

CODEX ALEXANDRINUS.

Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ.

NOVUM TESTAMENTUM
GRAECE

EX ANTIQUISSIMO CODICE ALEXANDRINO

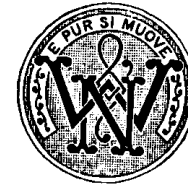
A

C. G. WOIDE

OLIM DESCRIPTUM: AD FIDEM IPSIUS CODICIS

DENUO ACCURATIUS EDIDIT

B. H. COWPER.



LONDINI

VENUDANT

WILLIAMS & NORGATE, ET D. NUTT;
EDINBURGAE, WILLIAMS & NORGATE.

MDCCCLX.

burden the pages with notes, and therefore many things have been omitted which might have been said. For example, the orthographical peculiarities are so numerous that we could have pointed out multitudes of them, but they are so uniform, that we have preferred only to call attention to some, and to give a table of them above. Of course, the unskilful scholar will sometimes be in doubt whether a word is singular or plural, if a noun in $\epsilon\varsigma$ or $\epsilon\tau\varsigma$; an infinitive or second person plural or third person singular, if a verb in $\alpha\iota$ or ϵ ; a subjunctive or an indicative if a verb in $\epsilon\iota$ or η . This is not all, there are some of these forms about which we are uncertain ourselves, and we therefore prefer to leave them as they are, rather than to undertake the responsibility of interpreting an ambiguous text. When a peculiar orthography confounds such forms as $\kappa\alpha\iota\upsilon\omicron\varsigma$ and $\kappa\epsilon\upsilon\omicron\varsigma$, the reader must be a very poor scholar if he does not perceive it.

As to the division into paragraphs here adopted, it is to a great extent based upon Codex A., but it was found impracticable to follow it throughout with any show of reason. In some cases the divisions in the manuscript, are beyond question useless and erroneous. As a rule we have never commenced a paragraph where there is not something similar in the codex, but we have made them less numerous. Those however who wish to know how often they occur in the original, will have merely to observe the capital letters above explained.

We have now stated as carefully as we could, all we had to say both about the manuscript and our edition; and we hope the reader will feel satisfied that we have spared no endeavour to put into his hands a copy of this priceless document as accurate as is consistent with modern typography. This typography has been adopted because it greatly lessens the labour of collating and reading, and also enables us to present the work in a more convenient form at a much lower price. It is not every one who can readily peruse the facsimile of an unequal manuscript where the words are without division, accent, and aspi-

rate, where the sentences are not systematically pointed, where the verses and chapters are not numbered, and where the very characters employed are dissimilar from those in ordinary use. Even the practiced eye of the critic sometimes falters, and is often wearied by such occupation, and it is a relief and a comfort to have in a more manageable form the same document in common type.

Conscious of having attempted the production of a useful work in the noblest departure of literature, we commend this volume to the diligent study of such as would compare it with the received text, or any other of the New Testament. They will see what was approved as Holy Scripture, as far back as the times of Cyril of Alexandria, Theodoret, Nestorius, Leo the great, Basil of Seleucia &c. A comparison of its readings with those of the Vatican Codex, and of the most ancient versions, will show that there were then many variations in the sacred text. Happily our work is one which could be performed in all honesty; we have no foregone conclusions to justify, and no censures to fear. To us neither Codex B., nor the Latin Vulgate, nor the received text, can dictate, and we have only listened to the voice which has reached us across the desert of ages, from that Egyptian cell where these venerable volumes were produced.

The gratitude of ourselves and of our readers is due to the authorities of the British Museum. Sir Frederick Madden with his wonted courtesy and zeal for the cause of letters gave us unrestricted access to the original manuscript, a privilege which has been of immense importance to this edition. Without it, we could have merely and servilely followed Woide's text, we must have copied his errors, and could not have verified what he left ambiguous. In such a case our edition would have had no merit and no authority, except as a faithful copy of his text. His work has greatly lightened our labour, but the extensive use we have had to make of the original, has demonstrated that even so diligent and faithful an editor did not produce an absolutely perfect transcript.

The publishers and the actual editor are much indebted to the generous interest manifested by the Rev. W. Veitch of Edinburgh, who has minutely examined all the sheets as they came from the press, with a view to note any errata which might have crept into the volume. Happily his report is very brief, but the few errors which have been discovered, have been mostly detected by the kind assiduity of Mr. Veitch.

The work of the printer speaks for itself; it is a specimen of typography which does him much credit; it is both elegant and accurate, and much praise is due to him for his zealous care, which has materially lessened the inconveniences arising from the necessity of transmitting proof sheets between London and Leipzig.

And now with feelings of profound gratitude to the Divine Author of this book, who has permitted no impediment to retard its completion, we send it forth, earnestly hoping that it may do Him service by promoting the cause of revealed truth, and by affording profit to all students of Holy writ who may devote to it their attention.

ΤΟΤ ΚΑΤΑ ΜΑΤΘΑΙΟΝ ΕΤΑΓΓΕΛΙΟΥ
ΤΑ ΚΕΦΑΛΑΙΑ.

- α. περί τῶν μάγων.
β. περί τῶν ἀναρεθέντων παιδῶν.
γ. πρῶτος Ἰωάννης ἐκνήυξε βασιλείαν οὐρανῶν.
δ. περί τῆς διδασκαλίας τοῦ Χριστοῦ.
ε. περί τῶν μακαρισμῶν.
ς. περί τοῦ λιτροῦ.
ζ. περί τοῦ ἑκατοντάρχου.
η. περί τῆς πενθέρης Πέτρου.
θ. περί τῶν ἐσθέντων ἀπὸ ποικίλων νόσων.
ι. περί τοῦ μὴ ἐπιταπειμένου ἀκολουθεῖν.
ια. περί τῆς ἐπιτηρώσεως τῶν ὕδατων.
ιβ. περί τῶν δυο δαιμονιζομένων.
ιγ. περί τοῦ παραλυτικοῦ.
ιδ. περί τοῦ Μαρθαίου.
ιε. περί τῆς θυγατρὸς τοῦ ἀρχισυναγώγου.
ισ. περί τῆς αἰμορροῦσης.
ις. περί τῶν δύο τυφλῶν.
ιγ. περί τοῦ δαιμονιζομένου κωφοῦ.
ιδ. περί τῆς τῶν ἀποστόλων διαταγῆς.
ις. περί τῶν ἀποσταλέντων παρὰ Ἰωάννου.
κα. περί τοῦ ξηρὸν ἔχοντος τὴν χεῖρα.
κβ. περί τοῦ δαιμονιζομένου τυφλοῦ καὶ κωφοῦ.
κγ. περί τῶν αἰτούντων σημεῖον.
κδ. περί τῶν παρβόλων.
κε. περί Ἰωάννου καὶ Ἡρώδου.
κς. περί τῶν πέντε ἄρτων καὶ δύο ἰσθίων.
κς. περί τοῦ ἐν θαλάσῃ περιπάτου.
κη. περί τῆς παραβάσεως τῆς ἐντολῆς τοῦ Θεοῦ.
κθ. περί τῆς Χαναναίας.
λ. περί τῶν θεραπευθέντων ὄχλων.
λα. περί τῶν ἑπτὰ ἄρτων.
λβ. περί τῆς ζύμης τῶν Φαρισαίων.
λγ. περί τῆς ἐν Καισαρείᾳ ἐπερωτήσεως.

- λδ. περί τῆς μεταμορφώσεως τοῦ Χριστοῦ.
 λε. περί τοῦ σεληνιάζομένου.
 λς. περί τῶν αἰτούντων τὰ δίδαγμα.
 λς. περί τῶν λεγόντων, τίς μεῖζον.
 λη. περί τῶν ἐκατὸν προβάτων παραβολῇ.
 λθ. περί τοῦ ὀρέλλοντος μύρια τάλαντα.
 μ. περί τῶν ἐπερωτήσαντων, εἰ ἔστιν ἀπολύσει τὴν γυναῖκα.
 μα. περί τοῦ ἐπερωτήσαντος πλουτοῦ τοῦ Ἰησοῦ.
 μβ. περί τῶν μισθομένων ἔργατων.
 μγ. περί τῶν υἰῶν Ζεβεδαίου.
 μδ. περί τῶν δύο τυφλῶν.
 με. περί τοῦ ὄνου καὶ τοῦ πώλου.
 μς. περί τῶν τυφλῶν καὶ κωλῶν.
 μς. περί τῆς ἔγρουθείσης συκῆς.
 μη. περί τῶν ἐπερωτησάντων τὸν Κύριον ἀρχιερέων καὶ προσβυτέρων.
 μθ. περί τῶν δύο υἰῶν παραβολῇ.
 ν. περί τοῦ ἀμπελώνου.
 να. περί τῶν κεκλημένων εἰς τὸν γάμον.
 νβ. περί τῶν ἐπερωτησάντων διὰ τὴν κῆρσον.
 νγ. περί τῶν Σαδδουκαίων.
 νδ. περί τοῦ ἐπερωτήσαντος νομικοῦ.
 νε. περί τῆς τοῦ Κυρίου ἐπερωτήσεως.
 νς. περί τοῦ τελαρισμοῦ γραμματέων καὶ Φαρισαίων.
 νς. περί τῆς συντελείας.
 νη. περί τῆς ἡμέρας καὶ ὥρας.
 νθ. περί τῶν δέκα παρθένων.
 ξ. περί τῶν τὰ τάλαντα λαβόντων.
 ξα. περί τῆς ἐλεύσεως τοῦ Χριστοῦ.
 ξβ. περί τῆς ἀλειψάσης τὸν Κύριον υἴφω.
 ξγ. περί τοῦ πάσχα.
 ξδ. περί τοῦ μυστικοῦ δείπνου.
 ξε. περί τῆς παραδόσεως τοῦ Ἰησοῦ.
 ξς. περί τῆς ἀρνήσεως τοῦ Πέτρου.
 ξς. περί τῆς τοῦ Ἰούδα μεταμελείας.
 ζη. περί τῆς αἰτήσεως τοῦ σώματος τοῦ Κυρίου.

ἙΤΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΜΑΤΘΑΙΟΝ *

Κ Ε Φ Α.

CAP. I.

- 1 [ΒΙΒΛΙΟΣ γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ. ^α
 2 Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησε τὸν Ἰακώβ. Ἰα- ^γ
 3 κώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ· Ἰούδας δὲ
 ἐγέννησε τὸν Φαρές καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ· Φαρές δὲ ἐγέννησε
 4 τὸν Ἐσραὴμ· Ἐσραὴμ δὲ ἐγέννησε τὸν Ἀράμ· Ἀράμ δὲ ἐγέννησε τὸν
 Ἀμιναδάβ· Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασσών· Ναασσών δὲ
 5 ἐγέννησε τὸν Σαλμών· Σαλμών δὲ ἐγέννησε τὸν Βοὸξ ἐκ τῆς Ῥα-
 χὰβ· Βοὸξ δὲ ἐγέννησε τὸν Ὡβηδ ἐκ τῆς Ῥούθ· Ὡβηδ δὲ ἐγέννησε
 6 τὸν Ἰεσσαί· Ἰεσσαί δὲ ἐγέννησε τὸν Δαβὶδ τὸν βασιλέα· Δαβὶδ
 7 δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου· Σολο-
 μὼν δὲ ἐγέννησε τὸν Ῥοβοάμ· Ῥοβοάμ δὲ ἐγέννησε τὸν Ἀβιά· Ἀβιά
 8 δὲ ἐγέννησε τὸν Ἀσά· Ἀσά δὲ ἐγέννησε τὸν Ἰωσαφατ· Ἰωσαφατ δὲ
 9 ἐγέννησε τὸν Ἰωραμ· Ἰωραμ δὲ ἐγέννησε τὸν Ὀζίας· Ὀζίας δὲ
 ἐγέννησε τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχαζ· Ἀχαζ δὲ
 10 ἐγέννησε τὸν Ἐζεκίαν· Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ· Μανασ-
 11 σῆς δὲ ἐγέννησε τὸν Ἀμών· Ἀμών δὲ ἐγέννησε τὸν Ἰωσίαν· Ἰωσίας
 12 δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοι-
 κείας Βαβυλῶνος. Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας
 ἐγέννησε τὸν Σαλαθιήλ· Σαλαθιήλ δὲ ἐγέννησε τὸν Ζοροβάβελ·
 13 Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιοὺδ· Ἀβιοὺδ δὲ ἐγέννησε τὸν Ἐλια-
 14 κείμ· Ἐλιακείμ δὲ ἐγέννησε τὸν Ἀζώρ· Ἀζώρ δὲ ἐγέννησε τὸν]

* Codex ab initio Matth. usque ad Cap. XXV, 6, mutilus est. Lacu-
 num ex editione Milliana supplevimus.
 CODEX ALEX.

1 [Σαδωκ· Σαδωκ δὲ ἐγέννησε τὸν Ἀγέμ· Ἀγέμ δὲ ἐγέννησε τὸν
 2 Ἐλιούδ· Ἐλιούδ δὲ ἐγέννησε τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησε 15
 3 τὸν Μαρθάν· Μαρθάν δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησε 10
 4 τὸν Ἰωσήφ τὸν ἀνόθεο Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος
 5 Χριστός· πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαβὶδ, γενεαὶ δε- 17
 6 νεκαί δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικασίας Βαβυλωνος ἕως τοῦ
 7 Χριστοῦ, γενεαὶ δεκατέσσαρες.

8 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν· μνηστευθείσης 18
 9 γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοῦς,
 10 ὃ εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος Ἁγίου· Ἰωσήφ δὲ ὁ ἀνὴρ 10
 11 αὐτῆς, δίκαιος ἦν, καὶ μὴ θέλων αὐτήν παραδειγματίαι, ἐβουλόθη
 12 λάθρα ἀπολῦσαι αὐτήν· ταῦτα δὲ αὐτοῦ ἐβουλήθη σκεῖν, ἵνα
 13 μὴ φοβηθῆς παρὰ λαβεῖν Μαρίαν τὴν γυναικά σου· τὸ γὰρ ἐν αὐτῇ
 14 γεννηθὲν ἐκ Πνεύματος ἁγίου, τέξεται δὲ υἱόν, καὶ καλέσεις 21
 15 τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν
 16 ἁμαρτιῶν αὐτῶν· τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῆ τὸ ῥηθὲν 22
 17 ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος, ἰδοὺ, ἡ παρθένος ἐν 23
 18 γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμαν-
 19 νουήλ, ὃ ἔστι μεθερμηνεύμενον, μεθ' ἡμῶν ὁ Θεός· διεγεθῆεις 24
 20 δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐκοίτησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγε-
 21 λος Κυρίου· καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ, καὶ οὐκ ἐγένωσκαν 25
 22 αὐτήν, ἕως οὗ ἔτεκε τὸν υἱόν αὐτῆς τὸν πρωτότοκον· καὶ ἑκάλεσε
 23 τὸ ὄνομα αὐτοῦ Ἰησοῦν.

CAP. II.

Κ Ε Φ Β.

1 Ἰοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέ- 1
 2 ραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μέγαρα ἀπὸ ἀνατολῶν παρεγένοντο
 3 εἰς Ἱερουσόλιμα, λέγοντες, ποῦ ἔστιν ὁ τρυφὴς βασιλεὺς τῶν Ἰου- 2
 4 δαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἦλθομεν]

3 [προσκυνοῦσαι αὐτῷ· ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, 11.
 4 καὶ πᾶσα Ἱερουσόλιμα μετ' αὐτοῦ· καὶ συναγαγὼν πάντας τοὺς
 5 ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐβουλόνατο παρ' αὐτῶν, ποῦ
 6 ὁ Χριστὸς γεννηῖται· οἱ δὲ εἶπον αὐτῷ, ἐν Βηθλεὲμ τῆς Ἰουδαίας·
 7 ὅτι οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου, καὶ σὺ, Βηθλεὲμ, γῆ
 8 Ἰούδα, οὐδέποτε ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰουδα· ἐκ σοῦ γὰρ
 9 ἐξελεύσεται ἡγοούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.
 10 Τότε Ἡρώδης, λάθρα καλέσας τοὺς μάγους, ἠρώτησεν παρ' αὐτῶν
 11 τὸν χρόνον τοῦ φαινομένου αὐτοῦ, καὶ πένθησεν αὐτοὺς εἰς Βη-
 12 θλεὲμ εἶπε, πορευθέντες, ἀκριβῶς ἕξετάσατε περὶ τοῦ παιδίου·
 13 ἐὰν δὲ εὗρητε, ἀπαγγεῖλαιτέ μοι, ὅπως κέρω ἐλθὼν προσκυνήσω
 14 αὐτῷ· οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν· καὶ ἰδοὺ, ὁ
 15 ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἐλθῶν ἐστὴν
 16 ἐπάνω οὗ ἦν τὸ παιδίον· ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν
 17 μεγάλην σφόδρα· καὶ ἔλθοντες εἰς τὴν οἰκίαν, εὗρον τὸ παιδίον
 18 μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ,
 19 καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ θύματα,
 20 χρυσὸν καὶ λίβανον καὶ σμύρναν· καὶ χρηματισθέντες κατ' ὄναρ μὴ
 21 ἀνακρίψαι πρὸς Ἡρώδη, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώ-
 22 ραν αὐτῶν.

13 Ἄνωχθοντες αὐτῶν δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται
 14 κατ' ὄναρ τῷ Ἰωσήφ, λέγων, ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ
 15 τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν
 16 εἶπω σοί· μέλλει γὰρ Ἡρώδης ἐπιτελεῖν τὸ παιδίον, τοῦ ἀποκτεῖναι
 17 αὐτό· ὃ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ
 18 νυκτός, καὶ ἀνεχώρησεν εἰς Αἴγυπτον, καὶ ἦν ἐκεῖ ἕως τῆς τε-
 19 λευτῆς Ἡρώδου· ἵνα πληρωθῆ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ
 20 τοῦ προφήτου, λέγοντος, ἐξ Αἴγυπτου ἐκάλεσα τὸν υἱόν μου.
 21 Ἰδοὺ, καὶ ἀποστείλας ἀνεῖλε πάντας τοὺς παιδας τοὺς ἐν Βη-
 22 θλεὲμ καὶ ἐν πᾶσι τοῖς ὄροις αὐτῆς, ἀπὸ δευτέρου καὶ κατα-
 23 17 τέρω, κατὰ τὸν χρόνον ὃν ἠρώτησεν παρὰ τῶν μάγων· τότε ἐλήλ- 1
 1 *

ERRATA.

- Introd. p. XVII. l. ult. *pro passim lege passing.*
" p. XXI. 4. *pro gives lege does.*
" p. XXVII. 33 *pro if lege of.*
Mar. XIV. 19. *pro sicut lege sicut.*
Mar. XV. 41. *pro atreque lege atreque.*
Luc. VIII. 50. *post quodō addē comma.*
Acta XVII. 1. *pro sicut hinc lege dē tunc.*
Acta XXIV. 25. *post yerosolimos dele comma.*
Hebr. XII. 24. *pro κείτων lege κείτων.*
Apoc. XX. 4. *pro προσεκύνησαν l. προσεκύνησαν.*
- Page 98. Not. 1. *pro ενισχυσατο lege ενισχυσατο.*
" 124. " 1. *pro προφητες lege προφητες.*
" 239. " 3. *pro vni lege vni.*
" 481. " 1. *addē vel potius epist.*

INTRODUCTION.

So much has been written respecting Codex A. that we shall scarcely be expected to say anything new; yet we do not intend either to review or even to enumerate the publications, which we have consulted upon the subject, and we shall only casually refer to some of them. This course seems to accord best with the design of this edition, which was rather to furnish a faithful transcript of the manuscript than critically to investigate it, and to embody the results in copious prolegomena or elaborate notes. The aim of the present introduction, therefore, will be to supply the reader with some miscellaneous information respecting the document, to give him an accurate description of it as it is, and to add some enquiry with regard to its probable source and antiquity, with an explanation of what has been done in this publication*). The reader who is only partially acquainted with the literature of the subject, will at once perceive that what we are about to say, will not supersede the use of other and more important helps to the study of the New Testament text of the Alexandrine Codex, of which we now proceed to speak.

*) We may here state once for all, that many of the facts and suggestions in this introduction, are either borrowed from Grabe, Woide etc., or in accordance with their statements. The prolegomena of Woide contain very much of which no use has here been made, and the claims of brevity have often compelled us to condense what he has developed at considerable length. In the notes to the text also, Woide's edition has been freely used, and generally our obligations to him have been very great.

II INTRODUCTION.

Codex A, or the Codex Alexandrinus, is one of the most ancient and important of the manuscripts of the Greek scriptures known to be extant in our day. The Old Testament portion has been either wholly or partially edited on several occasions, of which the most noticeable are the facsimile edited by Baber, in 1819, and what may be called the restored edition by Mr. Field very recently issued, and indeed since the present edition was commenced. The New Testament has been printed only once, in 1786, when through the munificence of the authorities of the British Museum, it was given to the world in facsimile, under the editorship of that excellent scholar U. G. Woide. This work was in folio, with admirable prolegomena and notes, but it has long been both scarce and expensive. Modern students are mostly indebted for their knowledge of Codex A, so far as its readings are concerned, to the various collators who have given to the world the results of their enquiries. The principal collators throughout have been Patrick Young (better known as Junius), Walton, Fell, Mill, Grabe, Wetstein and Woide. The great mass of critics have borrowed from these, and some of them, among whom even Dr. Tischendorf must be included, have occasionally given as various readings, errors of Woide's edition*).

Cardinal Mai's edition of the Vatican Codex, and other similar publications of original texts, naturally led to the desire that more should be done in the same direction, and that the Alexandrine Codex in particular, should be printed in ordinary type, in a portable form, and at a reasonable price. This edition has therefore been undertaken to supply an acknowledged deficiency, and to gratify a reasonable wish. The English reprint of Codex B, has been adopted as a model, and it is

* Besides the collators above named, the Codex has been examined by Griesbach, Scholz, Tischendorf and others. With reference to the errors of Woide's text, it will be seen that we have carefully noted all we have been able to detect, except such as he himself has pointed out in his Prolegomena.

III INTRODUCTION.

expected that the work will find favour with the increasing number of those who critically examine the original text of the New Testament for themselves.

This manuscript was formerly in the possession of Cyril Lucar, at one time Patriarch of Alexandria and afterwards of Constantinople, where he was put to death by the arbitrary decree of the Turkish emperor in 1638. Cyril made a present of the precious volumes of this document to king Charles I, in 1629, and it has ever since been regarded as the most important manuscript of the Greek scriptures in this country.

The portion containing the New Testament is a volume measuring somewhat more than ten inches wide and fourteen inches high. The material is thin, fine, and very beautiful vellum, often discoloured at the edges, which have been injured by time, but more by the ignorance or carelessness of the modern binder, who has not always spared the text, especially at the upper inner margin. The manuscript is written in a light and elegant hand in uncial letters. These letters at the end of a line are often very small, and much of the writing is very pale and faint. Each page contains two columns of text. In the margins to the left hand, the Eusebian canons are noted throughout the four Gospels, as well as the larger sections into which these books were anciently divided*). Some of the nu-

*) The following account of the ancient divisions of the New Testament is from the Prolegomena of Barrett's Edition of the Codex Z in Trinity College Dublin: "Prima divisio textus sacri facta fuit per *εὐκρίτους* sive *νεγκρίτους* majora cum titulis annexis: horum auctorem suspicatur Millius, Prol. 354, fuisse Tatianum, quo melius Diatessaron suum institueret. Discimus autem ex Tertulliano, textum per capitula distributum fuisse, qui Lib. II. ad Uxor. c. II. loquitur de Capitulo in I Cor. ut et in Lib. de Pudicitia XVI. — Saeculo demum tertio instituit Ammonius Sectiones ab ipso denominatas, quarum sunt 355 et Tituli 98 in Matthaeo: ad hosce autem numeros proximo saeculo Eusebii canones suos adaptavit. — Circa annum vero 396, Epistolae Paulinae in Capitula distributae fuisse, memorat Euthalius: qui circa annum 451 idem praestitit in Actis (in quo libro 40 capitula esse voluit) et Epistolae Catholicae. Apocalypsin in 72 capitula distribuit

