APPENDIX B.

A good deal of valuable matter which appeared in the first edition of Dr. Scrivener's Plain Introduction, 1881, has been excluded from the second and third editions of the same work. Such is his collection of the Complatean Polyglot, and such the basis of the present appendix. On p. 304 of this, the first edition of his Introduction, he writes:—

"Since Stephen's edition of 1550, and that of the Elzevirs, have been taken as the standard or Revised text, the former chiefly in England, the latter on the Continent, and inasmuch as nearly all collated manuscripts have been compared with one or the other of these, it becomes absolutely necessary to know the precise points in which they differ from each other, even to the minutest errors of the press. Mill (N. T. Proleg. 1307) observed but twelve such variations; Tischendorf gives a catalogue of 150 (N. T. Proleg. p. 3xx. 7th ed.): it is hoped that the following list of 286 places will be found tolerably exact; more errors as regards the breathings or accents it seemed needless to include."

The collation follows, and I reproduce it here further on, with such small corrections as a close verification of all the passages cited has made necessary.

The whole ground I have had no leisure nor indeed much inclination to go over. I have also verified the readings which Scrivener gives of C. In its support of St. or Elz., and have made a few corrections. To this end I used Scrivener's own collation of C., referring to the original in cases of doubt. The readings of B. have been of course corrected carefully throughout, all the folio editions and all the octavo editions of Beza have been consulted and the results given, and so I trust that our transatlantic brethren will for once be satisfied, and leave the old "Beza" quarrels alone henceforth. Besides this, I have thought well to give fully the support afforded on each side by the several editions of Erasmus, by the Aldine Bible of 1518, the other three editions of Robert Stephen, and the early independent edition of Colinsus. We thus have a pretty full History of the text down to 1624 as far as regards the passages in question. It has been a matter of considerable labour to bring all these readings together, and has necessitated close on six thousand references in 22 separate editions, many of them ponderous tomes without any verse-divisions to render the task of reference lighter. Still I have thought it well worth my while to draw up the lists in this form, as a standard record for reference. Some day I may find the time (which has failed..."

APPENDIX B.

Dr. Scrivener) to give a history of the whole text of the N. T. down through all the principal editions, which would be of immense value when the next body of revisers come to do their work, as come they must, to revise, we trust, with better success than the last company.

I am fortunate in having in my own possession these 22 editions with the exception of the 8th Beza edition of 1665, 1667, 1660, and 1694. Copies of the last three are in the British Museum, but there is no copy of 1665 in all London, so far as I am aware. Through the kindness of Mr. Jenkins, of the University Library, and by the good offices of Mr. C. F. Foster, of Cambridge, I have been able to obtain the loan of this book for my purpose. Two pages, however, are wanting in the Cambridge copy, and the readings which were thus missing have been very kindly supplied to me by Mr. E. B. Nicholson, of the Bodleian, from the Oxford copy.

I have omitted all Scrivener’s references to Er i.e. Elz. 1633 as the subject is much more fully dealt with by me in the next appendix C. (p.r.).

I have excluded all reference to the edition of H. Stephens 1576, the pseudo-Beza which so misled Dr. Scrivener, and in the same way have not given the readings of the sixth 8th Beza of 1611 (published after Beza’s death), although in the latter case I have carefully examined all the passages where the original alterations of the Elzevirs in their first edition might perchance have been influenced by this last Bezan edition. I have however found no real instance. As a matter of fact then, out of these 262 variations (i.e. exclusive of the list of θέλω) there remain very few which may be said to be original on the part of the Elzevirs—some 19 perhaps, exclusive of their misprints.

Notice first that in the readings added to the Aldine edition of 1518 there is absolute divergence between it and Erasmus, i.e. no less than 18 times, which tends to show that Aldus’ edition is not such a service copy of Erasmus as has to this day been supposed. Notice in this connection further Matthew xxii. 7 where Er. 1 has a simple error, and Ald. strikes out a line for itself; whereas Er. 2 does not follow Ald., and Er. 3. 4. 5, though opposed to Er. 2, are not even agreed among themselves.

My work with Colinsae’s edition proves me more clearly than ever that this edition “calls aloud” for careful and thorough collation.

Then it is interesting to note how often St. 1551 follows 1550 in misprints, and how often it corrects them. Sometimes it is itself responsible for an error of Elz. 1624, e.g. ἀποκεφαλωσάμεθα which passed down through B1554. 1582. 1599. (and was not corrected by Elzevir until the seventh edition), although Elz. had no excuse, as it was corrected by B1556. v. 1599, and B1599. 1599. 1604. 1611.

And then, although this would point to these or one of these editions of Beza having been used to set up the Elzevir New Testament, it is perfectly clear that the Elzevirs picked and chose their readings as they liked, for, while often following b collectively, against B collectively, or Bb collectively, they most eclectically follow now one and now another different combination.

Thus, in Matt. x. 4 & ἤσπασον& with B1556. 1559. 1563 against the rest.

In Matt. xix. 1, xxiv. 9, Mark ii. 7, Luke xix. 4, John vii. 38, Acts vi. 3 2 Cor. viii. 8, etc. B1599. 1597, against all B and the later B.
APPENDIX B.

In Luke xvi. 26. Acts ix. 3. Heb. xii. 9 B\textsuperscript{1506} alone against all the rest.
In 1 Cor. vii. 5 B\textsuperscript{1506} alone against all the rest, and in Matt. xxv. 3 B\textsuperscript{1506} and all b against the three earlier editions of B.
Fairly often B. collectively and B\textsuperscript{1506} against the last three b.
Sometimes as in John xiv. 11 the three last of b. against B and B\textsuperscript{1506}.
Again a curious combination in Mark ix. 16 B\textsuperscript{1506} and B\textsuperscript{1506}. 1550. 1500. 1500 against B\textsuperscript{1506}. 1500. 1500 and B\textsuperscript{1506}.
Again, Mark ix. 40 in the same chapter all the rest against the first B. and the last b.
A more reasonable one is Mark xii. 20 e\textsuperscript{0} & \textit{f} with B\textsuperscript{1506}, 1500 and all b. against the 2 earlier B.

Sometimes B\textsuperscript{1506} stands quite alone forsaking the rest and siding with Stephen as in Acts xix. 23, 1 Cor. vii. 29.

Sometimes the three later B. (followed by Els.) are against B\textsuperscript{1506} and all b. (1 Cor. xii. 33).

Sometimes the 2 first B. and the 2 first b. against the 2 later B. and the 3 later b. (2 Cor. iii. 3) etc. etc.

Notice too in 1 Pet. ii. 31. how B\textsuperscript{1506} forsakes all the earlier & editions and goes over to join the 3 later folios in siding with St. against Els.

Truly B\textsuperscript{1506} was a "house divided against itself."

COLLATION.

C. stands for the Complutensian. Er. for the five editions of Erasmus collectively, and Er. 1. 2. 3. 4. 5. for each edition separately (Er. 1. = that of 1516, Er. 2. = 1510, Er. 3. = 1522, Er. 4. = 1527, and Er. 5. = 1535). Ald. for the New Testament portion of the Aldine Bible of 1518. Col. for the edition of Colomaeus of 1534. St. 1. 2. 3. respectively for the smaller editions of Robert Stephens bearing date 1546, 1549, and 1551. B. for the four folio editions of B. collectively, the readings of the individual editions, when opposed to each other, being represented by B\textsuperscript{1506}, B\textsuperscript{1506}, B\textsuperscript{1506} or B\textsuperscript{1506}. (I have purposely given these thus instead of B. 1. 2. 3. 4. on account of the numerous misstatements made and circulated (as a rule quite unintentionally), and on account of the date of the folio edition of B. [Tatian, only, which appeared before 1555.]), b. stands for the five minor octavo B. editions collectively, and b\textsuperscript{1506}, b\textsuperscript{1506}, b\textsuperscript{1506}, b\textsuperscript{1506} for each of these.

Where I am silent, especially in cases where breathings are in question, it may be taken for granted that the editions not mentioned themselves give no evidence for or against.

STEPHEN 1550.

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<tbody>
<tr>
<td>t. 1</td>
<td>[\textit{I\textsuperscript{1506}.} 1. 2. Ald. Col. St.</td>
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<tr>
<td>vi. 31</td>
<td>\textit{p\textit{1506}.}</td>
</tr>
<tr>
<td>viii. 4</td>
<td>\textit{h\textsuperscript{1506}.}</td>
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<tr>
<td>x. 4</td>
<td>\textit{h\textsuperscript{1506}.}</td>
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APPENDIX B.

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<td>vi. 31</td>
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<td>viii. 4</td>
<td>\textit{h\textsuperscript{1506}.}</td>
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<tr>
<td>x. 4</td>
<td>\textit{h\textsuperscript{1506}.}</td>
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APPENDIX B

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<th>PAGE</th>
<th>LEFT COLUMN</th>
<th>RIGHT COLUMN</th>
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<tbody>
<tr>
<td>5</td>
<td>APPENDIX B</td>
<td>APPENDIX B</td>
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<td>CUM</td>
<td>CUM</td>
<td>CUM</td>
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<tr>
<td>B. 1 2. 4. 6. 8.</td>
<td>B. 1 2. 4. 6. 8.</td>
<td>B. 1 2. 4. 6. 8.</td>
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<td>6</td>
<td>B. 1 2. 4. 6. 8.</td>
<td>B. 1 2. 4. 6. 8.</td>
</tr>
</tbody>
</table>

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* St. makes this verse 39 in error.
† In Bss 8 1667 the eleventh verse is wrongly numbered 19, the error arising from the fact that the real verse 19 has been passed over by mistake and not given a number.
‡ In all the other Bezae folio Korn has its subscript, and even here in verse 1. N.B.—In Bss 1667 verse 11 is by error numbered 10.
§ In his reprint of St. 1550 however Scrivener gives Verses...
APPENDIX B.

STEPHEN 1550.

COM:

ELEUSIN 1624.

2 Cor. xii. 10. ἐπεργεῖται εἰς τοὺς ἵνα ἴστην ὑμᾶς... C. Er. Ald. Col. St. 4. B. b.

Gal. iii. 9. ἐνεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

iv. 17. ὅτι θάνατον ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

v. 2. Εἴ. C. Er. Ald. Col. St. 4. 4. B. b.

Eph. i. 3. Χρήστη ἐνεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

iv. 25. ἄλλα... C. Er. Ald. Col. St. 4. 4. B. b.

Phil. i. 22. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

iv. 2. Ἐκκλησία... C. Er. Ald. Col. St. 4. 4. B. b.

Col. i. 1. Καθολικὴ... C. Er. Ald. Col. St. 4. 4. B. b.

ii. 15. χειροποίησις... C. Er. Ald. Col. St. 4. 4. B. b.

iv. 17. ἐνεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

1 Thess. ii. 15. ἐνεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

1 Tim. i. 3. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

i. 4. Καθολικὴ... C. Er. Ald. Col. St. 4. 4. B. b.

iii. 2. ἐνεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

iv. 11. ἐνεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

1 Tim. ii. 2. ἐνεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

2 Tim. i. 5. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

iv. 13. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

Tit. ii. 7. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

10. ἐνεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

Phil. ii. 7. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

Heb. i. 12. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

iv. 15. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

vii. 1. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

vii. 9. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

ix. 1. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.


xii. 9. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

22. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

Jacob. iv. 15. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

2 Cor. xii. 10. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

Gal. iii. 9. ἐνεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

iv. 17. ὅτι θάνατον ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

v. 2. Εἴ. C. Er. Ald. Col. St. 4. 4. B. b.

Eph. i. 3. Χρήστη ἐνεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

iv. 25. ἄλλα... C. Er. Ald. Col. St. 4. 4. B. b.

Phil. i. 22. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

iv. 2. Ἐκκλησία... C. Er. Ald. Col. St. 4. 4. B. b.

Col. i. 1. Καθολικὴ... C. Er. Ald. Col. St. 4. 4. B. b.

ii. 15. χειροποίησις... C. Er. Ald. Col. St. 4. 4. B. b.

iv. 17. ἐνεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

1 Thess. ii. 15. ἐνεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

1 Tim. i. 3. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

i. 4. Καθολικὴ... C. Er. Ald. Col. St. 4. 4. B. b.

iii. 2. ἐνεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

iv. 11. ἐνεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

1 Tim. ii. 2. ἐνεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

2 Tim. i. 5. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

iv. 13. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

Tit. ii. 7. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

10. ἐνεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

Phil. ii. 7. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

Heb. i. 12. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

iv. 15. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

vii. 1. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

vii. 9. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

ix. 1. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.


xii. 9. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

22. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

Jacob. iv. 15. ἐπεργεῖται... C. Er. Ald. Col. St. 4. 4. B. b.

* St. (Steph. 1551) has no commas after ἐπεργεῖται but ends verse 22 with this word.
In the matter of ρ οὐκελεθετάτω, notice the following:

<table>
<thead>
<tr>
<th>STEPHEN 1550.</th>
<th>ELYCER 1624.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apoc. iv. 10. ραπροτελέσεως...</td>
<td>Er. Col. St. 2. 4.</td>
</tr>
<tr>
<td>v. 11. ὁμοιότητα αὐτοῦ...</td>
<td>Er. Col. St. 2. 4.</td>
</tr>
<tr>
<td>vi. 2. συμψηφίσθησαν...</td>
<td>Er. Col. St. 2. 4.</td>
</tr>
<tr>
<td>vii. 7. ἅγιοι...</td>
<td>Er. Col. St. 2. 4.</td>
</tr>
<tr>
<td>v. 11. ὁμοιότητα αὐτοῦ...</td>
<td>Er. Col. St. 2. 4.</td>
</tr>
<tr>
<td>vii. 5. τῷ λαῶσιν...</td>
<td>Er. Col. St. 2. 5.</td>
</tr>
<tr>
<td>vii. 11. τῷ τοῦτον...</td>
<td>Er. Col. St. 2. 4.</td>
</tr>
<tr>
<td>xi. 1. ὁμοιότητα αὐτοῦ...</td>
<td>Er. Col. St. 2. 4.</td>
</tr>
<tr>
<td>xi. 3. ἀπεκκέντρετο...</td>
<td>Er. Col. St. 2. 4.</td>
</tr>
<tr>
<td>v. 5. κατέλαβε...</td>
<td>Er. Col. St. 2. 4. B.</td>
</tr>
<tr>
<td>xiv. 8. ἠμικύβλα...</td>
<td>C. Er. Aelf. Col. St. 2. 4.</td>
</tr>
<tr>
<td>xvi. 14. ἐξερχόμενος...</td>
<td>Er. Col. St. 2. 4.</td>
</tr>
<tr>
<td>xix. 10. ἐκσχεσθήσατο...</td>
<td>Er. Col. St. 2. 4.</td>
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<tr>
<td>xix. 11. ἐκσχεσθήσατο...</td>
<td>Er. Col. St. 2. 4.</td>
</tr>
<tr>
<td>xix. 16. σταυρός...</td>
<td>Er. Col. St. 2. 4.</td>
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<tr>
<td>xx. 20. θυσία...</td>
<td>Er. Col. St. 2. 5.</td>
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</table>

* See however ἀ ὅς, in this place.

In the matter of ρ οὐκελεθετάτω, notice the following:

<table>
<thead>
<tr>
<th>STEPHEN 1550.</th>
<th>*EYCEB 1624.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matt. xii. 50. ἀνέπτυξεν</td>
<td>C. Er. Aelf. Col. St. 2. 4.</td>
</tr>
<tr>
<td>xv. 27. ἦλθεν...</td>
<td>C. Er. Aelf. Col. St. 2. 4. B.</td>
</tr>
<tr>
<td>* Vs. 49, 50 are numbered as one verse, 49, in St. 1551.</td>
<td></td>
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<tr>
<td>ADVENTUS 1624.</td>
<td>CUM :</td>
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</tr>
<tr>
<td>Matt. xxiv. 5, 6.</td>
<td>C. Rs. 3, 4, 5. &amp; Col. 1. 2, 3. 4. B.</td>
</tr>
<tr>
<td>Mark. i. 1. 3, 4, 5.</td>
<td>C. Er. 2, 3. Col. 1. 2, 3. 4. B.</td>
</tr>
<tr>
<td>Joh. iii. 31, 32.</td>
<td>St. 1. 2, 3. 4. B.</td>
</tr>
<tr>
<td>Act. ii. 7.</td>
<td>St. B. b.</td>
</tr>
<tr>
<td>xxi. 14. 15.</td>
<td>C. Er. A. D. Col. 1. 2, 3. 4. B.</td>
</tr>
<tr>
<td>1 Thess. v. 7. 8.</td>
<td>C. Er. A. D. Col. 1. 2, 3. 4. B.</td>
</tr>
<tr>
<td>2 Thess. iii. 3.</td>
<td>C. Er. A. D. Col. 1. 2, 3. 4. B.</td>
</tr>
<tr>
<td>1 Joh. v. 3.</td>
<td>C. Er. A. D. Col. 1. 2, 3. 4. B.</td>
</tr>
<tr>
<td>Apoc. ii. 14.</td>
<td>Fidei St. 2, 3. &amp; Er. 1. 2. 3. 4. B.</td>
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<tr>
<td>xiv. 20. 21.</td>
<td>C. Er. A. D. Col. 1. 2, 3. 4. B.</td>
</tr>
<tr>
<td>xvi. 16.</td>
<td>C. Er. A. D. Col. 1. 2, 3. 4. B.</td>
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<tr>
<td>[Er. 1. 2. = C. Er. 1. 2. B.]</td>
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</tbody>
</table>

For the rest, as Scrivener states, Stephen 1550 and Elsevir 1624 vary between 'Ihsus' and 'Ihsow', κριμα and κρίμα. Stephen's edition has Ναζαρέως everywhere, but Elsevir, out of the 13 places where the word occurs, has it thus only twice (viz. in Matt. ii. 23; iv. 13), and elsewhere Ναζαρέως (viz. Matt. xxi. 11; Mark i. 9; Luke i. 26; ii. 4, 30, 51; iv. 16; John i. 46, 47; Acts x. 38). Stephen always has 'Ihsos', but Elsevir prints thus only three times (Mark x. 40, 46, Heb. xi. 30), and in the other places has 'Ihsou' (Matt. xx. 29, Luke x. 39, xviii. 30, xix. 1).

It may be worth while to print here a list of the places where the reprints by Scrivener of the folio edition of B. Stephen 1550 depart from the original. They have only been culled from Scrivener's own foot-notes, and are exclusive of subscriptions, superscriptions, and proper names:---

<table>
<thead>
<tr>
<th>REPRINTS.</th>
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<tr>
<td>Matt. xiv. 14.</td>
<td>αναγιναντις</td>
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<tr>
<td>xx. 22.</td>
<td>δεὶ δει</td>
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<tr>
<td>xxvi. 18.</td>
<td>δευτερα</td>
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<tr>
<td>Mark ix. 45.</td>
<td>γενασις</td>
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<td>xiv. 55.</td>
<td>γενασις</td>
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<tr>
<td>Luke vi. 34.</td>
<td>γενασις</td>
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<td>xxii. 32.</td>
<td>Δαντεραβδι</td>
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<td>xx. 47.</td>
<td>μακρος</td>
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<td>John iv. 42.</td>
<td>μακρος</td>
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<td>v. 7.</td>
<td>μακρος</td>
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<td>viii. 4.</td>
<td>καταλαβοντη</td>
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<td>25.</td>
<td>δει</td>
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<td>κριμα</td>
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<tr>
<td>xvi. 33.</td>
<td>κριμα</td>
</tr>
<tr>
<td>xlvii. 1.</td>
<td>κεφαλω</td>
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<tr>
<td>Acts vii. 44.</td>
<td>εν τη ημερα</td>
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<tr>
<td>iv. 24.</td>
<td>διωδεισκειν</td>
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<td>xii. 14.</td>
<td>διαπραγματευετ</td>
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<tr>
<td>xxi. 13.</td>
<td>διαπραγματευετ</td>
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<tr>
<td>xxi. 13.</td>
<td>διαπραγματευετ</td>
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<tr>
<td>Rom. xiii. 1.</td>
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<td>xii. 15, 16.</td>
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<tr>
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<td>κεφαλω</td>
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<tr>
<td>v. 7.</td>
<td>κεφαλω</td>
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<tr>
<td>2 Thess. ii. 3.</td>
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<td>1 Tim. iii. 6. and v. 12.</td>
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<tr>
<td>2 Tim. iii. 8.</td>
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<tr>
<td>1 John ii. 6.</td>
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<td>κεφαλω</td>
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<td>κεφαλω</td>
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<td>Jude iv. 4.</td>
<td>κεφαλω</td>
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<tr>
<td>Apoc. xvii. 29.</td>
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<td>xx. 4.</td>
<td>κεφαλω</td>
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<table>
<thead>
<tr>
<th>REPRINTS.</th>
<th>STEPHEN 1550.</th>
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<tr>
<td>John ix. 39.</td>
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</tr>
<tr>
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</tr>
<tr>
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</tr>
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<td>κεφαλω</td>
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<tr>
<td>xx. 4.</td>
<td>κεφαλω</td>
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</tbody>
</table>
APPENDIX C.

COLLATION OF ELZEVIR 1624 WITH ELZEVIR 1633,

together with a summary of their substantial divergences, and an account of the support accorded to the readings of each by the subsequent editions of 1641, 1656, 1662, 1670 and 1678.

On the title-page we notice these differences:

1624. Ex Regis aliquae optimis editionibus, cum cura expressum.

1633. Ex Officinâ Elzeviriâna.

I append in full the said Preface to the edition of 1633, the edition of 1624 being without one.

TYPOGRAPHI

LECTORIBUS

de hac editione.

Anno iam sunt aliquet, Amice ac Christiane Letter, ex qua Fadus Novum, Graece, ex Regis ac ceteris editionibus, quasi maxime ac praeceteris nunc omnibus probantur, ea fide ac religione desinim expressimque, ut non elegantia editionis, non inadverteris, conciderimus iis quos expressessemus. Examplestibus diffillis ac densusit, editionem, omnibus acceptam, denso doctorum acu adsemas. Si quis, vel minutissimis, in notis, aut in iis, quas fecisti fuisse, libros, superstiti mendae, cum judicio et cura toleranter. Quod cum accurate ab istis fuisse effet, (nam ad hunc Pandaram, non Positam, sed tenebam ac divinum, ornamentum quique exstissit, quisque censum ad speo commcere, habens velens consulere, quas enim Deos ac divinitas quicquam negaret; menores tabernaculi hab presbiter Fadere, quod isto credit?) ad editionem novam, his praefidisi munere, denso acceptisse. In qua, praeter cetera, et versus quos

APPENDIX C.

nunc sunt, accuratissimus notenimus, ne pretium sit quisque veterrum distinctione ab hac

The first page of Matthew in 1633, on the left hand side, therewith (against nothing in 1624) the following: (in italics) verbatim,

In novi Frederis Libros

Hebâ, eamque Psalme, Euphrâstius diaphorifero ex eumque volo, quos pauperum nam

Hebâ, filias domus, ut fugit, eumque, quos volo

Hebâ, eamque diaphorifero ex eumque volo, quos pauperum nam

Hebâ, filias domus, ut fugit, eumque, quos volo

In novi Frederis Libros

Matthew


i. 19. ἀπόλισιν ἀπόλισιν

ii. 11. ἀλῶν ἀλῶν

v. 26. νυ ἐν ἐν

v. 31. ἡμερήσιμον ἡμερήσιμον

vi. 34. μακρύς μακρύς

vii. 2. καθιστασιν καθιστασιν

viii. 15. ἄφες ἄφες
APPENDIX C.

Matthew 1624. 1633.

x. 19. λαλήσας  λαλήσας

xii. 18. εσείδεν  εσείδεν

xii. 18. ορθῶς  ορθῶς

xii. 40. κελλίρι  κελλίρι

xii. 50. κεσσαλελθεΐσαν;  κεσσαλελθεΐσαν;

xv. 12. διαλύεται  διαλύεται

xv. 32. ἀπέτευξεν  ἀπέτευξεν

xvi. 25. εἶπεν  εἶπεν

xviii. 17. ἔξεν  ἔξεν

xxii. 35. Νομοίδας  νομοίδας (also thus in Luke vii. 30, but a small error to both editions in Luke x. 25, xi. 45, 46, 52, xiv. 3).

xxiv. 34. λέγων  λέγων

xxvi. 45. Ἰμαμτολάς  Ἰμαμτολάς

xxvii. 31. ἀντεύν  ἀντεύν

Mark p. 115. p. 114.

ii. 26. αὐτῷ  αὐτῷ

ii. 10. αὐτῷ  αὐτῷ

iv. 18. συμμετέχοντι, αὐτοὶ εἰσέχον τὸν λόγον τῷ λόγῳ

v. 19. αὐτοῖς  αὐτοῖς

vi. 42. ἤχοντος  ἤχοντος

vii. 6. νῦν  νῦν

vii. 26. οὐ  οὐ

vii. 24. εἰ  ὥς  δεδομένος  ὧς  δεδομένος

viii. 27. ὁ (before μαθηταῖς) εἰσέχον τὸν λόγον τῷ λόγῳ

ix. 30. οὐ τετελεῖν τίς οὐ

x. 18. δύνασθαι;  δύνασθαι;

x. 30. πλαστοὶ  πλαστοὶ

x. 32. αὕτῃ  αὕτῃ

xii. 4. λέγων  λέγων; (sheer error of course).

xiv. 4. πληροῦντας  πληροῦντας; (sheer error of course).

xiv. 12. ἤδει  ἤδει

xiv. 6. ἡγίσθη, ἡγίσθη; (sheer printer's error).


i. 23. αὔτος  αὔτος

i. 44. ὅτα μοι, ὅτα μοι

vi. 7. καταγγέλλων  καταγγέλλων

vi. 17. αὕτως (second) αὗτως (second)

vii. 1. αὔτῳ  αὔτῳ

vii. 41. αὐτοί  αὐτοί

ix. 18. τόπωντα  τόπωντα;

xi. 33. κρατήρι  κρατήρι

xi. 34. ἐθιμοῦ (in the first place) ἐθιμοῦ (in the first place)

xi. 36. εἶ  εἶ

xi. 64. ἀνέβησθεν  ἀνέβησθεν page 245 bottom, but


iii. 6 (it says).  γυναῖκας  γυναῖκας

iii. 17. ἧδεις  ἧδεις

iv. 8. . . . all verse 8 is bracketed.

iv. 10. ἤγερε  ἤγερε

iv. 13. οὐκ  οὐκ

N.B. This occurs the first time before δέδομαι; the second time they agree.

1 Mark v. 25 34. Both editions begin a parenthesis, (, at verse 25, but only 1624 finishes it at verse 34.

2 ὅτα μοι; ὅτα μοι; only sometimes (Luke xii. 3 Acts v. 2 xvi. 15 Rom. xvi. 30 etc. have a capital in 1624 but not in 1633. I have not noticed those of course. Add 'hue' above. John i. 19. In Acts xvi. 26, edition 1624 - Keph with a capital X, which is wrong of course.

N.B. Mark v. 25 34. Both editions begin a parenthesis, (, at verse 25, but only 1624 finishes it at verse 34.

3 xi. 24. N.B. the first § in both editions has no iota subscript, but the second § has iota subscript in both.

N.B. Luke xxii. 58. At bottom of page 297 in edition 1633 is: 58. and (to carry over to next page in usual way) but the val does not figure on the next page before ὅτα μοι; thus in reality agreeing with 1624.
John 1624.  
1633.  
iv. 14.  
iv. 21.  
iv. 55.  
v. 2.  
v. 57.  
vi. 5.  
(7) vi. 18.  
vi. 45.  
vi. 51.  
vi. 64.  
vi. 25.  
vi. 38.  
vi. 40.  
vi. 41.  
vi. 42.  
vi. 9.  
vi. 10.  
vi. 55.  
ix. 3.  
ix. 18.  
ix. 1.  
ix. 11.  
ix. 14.  
ix. 15.  
ix. 35.  
xi. 1.  
xi. 1.  
xi. 9.  
xi. 15.  
xi. 22.  
xi. 29.  
xi. 32.  
xi. 41.  
xi. 45.  
xi. 48.  
xi. 49.  
xi. 3.  
xi. 4.  
xi. 20.  
xi. 22.  
xi. 27.  
xi. 32.  

1624.  
1633.  
xii. 34.  
xii. 35.  
xii. 42.  
xii. 3.  
xii. 11.  
xii. 33.  
xiv. 31.  
xiv. 24.  
xiv. 10.  
xvii. 4.  
xvii. 16.  
xvii. 20.  
xvii. 8.  
xix. 2.  
xix. 10.  
xix. 11.  
xix. 15.  
xx. 1.  
xx. 2.  
xx. 11.  
xx. 15.  
xx. 3.  
xx. 3.  

Acts  
p. 392.  
i. 6.  
i. 13.  
i. 31.  
i. 44.  
iv. 10.  
iv. 21.  
iv. 32.  
v. 2.  
v. 7.  
v. 9.  
v. 13.  
v. 14.  
v. 20.  
v. 28.  

John xii. 3. Edition 1633 omits the number of the verse 3 from the margin.
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<th>Acts 1624</th>
<th>1633</th>
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<tbody>
<tr>
<td>vi. 1.</td>
<td>των των (βαφτίσεως)</td>
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<tr>
<td>vi. 9.</td>
<td>Εσθιάων</td>
</tr>
<tr>
<td>vii. 2.</td>
<td>Μακαριστείας</td>
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<td>vii. 27.</td>
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<td>vii. 39.</td>
<td>έκ</td>
</tr>
<tr>
<td>viii. 9.</td>
<td>Δίττο</td>
</tr>
<tr>
<td>viii. 32.</td>
<td>ἐν (ἀρχαῖον)</td>
</tr>
<tr>
<td>viii. 33.</td>
<td>ἡμῶν</td>
</tr>
<tr>
<td>viii. 35.</td>
<td>αὐτῶν</td>
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<td>ix. 8.</td>
<td>γεν</td>
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<td>διακόνων</td>
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</tr>
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<td>'Αντίκομα</td>
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<td>Καίσαρος</td>
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<td>ἐβαθυνότοι</td>
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<td>θεο</td>
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<td>θεοπάρας</td>
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<tr>
<td>(r) xiii. 42.</td>
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</tr>
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<td>xv. 18.</td>
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</tr>
<tr>
<td>xv. 19.</td>
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</tr>
<tr>
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<tr>
<td>xvi. 15.</td>
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</tr>
<tr>
<td>xvi. 22.</td>
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<td>xvi. 38.</td>
<td>μεθοδοκίας</td>
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<td>xvii. 18.</td>
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<td>xvii. 22.</td>
<td>ἐν</td>
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<td>xvii. 22.</td>
<td>θεομά</td>
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<td>κοίμησας</td>
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<tr>
<td>xix. 1.</td>
<td>μακάριον</td>
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</table>

They both have ΤΕΛΟΣ at the end of the Acts, but 1633 goes straight on with Romans, whereas 1624 interposes a blank leaf and a leaf with the inscription

**NOVI TESTA.**

Mosti pars altera;

**Complément Apostolicum epistolae, & Apocalypsei.**

<table>
<thead>
<tr>
<th>Romans</th>
<th>1624</th>
<th>1633</th>
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<tbody>
<tr>
<td>i. 9.</td>
<td>μοι (first place)</td>
<td>μοι (first place)</td>
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<td>i. 13.</td>
<td>ἑρατον</td>
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<td>i. 14.</td>
<td>ελλην</td>
<td>ελλην</td>
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<td>i. 20.</td>
<td>διδόω</td>
<td>διδόω</td>
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<td>ἐρατον</td>
<td>ἐρατον</td>
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<tr>
<td>i. 25.</td>
<td>ἔλαμβανον</td>
<td>ἔλαμβανον</td>
</tr>
<tr>
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<td>παρεστησάντων</td>
<td>παρεστησάντων</td>
</tr>
<tr>
<td>iv. 20.</td>
<td>θεο</td>
<td>θεο</td>
</tr>
</tbody>
</table>

**Rom. ii. 18.** Both begin their parenthesis at α𝑙 γε. 1633 edition closes at λέγων, same verse, but 1624 not until λέγων, end of verse 16, where 1633 also closes a second time.
In chapter ii. 1633 numbers verse 13 as 14, leaving out the numeral 13, and so to the end, so that its last verse is 17 instead of 16.

1 I quote this as it is evidently intentional on the part of the compositor of 1633. There are a few other cases of the same kind, mere slips and not worth notice.

Rom. vii. 6. In 1624 the catchword at bottom of p. 531 is ἡμῶν, instead of ἡμεῖς, but the next page is unaffected, beginning with ἡμεῖς.
1824.  1833.

i. 1. ἰησου (second place) ἰησου. (second place)
i. 6. αὐτοῦ, αὐτοῦ.
ii. 13. ἀληθείας
ii. 1. ἀληθείας
iii. 21. ἀληθείας ἀληθείας
iv. 17. αὐτῶν, αὐτῶν
v. 13. ἐστιν
v. 14. ἑρωτος
v. 22. Κυρίω

Phil.  p. 680.  p. 556.
i. 5. τίνων
i. 24. τίνων (error)
iii. 6. ἀληθείας ἀληθείας

iii. 21. The α of every α in my copy of 1824; there is a blank space, and I suppose the type was omitted or slipped out of place.

iv. 12. παρουσιαστὴς παρουσιαστὴς

i. 7. ἰησου 
ii. 2. ἰησου
ii. 13. σάλων
iv. 7. ἰησου
iv. 9. ἰησου
iv. 18. ἰησου

i. 7. τίνων
ii. 17. δικαιοσύνης
v. 28. ἰησου

i. 2. ἰησου
ii. 18. ἰησου

i. 6. τιτος
i. 17. ἰησου

1  N.B.—But at the end of Col., Eph., Phil., &c., both have ἀληθείας. And see Col. i. and ii. in Heb. and, &c., which have as above.

Phil. iv. 15. Edition 1633 omits the number of verse 16 from the margin.

APPENDIX C.

1 Tim.  1624.  1633.
ii. 10. ἀλλά ἄρα
ii. 11. τί
ii. 12. ἐν εἰρήνῃ ἐν εἰρήνῃ
iv. 3. ἀληθείας ἀληθείας
iv. 7. γεματι 
v. 5. ἰησους ἰησους
v. 13. φιλαρους φιλαρους
vi. 10. τιτος
vi. 15. ἀληθειας "

i. 12. παραθέσας παραθέσας
ii. 9. καταφέρχετο καταφέρχετο
iv. 14. ἐνδεικτευοντο ἐνδεικτευοντο
iv. 18. ἀληθείας ἀληθείας
iv. 22. "

Titus.  p. 716.  p. 713.
i. 1. ἐνερεβεων ἐνερεβεων
ii. 9. ἀνωθεν ἀνωθεν
ii. 15. ἀληθείας ἀληθείας

25. ἀληθείας ἀληθείας

i. 9. ἀληθείας ἀληθείας
iv. 6. τιτος
vi. 5. ἰησους ἰησους
vii. 2. Εη Εη
vii. 9. ἐν ἐν ἐν
ix. 19. λαος λαος
xi. 6. ἐπισκοπῆς ἐπισκοπῆς
xi. 20. Ἰτανι (but both Ἰτανι in Heb. xii. 16 and Rom. ix. 13, the only other places where the name occurs).

xi. 25. ἀληθείας ἀληθείας
xi. 28. In my 1633 copy the first α of ἐν εἰρήνῃ is absent, but it is the fault of the paper probably.

xii. 3. ἀνωθεν ἀνωθεν
xii. 19. 1633 has ἐνερεβεων (sic), with a final sigma in the middle of a word.
APPENDIX C.

1 John. 1624. 1633.
1i. 13. τοντρον. τοντρον'
1i. 14. ἥραχε. ἥραχε'
1i. 18. ἐντὸς. ἐντὸς
1i. 27. τέ. τέ
1ii. 7. ἡμε. ἡμε'
1iv. 16. ἀμαρτανωσι. ἀμαρτανωσι,
1v. 21. ἀμα. ἀμα'

ver. 1. ἄληθεως. ἄληθεως.


i. 6. Ἰμή. Ἰμῆ.
i. 7. τ. τ.
i. 18. ἀιωνων. ἀιωνων'
i. 18. χαλασθείνων. χαλασθείνων.
i. 19. πράνων. πράνων.
i. 9. γρηγορῆς. γρηγορῆς
iv. 10. προςβλέπειν. προςβλέπειν
vi. 6. δοκίμων, (first place) δοκίμων (first place)
vi. 7. ἀγαθος. ἀγαθος.
vi. 12. Ἰμῆ (second place). Ἰμῆ (second place)
ix. 4. ἀγαθος. ἀγαθος.
ix. 7. ἀγαθος (1) στορ. ἀγαθος.

x. 6. In my copy of 1633 the first gamma (γ) of ἀγαθος is just (but plainly visible). It may be lost or not at all in other copies, so I call attention to it.

1 xiv. 8. This is not really a various reading on the part of 1624, but a misprint; everywhere else in the N.T. it reads δαβδαλλων, viz. in 10 places.
In the edition of 1624 the numbers of the verses are placed in the inside margin of each page, but in that of 1633 in the outside margin of the left hand page and on the inside of the right hand page (so 1641), and the text in 1633 is broken up into the separate verses, the first word of each verse commencing with a capital letter, as in 1624.

It is perfectly clear that the compositor of the edition of 1633 was intimately acquainted with Greek; he by no means tried implicitly to follow his predecessor (perhaps himself) in conforming to the pages of the 1624 edition, and care throughout quite independent ligatures and "condens," showing that he simply read from his copy, and then sought type from the font, not mechanically, but naturally,—indeed the various forms of the same letters and different abbreviations of the same words were mixed together under his hand,—thus:

<table>
<thead>
<tr>
<th>for Y.</th>
<th>for sa,</th>
<th>for an,</th>
<th>for ao,</th>
<th>for s,</th>
<th>for r, for m,</th>
<th>for s,</th>
<th>for r,</th>
<th>for r,</th>
<th>for m,</th>
<th>for s,</th>
<th>for s.</th>
</tr>
</thead>
<tbody>
<tr>
<td>for a,</td>
<td>for a,</td>
<td>for s,</td>
<td>for s,</td>
<td>for s,</td>
<td>for r,</td>
<td>for s,</td>
<td>for s,</td>
<td>for s,</td>
<td>for s,</td>
<td>for s,</td>
<td>for s,</td>
</tr>
</tbody>
</table>

In the 3rd edition of Prob. Scrivener's Plain Introduction to the Criticism of the New Testament (1885) he gives the following passages where the two editions differ. I quote his words, filling in myself the actual readings—page 443, line 17.

"Although some of the worst misprints of the edition of 1624 are amended in that of 1633:

<table>
<thead>
<tr>
<th>1624</th>
<th>1633</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matt. vi. 34.</td>
<td>μημορώστες</td>
</tr>
<tr>
<td>John v. 2.</td>
<td>κολαμβάνετε</td>
</tr>
<tr>
<td>Acts xxvii. 13.</td>
<td>άκοντο</td>
</tr>
<tr>
<td>1 Cor. x. 10.</td>
<td>άλοχον</td>
</tr>
<tr>
<td>Col. ii. 13.</td>
<td>άλοχον</td>
</tr>
<tr>
<td>1 Thess. i. 7.</td>
<td>άσωτον</td>
</tr>
<tr>
<td>Heb. viii. 9.</td>
<td>έκτελεσόμενον</td>
</tr>
<tr>
<td>2 Pet. i. 7.</td>
<td>φυλάλειμα</td>
</tr>
</tbody>
</table>

"Others just as gross are retained, viz.:

| 1624 and 1633. |
|---|---|
| Acts ix. 3. | περιποτηρίαν | περιποτηρίαν |
| Rom. vii. 2. | άπό τού πάρον | άπό τού κόσμου τού άνθρωπος |
| xiii. 5. | προσφάσασθαι | | |
| 1 Cor. xii. 23. | άτριμόστη | | |
| xxx. 3. | φωτίζετο | | |
| 2 Cor. iv. 4. | τού κόσμου | | |
| ν. 19. | θύματος | | |
| viii. 8. | θύματα | | |
| Heb. xii. 9. | έντεκαπεποίηθαι | | |

1 See page 21 his superior accuracy in the matter of omits.
APPENDIX C.

1624 and 1633.

Rev. iii. 12. ἁρών (with Beza, 1565, 1583) for αὐτός.

vii. 7. Τουαχρόν "Τουαχρόν.

xviii. 16. εὐχαριστοῦσα αὐξάνωσα.

"to which must be added a few peculiar to itself, e.g.
errors peculiar to 1633.

Mark iii. 10. αὐτῷ for αὐτῷ.

John v. 2 (secondo loco). ? ? ?

Rom. xxv. 3. ἡμέραν for ἡμέραν.

1 Cor. ix. 2. ἀπεκρίθη "ἀπεκρίθη.

2 Cor. i. 11. ἐπάναγνον "ἐπάναγνον.

vi. 16. καὶ αὐτῶν "καὶ αὐτῶν.

Col. i. 7. ἡμᾶς δίκαιον "ἡμᾶς δίκαιον.

iv. 7. ἡμᾶς "ἡμᾶς.

Rev. xxii. 3. τοῦ θρόνου "καὶ τοῦ θρόνου.

"ἀπεκρίθη in 1 Cor. v. 7 should not be reckoned as an erratum, since it was adopted designately by Beza, and after him by both the Elsevir editions. Of real various readings between the two Elsevir we mark but eight instances (in six of which that of 1633 follows the Complutensian), viz.

1624.

Mark iv. 18. ἀπεκρίθης, ὅτι έστε αἱ ἐκ τῆς λάργας ἀπεκρίθης αἱ ἐκ τῆς λάργας.

viii. 24. ἓν ἕξ δέκα δέκα ἓν ἕξ δέκα ἓν ἕξ δέκα.

Luke xiii. 33. κριτήριον "κριτήριον.

xii. 20. δημος "δήμος.

John iii. 6 (Θεός). γεγονακέναι γεγονακέναι γεγονακέναι.

2 Tim. i. 12. παραδίδυς "παρεκκληθήσαντες.


N.B. Those marked with a star are the readings which agree with the Complutensian.

Before proceeding further I must remark that it is hardly fair of Scrivener to say (see first list) that John v. 2, Acts xxvii. 13, are among the worst misprints of the edition of 1624. Stephena, fo. 1550 ab. read κολασθεῖσαι with Else 1624. Beza, and Scrivener's reprint of St. 1560 (against the original), read ἀκούων with Else 1624. Again, ἀκοῦων is the reading of St. 1550 and συνεκριμένα likewise with Beza (1555).

In the second list Beza also reads βάπτισεν 1 Cor. iii. 3, and why should ἐστιν be a gross error, 2 Cor. vii. 8? It makes perfect sense, and has, I believe, some MS. authority.

APPENDIX C.

In the third list, Col. i. 7 is not at all necessarily an error on the part of Else 1633. Griesbach, Lachmann, and Tregelles read ἁρών after A B N* D * F* G. Paul 222* ("Hebrew loco") and Tischendorf's cursive Nos. 3, 13, 33, 43, 52, 80, 91, 109.

Further in "John v. 2 (secondo loco)") and "Heb. ix. 12" (the latter in the list of real divergencies) I can see no discrepancy whatsoever. It may be that Scrivener's copy of Else 1624 differs from mine in these places, as I know it does in another (viz. John iv. 91. Scr. in his Collation of about 20 MSS. of the Holy Gospels 1633, Introduction, page 64, claims to have a misprint, but my copy, with three in the library of the British and Foreign Bible Soc., three in the British Museum, one at Oxford and one at the Bibl. Nationale, Paris, read distinctly ἀκοῶν, but Scrivener mentioned neither of these places in his first and second editions of the Plain Introduction, see 1st edition, p. 304, 2nd edition, pp. 391, 392. The errors mentioned as peculiar to the 1633 edition in the third edition of Scrivener's work have these places which are not mentioned in the second edition, viz. John v. 2 secondo loco, 2 Cor. vi. 15, Col. i. 7. In the second edition Scr. mentions etc real various readings, in the third edition eight; the additional ones are stated as Luke xi. 33 and Heb. ix. 12.

In the first edition no mention is made of "errors peculiar to 1633." It also omits in the first list (p. 16 of this Appendix), John v. 2, Acts xxvii. 13, 1 Cor. x. 16, Heb. viii. 9, and in the second (pp. 18, 17) 1 Cor. xii. 23, 2 Cor. viii. 7, Apoc. iii. 12, vii. 7, but mentions the same six "real various readings" as the second edition.

Before proceeding to add to the real various readings, and before proving (as I intend doing), by analysis of the foregoing collation, that the edition of 1624 is the more correct of the two, we may add to the errors common to both

ἀκοῶν for ἁρών 112 times.

ἀκοῦω "ἀκοῦω 452 times.

ἀκοῦσα "ἀκοῦσα 50 times.

ἀκοῦσον "ἀκοῦσον 6 times.

ἀκοῦσος "ἀκοῦσος 3 times.

ἀκοῦσε "ἀκοῦσε 11 times.

ἀκοῦσε "ἀκοῦσε 2 times.

ἀκοῦσω "ἀκοῦσω 4 times.

ἀκοῦσω "ἀκοῦσω 1 time.

Say together 641 times does the rough breathing occur incorrectly for the smooth in ἁρών and its cases.

1 Since this was written I have taken more pains on the subject, and have had an opportunity of seeing Preliminary Scrivener's own copy: and although he still says it needs further, I read easily ἁρών. The type is rather faulty, that is all.

2 U. Else in his work on Les Réformes, Sca. 1688, page 61, says: "Il existe des exemplaires avec un titre en rouge et en noir, qui portent pour nom de ville Lyndena (qu'on pouvait prendre pour Lyon); ce sont les exemplaires destinés aux pays Catholiques; les autres ont un titre en noir seulement et portent Lyndena Becomeure." So that already we have apparently three different issues of the edition of 1624, but my copy has three words on the title-page in red—lyndena, Testamentum, and Elsevirum, which thus makes a fourth, and further, Mr. Thomas of Paris, writing of the lib. Nationale copy, says the title-page has θάρσεως. Testamentum, and Elsev.
APPENDIX C.

N.B. αὐθ (Mark xiv. 9, Luke ii. 37, 38, viii. 12, 44, 45, 46, viii. 42, xxi. 4, Rom. xvi. 2), common to both editions, must not be counted though rendered in our English version "else."

Nor ἀνῶν, Mark i. 27.

αὐθ, Heb. iii. 6, viii. 11 (this), xii. 16, James i. 18, 23, iii. 13, &c.

αὐθ, Heb. vii. 5.

perhaps αὐθ, 1 Pet. ii. 24, rendered for ἀνῶν in the A.V. though there is no M.S. evidence in its favour.

To the 461 cases of the rough breathing with αὐθ and its cases add ἀνῶν occurring three times in the τῶν μετρητῶν at the beginning of each edition, and making in all 464 times.

I have never noticed in either edition a soft breathing for a rough one.

Further, errors common to 1624 and 1633:

(1641) Matt. xv. 27. ἓκεν for δέκε
(1641) xxiv. 5. πλαγίφονος ἢ πλαγίφωνος
(1641) Mark xii. 18. ὀκλόνωσον ἢ ὀκλόνωσον
(1641) Luke x. 32. ἀντιπαράθετος ἢ ἀντιπαράθετος
xii. 34. δὲ ἢ δὲ πρῶτον τω (1641)
(1641) xvi. 6. γιτώνας ἢ γιτώνας
(1641) 9. ἱδεαν ἢ ἱδεαν
xvii. 19. σατανά ἢ σατανά (1641)
(1641) John iii. 31. ἠτέν ἢ ἠτεν
(1641) Acts ii. 7. ἥν ἢ ζαν
xiii. 32. ἄναθεντας ἢ ἄναθεντας (1641)
(1641) xxi. 14. ἔν ἢ ἔν
xxiv. 28. ἄνθρωπον ἢ ἄνθρωπον (1641)
(1641) xxvii. 6. θὸν ἢ θὸν
(1641) xxviii. 15. Curiously enough both editions concur in giving Ἄρσων καὶ Τῆς with a capital alpha and tau respectively, but print φόρον and τουφέρον with small φ and τ, though the four words are separate; thus, Ἄρσων φόρον δ Ἰησοῦς τοίχη.

(1641) 1 Cor. iii. 15. οὕτως for ὡς
(1641) xvi. 28. τύνι ἢ τυν
(1641) Eph. iv. 16. δύση ἢ δύσι
1 Thess. v. 26. δύση ἢ δύσι (1641).
(1641) 2 Tim. iii. 8. οὕτως ἢ οὕτω
Heb. ix. 4. ἢ ἢ (1641)
(1641) 1 John ii. 6. ἀνύνας ἢ ἀνύνα
(1641) Προς. ii. 14. ἄδικον ἢ ἄδικον
(1641) xiv. 20. ἔλεος ἢ ἔλεος

[Note, in red, which would make a Greek. This is an interesting point to clear up, but the book is very rarely met with now, even in public libraries. (It is not in the Bodleian nor Mr. Garside at Paris, and there is only one I believe in all Oxford.)]

which comprises 8 cases of ἐφελεντεῖας, 8 cases of hiatus for want of it, 3 times δόθεν before a consonant, and 4 omissions of iota subscript.

In the 1624 edition ἐφίπτει with or without ἐφίπτει is invariably spelled with a capital, but not so in 1633, which always spells the word with a small ἐ except in 1 John v. 7 (which is the only instance).

In the same way φανερωμετακτικὴν παιδευτήρος ἐρωτευτον and their cases have almost invariably a capital in 1624 but not in 1633.

1624 spells ἐφίπτει, Luke xxii. 1, with a capital, but in verse 7 with a small letter, ἐφίπτει often with a capital, but not always (Luke xxii. 3, Acts v. 3, xxvi. 18, Rom. xvi. 20), and even ἐφίπτει in John i. 10.

1624 reads ἐφίπτει with a capital in Acts xxv. 26, wrongly of course.

The only differences occurring in passages bracketed are in Mark v. 25-34, John iv. 8, and Rom. ii. 13. See collation, foot-notes.

Lastly, I notice in passing that page 146 in 1633 edition is headed Cap. 12, which should be 11 (of Mark).

We now proceed to divergences, in which one or other is the more correct of the two, and tabulate them as follows.

In the matter of Breathing—

In the following 23 cases 1633 changes for the better, including 5 doubtful ones:

xxii. 18. xii. 56. xii. 15. Eph. iv. 17.
xxvi. 25. xvi. 23. xii. 3. 1 Tim. ii. 10.
xxvii. 31. xii. xii. 32. Heb. xi. 20. 
Luke vii. 1. John vi. 5. xii. 42. ?

In the following 30 for the worse, including 2 doubtful ones—

Mark ii. 26. xiv. 10. xxvi. 25. xii. 21.
vi. 42. xiv. 48. Rom. vii. 8 xii. 3.
vii. 26. John ix. 3. ix. 2. James iv. 11. ?
xii. 32. xii. 22. 2 Cor. x. 10. ? 2 Peter iii. 15.
vi. 17. xv. 18. 1 Tim. iv. 3. xiv. 14.
vii. 41. xvi. 38.

Iota Subscript.

In the following 13 places 1633 changes for the better, including one doubtful—

Mark xiv. 12. xiv. 15. 1 Tim. ii. 11. Rev. iii. 5.
John xi. 48. Acts viii. 33. 1 Pet. iii. 4. ?
xvii. 22.
APPENDIX C.

Is more correct in 1533. Cannot be classed to either. Is more correct in 1624.

John xii. 50. Acts xxvi. 11.
    xii. 35. Acts xii. 23.
    xvi. 10. Acts vii. 9.
    xvi. 4. Acts xi. 20.
    xvi. 8. Eph. i. 1.
    vii. 18. xv. 16 (bis).
    ix. 5. xvi. 19.
    xvi. 3 (post léperes).
    xxii. 1. x. 10.
    xxii. 1. xi. 17.
    xvi. 21. x. 15.
    xxvi. 25. xi. 1.
    Rom. i. 22. Acts xii. 22 (bis).
    i. 26. xiii. 1.
    vii. 9. xii. 1.
    xxii. 16. xii. 9.
    vi. 8. xii. 9.
    vii. 7. xii. 9.
    vii. 12 (post nápios).
    vii. 18. vii. 19.
    vii. 26. 1 Cor. iii. 14.
    vi. 18. vi. 18.
    xii. 8. vii. 12 (post
diócles).
    xvi. 18. xii. 9.
    2 Cor. iv. 7. xii. 9.
    vi. 8. xii. 6.
    xii. 14. Phil. iii. 6.
    xii. 8. Phil. iii. 6.
    xii. 9. 1 Thees. i. 7.
    xii. 9. 1 Thees. i. 7.
    vi. 2. 2 Thees. i. 2.
    vii. 8. 1 Tim. v. 8.
    vii. 5. 1 Peter ii. 17.
    vii. 15. 1 Peter ii. 17.
    iv. 4. xii. 17.
    1 John iii. 7. Rev. ii. 18.

APPENDIX C.

Is more correct in 1553.

Mark x. 20. Acts v. 20. 1 Cor. xii. 10. Acts v. 15.
    John iv. 10. vii. 1. 2 Cor. iii. 5.

I do not class Acts vii. 9, viii. 9, Gal. i. 5, Heb. vii. 2, 1 Pet. iii. 21, v. 9, 2 Pet. i. 9, if for if, which I cannot regard as an amelioration, or John xix. 10, ἀποκρ.

Assess.

In the following 25 places 1633 changes for the better, including 4 almost dubious cases, and several with vs and its cases, which 1624 treats uniformly to an accent:

    xvi. 27. xxvii. 15. 1 Cor. i. 18.
    viii. 15. i. 25. ii. 27.
    xii. 15. vii. 3. 1 Tim. i. 6. Jude 9.
    John vi. 64. vi. 10 bis.

In the following 19 for the worse:

    xvii. 17. x. 7. 1 John ii. 18. xv. 4.
    John xvii. 16. 1 Cor. iv. 7. Rev. vi. 2. xvii. 7.

1633 adds the wanting v in the following: John vii. 38. Rev. xxi. 16.

But omits where necessary in: John iii. 12.

which leaves 1633 one to the good on this count.

Punctuation, according to my judgment,

Is more correct in 1633.

    xxv. 43. John x. 15. Mark x. 18. xvii. 29.
    John x. 15. xii. 15. xvi. 6. xxvii. 67.
    x. 11. xii. 25. Luke i. 44. John iv. 13.
    xii. 22. xi. 18. x. 43. v. 37.
    xi. 1 (post Rev. vi. 15.
    aφέσης). xii. 34. xii. 11. xi. 34 (post ἦ Rev. vi. 15.
    xii. 9. Acts v. 13. Rev. vi. 51.)

1 1633 corrects the accent, but goes wrong as regards the capital A.
2 Are especially bad.
APPENDIX C.

Is more correct in 1633.
Rev. i. 19. 1 Cor. xi. 16. 2 Tim. iv. 14. 1
  xii. 3 (post 
  διάνατον).
  xvi. 11.

The typographical errors peculiar to the edition of 1633 are many
more in number, and amount altogether to 27 (to which add Mark xii. 237
Luke xxii. 56, John ix. 8, xxi. 3, Acts xiii. 36, Rom. ix. 4, 1 Cor. ii. vv. 13/14—
16/17, Phil. iv. 15, Heb. xi. 28 = 38, which includes 29 places not mentioned
by Scrivener).

  xii. 40. καλάρ. xiiii. 27. Παρασκευα.
Mark iii. 10. αὐτοῖ. Rom. iv. 11. παρασκευα.
  ix. 30. τε ἡ.
Luke vi. 7. κατηγορήσαν. xvi. 3. ἔγραψαν (1641).
  john iv. 21. ήταν. 1 Cor. ix. 2. ἐπιστέλλει.
  vii. 9. διάφευγε. 2 Cor. i. 11. + ὁ.
  Acts i. 13. ἔτη. iv. 10. ἔτη.
  vi. 28. τοῦτον. Col. iv. 7. ἄιν.
  vii. 32. δι. Heb. xii. 12. ἐπιστήμων (1641).
  ix. 15. βλέποντος. Rev. xvi. 2. ἔλεγον.
  xvi. 7. ἐρώτα. xxii. 3. — αὐ (1641).

From which it will be seen that 1633 errs more often than its predecessor
by fifteen times.
1. do not take into consideration 1 Cor. xii. 22, μακραποῦ, or ἔργως for

'ἔργως (15 times in 1624), as 1633 is not consistent in always reading 'ἔργως
itself.

To the real various readings we can only add as follows: though perhaps
John v. 2, Acts xxvii. 13, 2 Cor. i. 11, vi. 16, ought also to come under
this head.

Mark iv. 18. — ἑδύναται 1633. (Not 1641, 1656, 1662, 1670, 1678).
  viii. 34. — διὰ ἃ ἔργε 1633 (and 1641, 1656, 1662, 1670, 1678).
Luke xi. 33. ἐρχεται 1624 (and 1641, 1656, 1662, 1670, 1678).
  ἐρχεται 1633.
  xii. 20. ἐράντων 1624.
  ἐράντων 1633 (and 1641, 1656, 1662, 1670, 1678).
  xiv. 4. σκορπισταὶ 1624 (and 1641).
  σκορπισμοῦ 1633 (and 1656, 1662, 1670, 1678).
John iii. 6 (bis). ἐγγενετοίς 1624.
  ἐγγενετοίς 1633 (and 1641, 1656, 1662, 1670, 1678).
  ἐγγενετοίς 1633.
  vii. 42. βεβηλιάζει 1624 (and 1656, 1662, 1670, 1678).
  βεβηλιάζει 1633 (and 1641).
Acts xvii. 18. — τω (ante στειχώς) 1633 (and 1641). [Not 1656, 1662,
1670, 1678.]
APPENDIX C.

Rom. vi. 4. — του (ante Thurnver) 1833. (Not 1641, 1656, 1662, 1670, 1678).

Col. i. 7. ἴππων 1634 (and 1656, 1669, 1670, 1678).

ἡμών 1833 (and 1641).

2 Tim. i. 12. παρακαλέσαντες 1634 (and 1656, 1662, 1670, 1678).

παρακαλοῦσαν 1633 (and 1641).

2 Peter i. 1. — ἵππων (post συντόποι) 1633 (and 1641). [Not 1656, 1662, 1670, 1678.]

Rev. xvi. 9. ἱναὶ 1634 (and 1641, 1656, 1662, 1670, 1678).

ὁμοίως 1633.

This makes fourteen various readings exclusive of the four doubtful ones named above; I add six quite new ones, Luke xix. 4, John iv. 4, vii. 42, Acts xvii. 18, Rom. vi. 4, and 2 Pet. i. 11: add Col. i. 7, which Scrivener calls an error on the part of 1633, and leave out Scrivener's H.eb. ix. 12. 14 + 1 - 1 - 6 = 15 - 7 = 8, which Scrivener gives.

The edition of 1641 is by far the most beautiful of the seven Elzevir editions. Although a 24th it is in format larger than its two predecessors (my copy, a perfect specimen, measuring 5½ by 3 inches), containing the text within 746 pp. as against 853 in 1624 and 861 in 1633.

The editions after 1641 appear to have been the same; all have 703 pages and appear to have been set up from the same forms of type, and I notice all agree together in siding with 1624 or 1633 as the case may be, while 1641 is eclectic. The only difference I see in the short preface where in 1670 and 1675 for an obvious reason they run in the first person singular, but in 1656 and 1662 in the plural.

Of those fourteen various readings it will be seen that the edition of 1641 side with 1624 six times and with 1633 eight times; in my six new variants its support is equally divided, being given three times to 1624 and three times to 1633.

From this analysis it may be easily seen that 1633 is certainly not more correctly printed as a whole than the previous edition of 1624, and indeed, although it proves to be more correct in the matter of accents and iota subscript (see pages 20 and 21), if we add up the variants on both sides in these six foregoing lists we find 1633 247 times in fault against 147 times in 1624, and if we turn to the preliminary matter (see page 1) we find 1633 indulging in such typographical excellences as 'ταῦτα' for 'παῦτα! And the long list of errors common to both (pp. 16, 18, 19) should be taken into consideration, as it was the duty of 1633 to correct these, not to perpetuate them. The printing-risk used in 1633 was about the only improvement.

This exhaustive collection may be thought to be mere trifling, but in the first place it is always as well to do one's work thoroughly, in the second I have doubled the list of real various readings, and in the third I claim to have proved something quite new, inasmuch as the edition of 1633 has always been considered a model of typo-

1 See however 'Note on Scrivener's Plain Introduction,' edited by Prof. Thayer, Boston, 1885, p. 59, where this reading is noticed by the late Dr. Isaac Abbott.

2 To these should be added the two cases mentioned at page 15, making 249 in all.