

## Two Notes on Acts.

By F. C. Conybeare in Oxford.

### I. The Soane Manuscript.

One of the treasures of the Soane Museum in Lincolns Inn Fields is a copy of the Vulgate written on vellum not later than the thirteenth century and beautifully illuminated. The following collation of it for Acts is not complete, and comprises only the following portions: Chs 1, 2, 3<sup>1-21</sup>, 5, 6, 7<sup>1</sup>, 7<sup>54-60</sup>, 8, 9<sup>1-9</sup>, 10<sup>19-48</sup>, 11, 12<sup>1-25</sup>, 13, 14, 15, 16, 17<sup>1-22</sup>, 18, 19, 20<sup>1-26</sup>, 21, 22<sup>1-2</sup> and 7-10, 23<sup>24-35</sup>, 28. In this Codex Acts follows the Epistle to Hebrews. I have used Nestle's text of the Vulgate printed in his *N. T. graece et latine*, Stuttgart 1906. The symbol W signifies Wordsworth and White's Vulgate text. "Zahn" signifies Zahn's *Die Urausgabe der Apostelgeschichte*, Leipzig 1916, whose sigla I give below.

#### Ch. 1.

- 15 Et in diebus W.  
 19 Acheldemach W.  
 20 eorum] eius with A<sup>2</sup> p w of Zahn.

#### Ch. 2.

- 1 omnes] + discipuli, with prom prov.  
 18 super *sec vice* om.  
 22 tr. per illum Deus W.  
*et after sicut* om. W.  
 25 in conspectu meo] coram me W.  
 28 om. *et* W.  
 34 dicit for dixit W.  
 36 tr ergo sciat W.  
 37 om. autem W.  
 41 sermonem] sermones.  
 43 tr. fiebant in hierusalem W.

#### Ch. 3.

- 5 tr. eos in (sic).  
 6 tr. do tibi with Zahn's Pr h g r.  
 7 tr. eius manu W.

- 11 teneret] viderent Sixtine.  
 cucurrit] concurrit W.  
 19 tr. implevit sic W.

#### Ch. 5.

- 3 Petrus : Anania] Petrus ad Ananiam comp. Sixtine, with Zahn's w prov a.  
 5 tr verba haec with Zahn's p. super] in W. audierant W.  
 7 tr trium horarum.  
 8 dixit *primavice*] respondit W.  
 10 + Et before confestim with Zahn's r.  
 14 augebatur] agebatur.  
 15 ac] et in W has *et* but om. *in*.  
 22 tr. venissent autem W.  
 31 tr. Deus principem et salvatorem W.  
 34 honorabilis] + vir.  
 36 tr. virorum numerus W.  
 qui] quicumque W.  
 39 dissolvere illud] dissolvere eos non vos neque principes vestri. Abstinetes vos ab eis.

Hère Gigas and Wernig add neque vos neque principes vestri. Fleury: neque vos neque principes ac tyranni. Wernig. adds: abstinete ergo vos ab eis. D has οὔτε ἡμεῖς οὔτε βασιλεῖς οὔτε τύραννοι· ἀπέχεσθε οὖν ἀπὸ τῶν ἀνθρώπων τούτων. Fleury: abstinete itaque vos ab istis hominibus.

- 40 om. omnino W.  
42 tr. in templo et c. dom. non cess. W.

## Ch. 6.

- 3 om. sancto W.  
11 om. in before Deum W.  
13 qui dicerent] dicentes W. The words in concilium to dicentes are rewritten over an erasure.

## Ch. 7.

- 1 after sacerdotum + Stephano with Zahn's g g<sup>2</sup> t w.  
56 after a dextris + virtutis Sixtine. So Perpignan Wernig prov.  
60 peccatum] + quia nesciunt quid faciunt over a rasura which extends to and includes neci eius. Cf. Luke 23<sup>34</sup>.

## Ch. 8.

- 8 tr. magnum gaudium W.  
14 recepisset] recepit W.  
19 om. et before mihi.  
30 eum] illum.  
32 after se + obmutescit.  
33 eius quis] illius quis W.  
36 quid] quis with Zahn's g p t A<sup>1</sup>.  
37 tr. Dei Filium t.

## Ch. 9.

- 2 om. in before Ierusalem.  
6 om. ibi W.  
9 om. ibi W.

## Ch. 10.

- 20 + et before descende W.  
22 testimonium bonum. Cf. bene audiens of Gigas.  
23, illis] eis W.  
26 after homo sum + sicut et tu. D has ὡς καὶ σὺ. So E and Zahn's codd. It<sup>2</sup> e.  
29 accersisti.  
31 om. et but leaving lacuna of 2 letters.  
38 pertransiuit W.  
48 tr. in nomine D.J.C. baptizari W.

## Ch. 11.

- 2 tr. ascendisset autem W.  
10 tr. rursum omnia W.  
11 tr. confestim tres viri W.  
18 tr. Deus poen. ad vitam dedit W.  
20 om. et before ad.  
23 om. in before proposito W.  
24 tr. turba multa W.  
25 om. Barnabas W.  
26 om. ibi W.  
29 quis] quisque. So Gigas.  
30 om. et before mittentes.

## Ch. 12.

- 3 ut apprehenderet] apprehendere W.  
4 tradensque — a proprius error of Perpignan.  
16 aperuissent ostium Sixtine.  
18 tr, de Petro factum esset W.  
20 convenerunt for venerunt.  
25 before ministerio + omni.

## Ch. 13.

- 1 Simeon W.  
vocatur for vocabatur.
- 2 tr. Barnabam et Saulum W.  
om *ad* before *quod*. Zahn's g  
p Abstr.
- 6 Bariesu] Barieu Sixtine.
- 7 Saulo] Paulo W.
- 27 habitabant] habitant. Zahn's t.
- 29 after posuerunt om. eum W.  
*in* over *rasura*.
- 33 nostris] vestrīs Sixtine.
- 37 om. a mortuis W.
- 38 after hunc + Ihesum. So Zahn's  
g om. *ab*.
- 41 opus *pr* vice om.  
creditīs for credetis.
- 43 after colentium + deum over  
*rasura* ? first hand. So Sixtine.
- 46 reppulistis G A<sup>3</sup> Cassiod (Zahn).
- 47 gentium] gentibus. So A<sup>3</sup> g  
v (Zahn).

## Ch. 14.

- 1 yconio  
om. *in* before *synagogam*.
- 2 after fratres + Dominus autem  
dedit cito pacem. So g p w  
tepl (Zahn). D has: ὁ δὲ κύριος  
ἔδωκεν ταχὺ εἰρήνην, E ὁ δὲ θεὸς  
εἰρήνην ἐποίησεν.
- 8 add *in* before *Lystris* W.
- 9 tr. haberet fidem W.
- 13 ante ianuas afferens] aff. ad  
ianuas. Fleury ad duxit ad  
ianuas.  
sacrificare eis.
- 15 om. *et* before *mare*. So Zahn's  
h m V.
- 22 et dicentes quoniam. Here

Zahn's h has dicentes, W tepl:  
dicebant.

- 25 tr. in Pergen verbum Domini  
W.
- 27 om. *et* before *quia* W.

## Ch. 15.

- 1 Salvari] Salvi fieri. Zahn reads  
Salvi esse from fl and g.
- 2 adversum for adversus.  
after illos + dicebat autem  
Paulus manere eos ita ut cre-  
derent (? crediderunt). So Zahn  
from fl g d prov tepl and 4  
Paris mss. in W. D reads  
ἔλεγεν γὰρ ὁ Παῦλος μένειν οὕτως  
καθῶς ἐπίστευσαν.
- 7 tr. in nobis elegit Deus W.
- 10 cervicem W.
- 11 om. Christi W.
- 12 tr. fecisset Deus W.
- 29 after fornicatione add: et ea  
quae vobis fieri non vultis aliis  
ne feceritis. So Cyprian Iren  
Perpignan Provence Tepl, D  
has καὶ ὅσα μὴ θέλετε ἑαυτοῖς  
γίνεσθαι ἑτέρῳ μὴ ποιεῖν.
- 34 Soane om. this vs in text, but  
restores it in mg apparently  
in first hand. W omits with  
Perpignan and most vlg. mss.
- 38 recipi] + eum with Sixtine.
- 39 est autem over a *rasura* in  
second hand.

## Ch. 16.

- 1 Before Derben + in W Sixtine.  
Soane has the entire vs over  
a *rasura* ? in first hand.
- 2 om. bonum W.
- 3 gentilis esset W.

- 6 Dei over rasure in second hand.  
W om.
- 7 om. *in* before Bithyniam W.
- 12 primae for prima.
- 22 concurrat.  
magistratus over rasura.  
before scissis add *et* over rasura.
- 24 in ligno W.
- 25 adorantes W.
- 26 vero] autem Zahn's L g.
- 27 Soane om. in text: et videns  
ianuas apertas carceris, but  
adds them in mg in first hand.
- 28 tr. magna voce W.  
tr. nihil feceris tibi mali W.
- 38 magistratui.

## Ch. 17.

- 3 tr Christus Iesus W.
- 6 after hi + sunt.
- 12 tr gentilium mulierum W.
- 15 tr ab eo mandato.
- 18 after vero + dicebant fl gig  
prov tepl wernig.

## Ch. 18.

- 7 Tyti.
- 11 om. ibi W.
- 13 suadet for persuadet Zahn's  
h g v.
- 15 et lege vestra] legis vestrae  
W Sixtine.
- 17 om. eorum.
- 18 om. *in* before Syriam W.
- 23 Galatam regionem.
- 24 genere] natione W.
- 26 tr. coepit ergo.
- 27 venissent.

## Ch. 19.

- 12 *et* before semicinctia] vel W.

- 14 om. autem.  
tr. Scevae Iudaei W.
- 16 tr. homo in eos W.
- 20 tr. verbum Dei crescebat W.
- 23 in illo t. W.
- 25 eiusmodi for huiusmodi.  
tr. acquisitio est nobis W.
- 33 quendam Alexandrum (both  
words over rasura).  
autem (sec. vice)] ergo W.
- 34 tr, est una W.
- 35 tr. est enim.

## Ch. 20.

- 4 Pyrrhi] Puri.  
Asyani over rasura.
- 5 sustinebant W.
- 7 venissemus for convenissemus  
cum eis] + et confirmabat  
animas eorum, where the words  
cum eis et con are written,  
apparently in first hand over  
rasura. Blass reconstructs *Καὶ*  
*ἐπεστήριξεν τὰς ψυχὰς αὐτῶν*  
from Gigas and Wernigorod  
which have the additional  
words. Zahn ignores the pas-  
sage.
- 9 Euthicus.  
sublatus oblatu est.
- 14 convenissemus in and om.  
nos W.
- 15 alia + die Sixtine W.
- 20 subtraxerim] + vobis Sixtine.
- 20 om. *et* before *per*.
- 23 tr. protestatur mihi W.  
tr. me manent Ierosolymis. W  
om. Ieros.

## Ch. 21.

- 1 Pataram] + deinde miram over

rasura which extends to trans.  
So D Gigas Wernig Sah.

- 3 tr. erat expositura W.  
6 in navem W.  
9 tr. filiae quattuor W.  
19 tr. fecisset deus W.  
20 quod for quot.  
23 nobis] + hic.  
40 tr. Hebraea lingua W.

## Ch. 22.

- 2 magistis sic.  
7 persequeris] + in mg durum  
est tibi contra stimulum calcitrare. So E gigas prov Sahid.

## Ch. 23.

- 24 before Salvum add eum.  
Soane adds in mg, apparently in first hand the words Timuit enim — pecuniam, but has quasi qui pec. accepturus for tanquam acc. pec.  
D 137 Gigas Perp<sup>2</sup> Wernig some vlg. mss. add. the words.  
29 crimen Sixtine W.  
32 tr. irent cum eo W.

## Ch. 28.

- 1 melitene. militene W.  
4 in manu.  
ultio] + divina outside verse.  
non sinit eum] eum non permittit. Here Gigas has permittet.  
11 Castrorum.  
14 diebus septem.  
15 tribus Tabernis.  
16 om. autem. After sibimet + foras extra castra. D M have έξω τῆς παρεμβολῆς. So Gigas Perp.  
18 qui] et  
tr. causa esset W.  
27 tr. enim est.  
28 tr. ipsi et W.  
29 om. ab eo.  
tr inter se habentes.  
30 autem] + Paulus. So Gigas. Fleury; Paulus autem.  
31 prohibitione] + quod hic est Ihesus Christus filius dei per quem incipiet totus mundus iudicari. So Perp prov tepl. D has ὅτι οὗτος ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ δι' οὗ μέλλει ὁ κόσμος κρίνεσθαι.

## Conclusions.

The Soane MS belongs to a class of which Wordsworth and White give examples in their Edition of the Vulgate; these codices give an essentially Vulgate text, but contaminated from the old Latin or Vetus Itala. These older readings are scattered over the later text like erratic blocks over geological strata of later formation; the Soane MS. shares a considerable number of such readings with the Gigas and Perpignan codices; in one case, 12<sup>4</sup>, it reproduces what Zahn rightly regards as a proprius error of the Perpignan codex, que after tradens being due to the word quattuor which follows. It is not probable that two scribes would fall independently

into this error, so that it constitutes a close tie between the two codices which are also of the same age.

It will be noticed that some of these older readings of the Soane text are corrections written over a *rasura*, and must be longer than were the erased readings, since they bulge out the verse into the margin. It is difficult in most cases to say whether the corrections are in the first hand or not.

The text of the Soane MS. in the main agrees with that of Wordsworth and White.

A list of the Latin codices referred to will assist the reader. I take them from Zahn's work:

g or gig = a Latin Bible of 13th cent. in the Library of Stockholm.

g<sup>2</sup> = fragments of a Lectionary in Milan.

h = the Fleury Palimpsest in Paris.

m = Speculum Augustini.

p or Perpig = Paris Lat. 321 of 13th cent. a MS. of the N. T. written in Perpignan.

prov = a N. T. written in Provençal for the use of the Cathars in the 13th cent., now in Lyon.

r = a Lectionary, codex 1093 of Schlettstadt, saec. 7—8.

s = palimpsest fragments of a Bobbio codex, now in Vienna.

t = the liber comicus, an old Spanish lectionary of Toledo of 8th cent.

tepl = a German Bible in the convent of the Praemonstratensians of Tepl in Bohemia, akin to prov.

V = Wordsworth and White's text of Vulgate.

w or Wernig = a paper MS. of the N. T. of 15th cent. in Wernigoroode.

A = Augustine.

prom = Liber de promissionibus.

C = Cyprian.

V = Vigilius.

L = Lucifer of Cagliari.

## 2. A Note upon Theodor Zahn's Die Urausgabe der Apostelgeschichte.

Scholars who have risen above the prejudice that the textus receptus must necessarily rank above other texts of the N. T. will congratulate Prof. Zahn on his frank recognition of the superior antiquity and worth of the Bezan text. One of the few flaws in his work is that here and there he has set aside the authority of the Bezan codex for no satisfactory reason. In ch. 12<sup>28</sup>, for example,

he prefers the T. R. *καὶ γινόμενος σκοληρόβρωτος ἐξέφυγεν* to the Bezan reading: *καὶ καταβάς ἀπὸ τοῦ βήματος γινόμενος σκοληρόβρωτος ἔτι ζῶν καὶ οὕτως ἐξέφυγεν*. In his excursus on the passage, p. 237 foll., he argues that Josephus in his account of Herod's end was influenced by Luke's narrative, but advances no reason either there or in his critical apparatus for relegating the Bezan reading to a note thus: "Nur Dd καὶ καταβάς κτλ". Surely for an editor who recognises the value of the Bezan text there must be much of which nur Dd are the witnesses?

But in fact the Bezan text of this passage has other testimony in favour of it. There exists an Armenian version of the commentary of St. Ephrem on Acts, of the fifth century; and Ephrem used the old Syriac version of Acts and not the Peshito recension. Till lately one was dependent for knowledge of this commentary on an Armenian catena compiled about 1167 in Cilicia and published by the Mekhitarists of Venice in 1839. I lately recognised the full commentary in a codex of the Mekhitarist library at Vienna, and Father Akinian the librarian has kindly send me a copy of it. Ephrem begins with a Summary of the chief episodes of acts as he conceived of them. He alludes in it to Herod's death thus (I render in Latin): *Etiam quod per eum recepit Agripas (sic) mercedem peccatorum suorum, et mortuus est de vermibus quum degrederetur (or degressus esset) de bimate suo*.

And in the full commentary we read: *Quoniam praestiterunt audientes Agripae sapientiam Dei neque glorificavit Deum, subito quando descendebat de bimate suo, consumptus est a vermibus et mortuus est statim*.

It is clear that the restorer of the oldest text of Acts abandons the Bezan codex at his peril. I should add that the Bezan text which so clearly interposes an interval between Herod's durbar and his death is more in harmony with Josephus' account than the T. R., wherein apparently the words *καταβάς ἀπὸ τοῦ θρόνου* were struck out for spectacular reasons.

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