>st</sup>*.
38. — *λογους*. *k saħ* and *v<sup>g</sup>*.
- ix. 6. *λαλει*. (*syr sin*).
11. *τι ουν (pro οτι)*. *c.*
18. *ηδυνηθησαν (pro ισχυσαν)*. 604 (*latt*).
24. *το πνα (pro ο πατηρ)*. Possible error from *copt*, or *saħ* rather: *πιωτ* for Father.
25. *συντρεχει*. 511. *Ex lat?* Dropping *επι* perforce.
27. — *και ανεστη*. *k* and *syr pesh (syr sin* omits, but substitutes "and he delivered him to his father").
31. *λεγει (pro ελεγεν)*. Cf. *k* *dicens = saħ*.
36. — *εν*. Cf. *k*: *immedio sic*.
- x. 8. *ουκ (pro ουκετι)*. *Evan* 71, *E<sup>vst</sup>* 222, *k* and *d* (*contra* D<sup>st</sup>) and *ff*, with *DL vulgates*.

14. των ουρανων (*pro του θεου*). Again from proximity of *boh* "kingdom" μεταουρο- or confusion of *sah* words for God and Heaven.
26. δυνασεται. Cf. *k* poterit with *a b* and *d* (*contra D<sup>ss</sup>*).
32. + αυτω (*fam* 13). *k c f* and vulgates G X\* with *sah*.
33. - αυτον *sec c r<sub>2</sub>*.
- Mark x. 45. λουτρον (*pro λυτρον*). Cf. *k* = prolium (that is: "profluvium"?) for redemptionem. Absolutely alone of Greeks and Latins.
46. - Βαρτιμαιος. Cf. *k*, who gives this verse in very condensed form.
49. - αυτω. *c k*.
- xi. 2. - υμων. *℞ k*.
12. εις Βηθανιαν. *r<sub>2</sub>* and *boh* (6 MSS.) *syр pes<sup>h</sup>* (1).
14. ηκουσαν (*pro ηκουον*). Cf. *k*; audierunt. Other Latins, *audiebant*.
29. επερωτω (*pro επερωτησω*). Cf. *k* with *a b c f ff<sub>2</sub> i*: interrogo and M of vulgates.
- Ibid.* τιμι (*pro ποια*). Clear retransl. [in *qua latt*; cf. *copt*].
- xii. 3. + και απεκτιναν (*post εδειραν*). 346 [*non* 13-69-124]. (Cf. *k* occiderunt *pro* ceciderunt.)
6. - ετι ουν 2<sup>o</sup> *c k*.
26. ανεγνωκατε (*pro ανεγνωτε*). Retransl.
30. - εντολη. 28, 2<sup>o</sup> *k Eus<sup>Moell</sup>*.
31. + ομοιως. Cf. *k* "secunda similis"; *al.* "secundum simile *vel* similem."
33. - των *prim.* *Ex lat.*

34. + *οτι (ante ου μακραν)*. 157, 2<sup>vo</sup> = *copt*.  
 38. + *ταις (ante στολαις)*. Retransl.  
 44. - *παντα οσα ειχεν*. Cf. *k om. ολον or παντα*.

So much for *k*; now observe other features —

Mark xiii. 8. - *γαρ*. 245, 247, *Evst* 259, *sah*, *Aug* and other Fathers (245 is deeply Latin).

*Ibid.* - *αρχαι ωδινων ταυτα*. *c*.

12. *αναστησονται (pro επαναστ.)*. Retransl.

16. *τα ματια*. 61, 435. Retransl. (*syr*. 61 indeterminate).

17. - *ταις sec.* Retransl. "Pregn. et nutritibus."

20. - *κυριος*. 435 again, 513, *Evst* 259, with *syr sin.* No Latin *ut vid.*

22 + *πολλοι*. *Sah* alone (3 out of 5 MSS. (Again this "overlying" Egyptian influence from *error oculi* in copying the diglot, probably in third century.)

Mark xiii. 22. *πλαναν (pro αποπλαναν)*. 124 [*non* 13-69-346], 234,\* 299 (which sympathizes elsewhere), while 28 = *πλανησαι*, and 512 = *αποπλανησαι*. Thus we trace three Greek lines of transmission. *k Cyr* = "errorem faciendum" against the others' "seducendos"; and "evertandos," *Tert*; "seducendum" *a c ff*<sub>2</sub>.

25. - *αι sec.* *Latt.*

27. *επισυνστρεψουσιν (pro επισυναξει)* with 28 alone, against all others, and against the parallel in Matthew (*επισυναξουσι* FLM *al decem arm aeth* (colligent *e*, congregabunt Q *g*<sub>2</sub> for congregabit most and colligit *k*).

- xiv. 5. — τουτο. *Nk syr.*
6. κοπον. Confused, but cf. *k* "illic aedūum facitis."
10. — αυτοις. *a c d ff<sub>2</sub> i k Orig.* D<sup>st</sup> 28, 91, 299, 2<sup>pe</sup> *syr sin.* Perhaps originally from *Lat.* commencement of verse 11. "Ad illi." See *i d.*
13. + εισελθοντων υμων. *sah* (cf. 13-69-124-346, 28, 91, 299, 2<sup>pe</sup>).
14. — και. *prim, sah lect. m<sup>1</sup>* and *ff<sub>2</sub>*. (Cf. *ff<sub>2</sub>* and *W* in *John.*)
16. + ετοιμασαι (*post εξηλθον*). 28, 124, [*non* 13-69-346], 299 (*d*) and *sah* (3 MSS. out of 4).
18. με παραδωσει. Cf. *boh* [*non sah*].
22. — αυτων. *Ex Latt.* Only *k*, however, suppresses *illis*, saying "et dum manducant." Cf. *syr* retaining *illi*.
- Ibid.* — εστιν. *Syr.* (Cf. *copt.*)
23. τοις μαθηταις (*pro αυτοις*). New *ex Matt.* Cf. 69, 235, in ver. 22.
27. σκορπισθησεται (*pro διασκορπ.*). Retransl.
28. + εκ νεκρων. New *ut vid.*, but cf. *syr* elsewhere.
30. αρνηση. *Orig.* Retransl. (order B 346).
31. + οτι. *copt.* 13-69-124-346. See *c* "quod."
41. ιδου — και. Matter of order. + τελος *Latt: Sah syr.* order with *lat* and *pesh* (*syr sin* gives τελος after ωρα with *q*).
47. παρεστων. Retransl.
56. — και . . . ησαν. 435, 440, 511 (see above with 435 in thirteenth chapter.
57. — και τινες . . . αυτου. 435, 440, 511.

60. — *ουκ αποκρινη ουδεν*. (Cf. *ff*<sub>2</sub> *q* — *ουδεν*),  
*ουδεν αποκρινη* 28.
- Ibid.* *οτι (pro τι)*. B<sup>ex</sup> Ψ [*non* L] (τοι 346), de  
his *k* or ad ea some *Latt*.
61. — *ο αρχιερευς*. *c ff*<sub>2</sub>.
- Ibid.* *ευλογημενου (pro ευλογητου)*. 28, 511 and  
58, both retranslations, one early and  
one late. All Latins *benedicti*.
62. *της δυναμεως (pro των νεφελων)*. Possible  
*copt* or *sahid* confusion or from *Greek*  
line above or from *Syr*.
64. *φαινεται υμιν*. *Copt*; and *sah syr* order but  
*Δοκι'copt* for *φαινεται*, as D 28, Evst  
150 *δοκει* (videtur *d*).
- xv. 1. + *αυτον*. *copt sah* and *syr* and *Diatess*,  
with 157, 15-69-346-556 [*non* 124].  
This looks basic, but *Latt* are without  
it, not even D<sup>ex</sup> *d*. (+ *αυτω* 511).
4. *σου ποσα*. New. Confusion of eye in *copt*,  
(Cf. 69\* *Z\*lat.* in Matt. xxvii.  
16, 17. *Βαραβας* 511 *al.*  
7. *Βαρναβας*, } *pauc.* and *Βαραβαν* verse 11  
by 69. One *sah* MS. in Luke  
*Βαρναβας*.
11. *Βαρναβαν*.
- Leaf lost between xv. 11-39.
- xv. 39. — *ο sec.* } (— *ο prim.* 69\*  
*παρεστως* } Retransl.
41. *διηκονουσαν (pro διηκονουν)*. (28 : *διακονησαι*  
*αυτω ministrabant latt*, ministrant *q*.  
— *και διηκονουν αυτω* 508, Evst [150 *sem*  
222 *sem*).
46. + *ευθεως ηνεγκεν (post σινδωνα)*. Cf. *copt*  
*syr* — *ευθεως*.

- xvi. 1. *είσελθουσαι*. (*om. ινα ελθουσαι c d ff<sub>2</sub>*).
5. *θεωρουσιν* (*pro ειδον*). Late. Half of a bohairic conflation; see Horner's notes. [*mut sah.*]
6. *τον Ναζ. ζητειτε*. *c ff<sub>2</sub> k syr<sup>r</sup>*.
- Ibid.* + *αυτου εστιν*. *k syr* + *illius, c ff<sub>2</sub> q* + *ejus*, + *αυτου D* (*hiat d*).
7. *προαγω* (*pro προαγει*). *D k* (*hiat d*).
8. + *ακουσασαι εξηλθον* } *syr<sup>r</sup> sah* [*non latt*]  
   *και* }  
   (*pro εξελθουσαι*).
10. — *και κλαιουσιν*. Alone (*mut sah syr*).
15. + *αλλα* (following the long addition) + *ΔΕ copt.*

One word more as to the opening of St. Luke.

Testing at the beginning of St. Luke, we obtain different results, but they are interesting as far as they go.

- Luke i. 5. *Αβιλ* (*pro Αβια*), perhaps from immediate proximity of *εβολ* in *copt* in line above, or from *εβολ* in *sah* in line below.
5. *αυτη* (*pro αυτης*). 300.
45. *και η καρδια* (*pro και μακαρια*) *init. vers.* Clearly from *sah*. *Sah* ends verse 44 with  $\overline{N}ZHT$  or  $\overline{Z\overline{N}}ZHT$ , for *εν τη κοιλια*, as *M<sup>sr</sup> εν τη καρδια*. [*M<sup>sr</sup>* shows relationship to *Ev.* 28 in Mark.]
68. *του λαου*, *ex lat. genet.*, but not *e*.
70. *αυτου προφητων*. Cf. *latt* and *copt*.
77. — *του* (*ante δουναι*). All *latt* have *ad dandam* including *e*, but *d* = *dare* against "του δουναι." Cf. *copt*.
- ii. 7. — *τον πρωτοτοκον*. This is rather vicious. Only support *Auct de prom*.

26. — *τον*. 570 = *Lat.*; and cf. *boh* "Christ the Lord," but *sah* "the Christ of the Lord."
37. + *ην*. *Moling gat r* with *sah* and *boh*. No others. See how with *gat μ* this proves the Coptic base for this Irish school.
- Ibid.* *νηστιας τε και δεησεων*. Cf. *copt NEM* "with." As at *Matt. xxii. 10, πονηρους τε και αγαθους* the *τε και* becomes *NEM* in *copt*.
49. — *μου*. *syr cu* only; not *syr sin* nor *latt* nor *Greek*.
- ii. 51. *ετηρει (προ διετηρει)*. 435 (our old friend in *Mark*). Possibly due to proximity of the word for "all," *THPOT* in *copt*.
- iii. 11. *ειπεν (προ λεγει)*. *Latt e goth*; *ελεγεν* *BLX* *fam. 1, fam. 13, 33, 892 latt. c*, etc. *dicebat. Om. boh.*
- iv. 4. — *μονω*. *Tertull ½*; *syr pesh* (13) *aeth.*
5. *γης (προ οικουμενης)* = *terrae W<sup>lat</sup>* and *Vigil. του κοσμου D 5 245, f Orig.<sup>com.</sup>* [*Copt. sah OIKOYMENH.*]

After even this very brief and fragmentary exhibition, I do not think I shall be blamed any more for my tendency to see polyglot influences intruding everywhere. But I hope it will stimulate others to take up W and go through it carefully, not being content with the say-so of any one as to its date or its character.

H. C. HOSKIER.