

**CORRECTIONS OF
THE COPIES OF THE
VATICAN MS**

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Corrections of the copies of the Vatican MS by Herman Heinfetter

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HERMAN HEINFETTER

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CORRECTIONS
OF THE
COPIES OF THE VATICAN MS.

BY
HERMAN HEINFETTER,
AUTHOR OF "RULES FOR ASCERTAINING THE SENSE CONVEYED IN ANCIENT
GREEK MANUSCRIPTS," &c. &c.

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ERRATA.

Omitted page 12.

Mark

vii. 21. πορνείαι κλοπαι φόνου
μοιχείαι . . . Desunt . . . Bentley.

Birch. The 3rd by Thomas Bentley. The 4th by Cardinal Mai. Any Reading from either of these Copies is now by Scholars considered justly to exhibit the Reading of the Vatican MS. Yet do these Copies differ from each other, it may be, in more than Two Thousand places in the New Testament alone, seeing that it has been ascertained, that Two of them differ from each other therein in 1,303

places. Of which of the MSS. is it probable that we have more correct information?

It is idle to urge, that these differences have no material effect upon the Sense, when a Variation of one or two letters *alone*, is sufficient to change an *Affirmation* into a *Negation*, and every other intermediate position.

In the numerous places in which the Copies of the Vatican MS. differ from each other, we may *Arbitrarily Select* in each case, what we choose to designate, *The True Text*, but we are not able on more just grounds to determine, what that Text is, by any Rules that Scholars now acknowledge.

As no doubt exists respecting the *Intentional Faithfulness* of each of the Copies of the Vatican MS. now possessed, I judge, as the Copy of Bartolucci is not accessible to the Public, it being locked up in the Library at Paris, that the just mode of estimating what is *The True Text*, is to Collate Two of the Three remaining Copies, and in all the places in which these Two Copies differ, to ascertain, in such places, what is the Reading of the Third Copy; and then to determine that to be *The True Reading*,

which is sanctioned by either Two of the Copies, and all Readings not sanctioned by Two of the Copies to regard as Doubtful Readings.

In the following Tables are specified all the different Readings between the Copy made by Cardinal Mai, and that made by Bentley. That Reading of these two Authors which agrees with Birch's Reading, is placed in the First Column, and the other Reading in the Second Column, with the Author's name affixed to it. Hence all the Readings in the First Column being sanctioned by Two out of the Three Copies possessed, are, in my opinion, justly regarded to represent, *The True Text*. The Cases in which each of the Three Copies differ from each other are reserved for a separate Table; in it each Copy is respectively represented.

As the Two Epistles to Timothy, and the Epistles to Titus and Philemon are not represented by Bentley, and as no Scholar in those Epistles alludes to the Vatican MS., I have deemed it desirable not to take any notice of them.

By these Tables it appears, that any one who took Cardinal Mai as his authority, would quote incorrectly

in the New Testament *alone*, in 395 passages; and that he who took Bentley as his authority, would quote incorrectly in the New Testament *alone*, in 859 passages; besides which there are 49 Passages, in which the Readings of each of the Three Authors differs from the other Two. The amount of errors in Birch I have not ascertained, but there is no reason to suppose that his Copy is more correct than the others.

I do not accept the statement, that Birch in St. Luke and St. John only copied Bentley's papers, since I find in St. Luke, that in the places in which Bentley differs from Mai, numbering 106 places, Birch differs from Bentley in 52 of them; and in the like different Readings of St. John, numbering 116 cases, Birch differs from Bentley in 47 Readings. Also of the 69 places in which Cardinal Mai expressly states that Birch has set forth Erroneous Readings, in St. Luke 28 of these Readings are opposed to Bentley's Readings, and 9 only of them accord with his Readings, and in St. John, 16 are opposed to, and 16 accord with Bentley's Readings.

I am aware that each of the Three Manuscripts are not in all parts of them Copies of the same docu-

ment, as for example, the Revelations, and part of the Hebrews &c. But although such is undoubtedly the case, as it is the practice of Scholars to produce, use, and regard, the Text of all Parts of either of these Three Copies, as a True Representation of the Text of the Vatican MS. ; I can here only continue the practice.

Let this be particularly observed. I do not claim for this Work more than a *First Attempt* to set forth, in all good Faith, that which it contains. My Secretary and myself have done our best, to set forth faithfully, that which we obtained by a *Single Examination*, an amount of attention quite inadequate to a final settlement of such an important subject. To correct our errors is undoubtedly a field of useful labour, equal it may be, even to the Volumes of Special Pleadings, Evasions, Personal Abuse, Ironical Disquisitions, and College Clap-Trap of attacking arguments in Terms, which though True in Actual Expression, are Intentionally made defective, through varied Arrangements, or Omissions of Essential Parts ; a True Example of some if not of all of such devices has lately appeared, entitled,