The Surprising Transmission of Jesus's Words

Peter J. Williams

Outline

- Surprising spoilers:
 - Question marks
 - Capitals
 - Speech marks
- Surprisingly old:
 - Paragraphing
 - Verse divisions
 - Punctuation

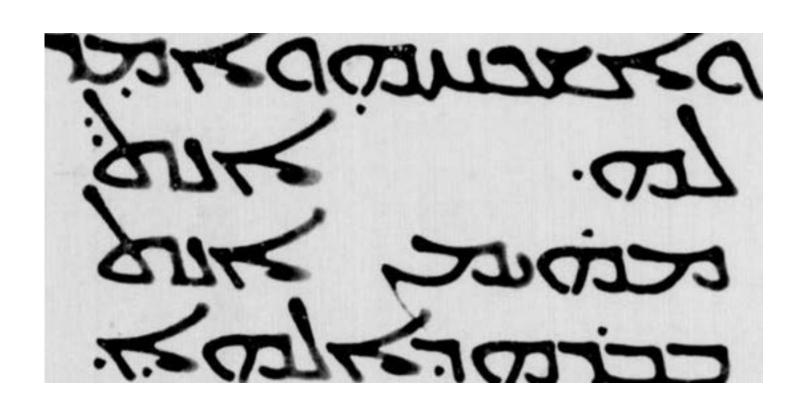




Question marks come between us and the time of Jesus

Us

Invention of Jesus question marks



5th century Syriac question mark

Identified by Dr Chip Coakley

Question mark trouble (Matthew 27:11)

- Now Jesus stood before the governor, and the governor asked him, "Are you the King of the Jews?"
- Jesus said, "You have said so."

Pilate's words in all four Gospels

/ are

You

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    Συ / ει / ο / βασιλευς / των / Ιουδαιων
    Su / ei / ho / basileus / tōn / Ioudaiōn
```

/ king

/ of the / Jews

/ the

Yes, Pilate meant it as a question

- Matthew 27:11 Now Jesus stood before the governor, and the governor asked him, "Are you the King of the Jews?"
- Mark 15:2 And Pilate asked him, "Are you the King of the Jews?"
- Luke 23:3 And Pilate asked him, "Are you the King of the Jews?"
- John 18:33 So Pilate entered his headquarters again and called Jesus and said to him, "Are you the King of the Jews?"

imagine another english

• and pilate asked him you are the king of the jews and he answered him you have said so (mark 15:2)

Luke 22:70

- (THGNT) Εἶπαν δὲ πάντες· σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη· ὑμεῖς λέγετε ὅτι ἐγώ εἰμι.
- (KJV) Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.
- (ESV) So they all said, "Are you the Son of God, then?" And he said to them, "You say that I am."
- (NIV) They all asked, 'Are you then the Son of God?' He replied, 'You say that I am.'
- Literally: 'and they all said you therefore are the son of god and he to them said you say that I am'

a whole parable as a question

 So he told them this parable: 4 "What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it? 5 And when he has found it, he lays it on his shoulders, rejoicing. 6 And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost.' 7 Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance." (Luke 15:3-7)

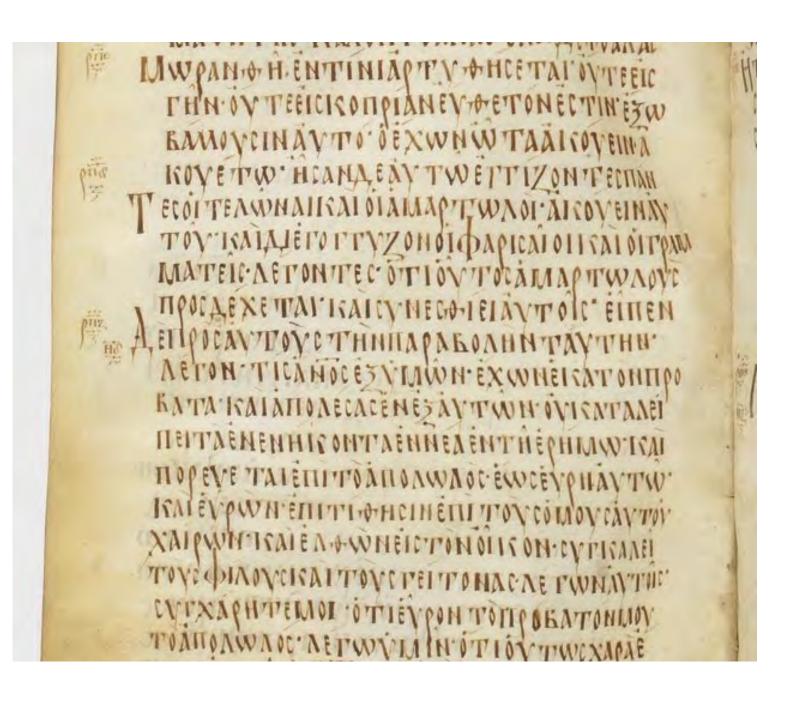
A whole parable as a question

• "Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? 9 And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I had lost.' 10 Just so, I tell you, there is joy before the angels of God over one sinner who repents." (Luke 15:8–10)

017 (9th century)

– no question

mark



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Book of Kells (Latin, 9th century): no punctuation till end of paragraph

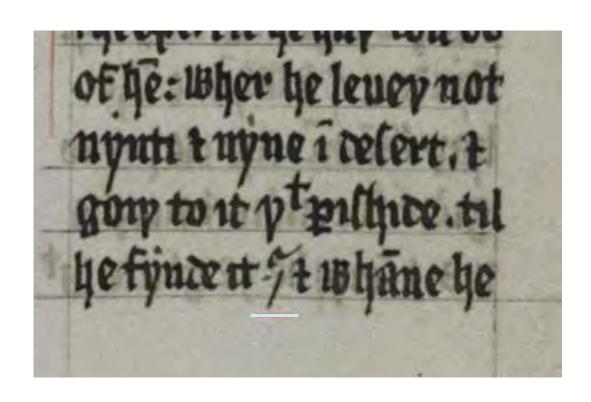
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1424 (10th century): no question mark

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69 (15th century): no question mark

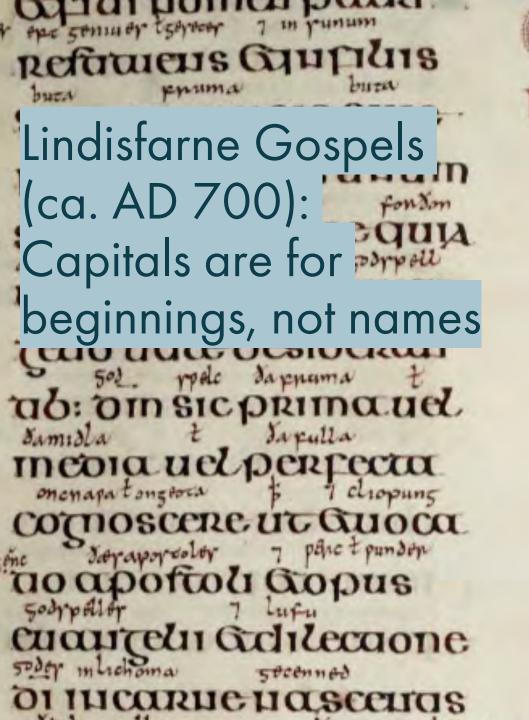
Wycliffite Gospels (Corpus Christi MS 440, 15th century)

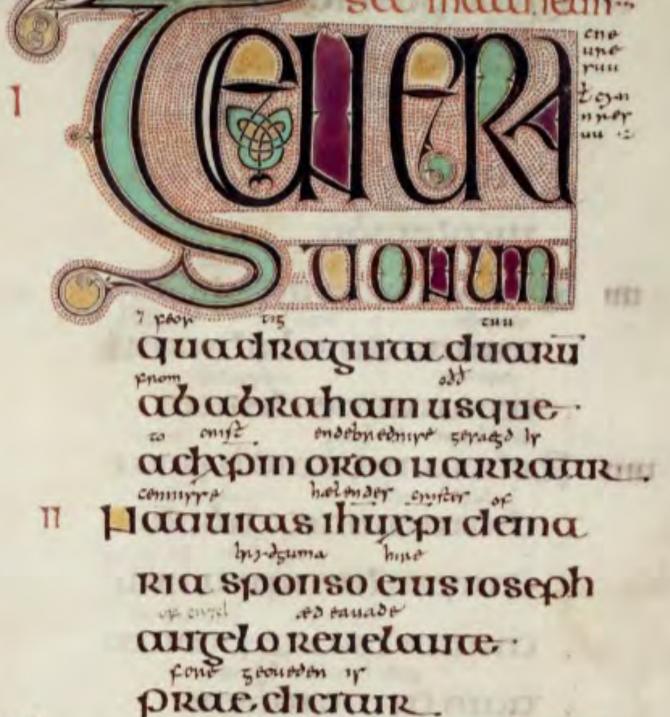


Question marks create false binaries

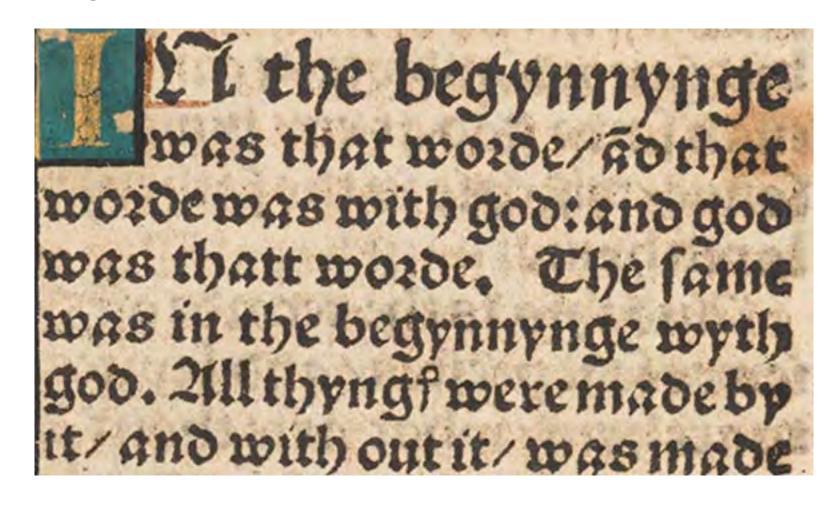


Earliest manuscript not upper or lower case





William Tyndale (1526): Capitals are for beginnings, not names



Complexities with capitals

- ¹⁸ I am one who testifies for myself; my other witness is the Father, who sent me."
- ¹⁹ Then they asked him, "Where is your father?"
- "You do not know me or my Father," Jesus replied. "If you knew me, you would know my Father also." (John 8:18–19 NIV)
- ¹⁸ I bear witness to myself, and the **Father** who sent me bears witness to me." ¹⁹ They said to him therefore, "Where is your **Father**?" Jesus answered, "You know neither me nor my **Father**; if you knew me, you would know my **Father** also." (John 8:18–19 RSV)

Matthew's Bible 1537 vs Geneva Bible 1560

athe father that sent me / beareth wytnes of me. Then sayde they bnto hym: where is thy father. Jesus answered: ye nether know me / noz yet my father. If ye had knowen me/ye shulde have knowen my father also. These

- 18 I am fone that beare witnes of my self, & the Father that sent me, beareth witnes of me.
- Father? Iesus answered, Ye nether knowe me, nor my Father. If ye had knowen me, ye shulde haue knowen my Father also.

Complexities with capitals

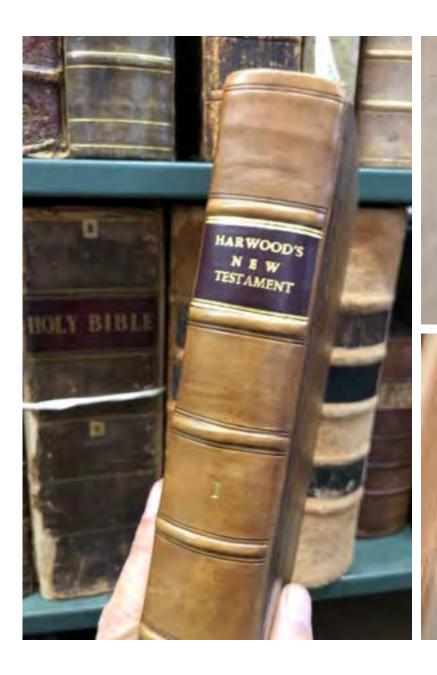
- Unnecessary decisions: a/Angel, f/Father, s/Spirit, etc.
- Privileging one level of meaning
- Anachronistic thinking about titles
- Increase distance from the original



Diple in Codex Vaticanus (Matthew 2)



pplo gubernari. Deinde cu Siculos liberaret, & Athe nieles in servitute asservisses, & a singedis tragodis Dienysiū reuocasset, ipm quock a desidia reuocauit, quado desidiosa solet esse studia. Tyrani aut subiectis 29 potiores, magis remissi sint qui inteti. Na si remiserint, " minus interficiüt, minus quoch efficiüt rapiütch. Ty " ranus tragoediis incubens agrotan medico coparat, 29 sibiq medeti. Fabulæem & concetus, nuerick choron 22 Ité morti imitatio, quore no mediocris vius nobis apa paret, Tyranos veluti medicinæ morbos abelatioe & violetia remouet. Hecaut non accusatione Antiphon tis, sed erga oes consiliu este putamus, ne Tyranos act cusent, neue crudeles mores concitet in surore. Orati ones eius in iudiciali gne fuere plures, in gbus cocita



NEW TESTAMENT;

BEING

An Attempt to translate the SACRED WESTINGS WATE THE TAME

Freedom, Spirit, and Elegance,

With which other English Translations from the Greek Claffics have lately been executed:

The Dusson and Scoon of each Author being firstly and impartially explored, the TRUE SIGNIFICATION and Funces of the Original critically observed, and, as much as polithe, transfered into our Language, and the Whole elucidated and explained upon a new and rational Plan;

With SELECT NOTES, Critical and Explanatory.

BY E. HARWOOD.

Таком доне Бритей Фентарии ограда ту как гарфари. This have I could to be the only felo and efeful Philologica ! Justin Manrie, p. 195. Bale, Parle, 1676.

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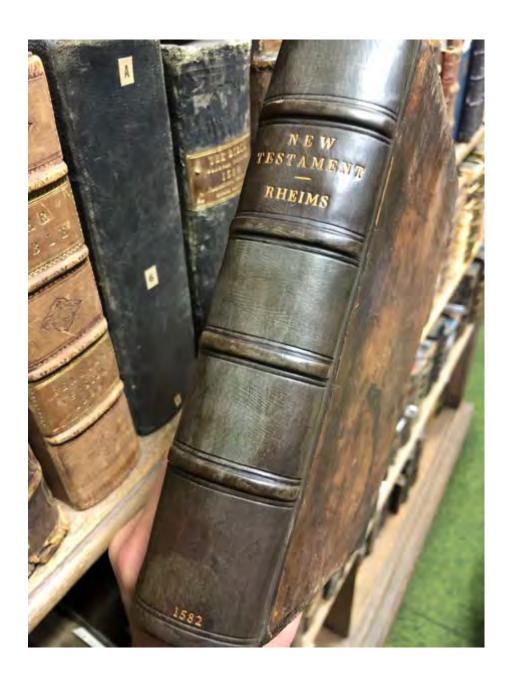
CHAP. IV.

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2 - the it was not Jefus

9 The worse

10 Jefus faid to heryour knew the illustrice



1582 Rheims Translation

1582 Rheims Translation



Rheims translation in 1750, still using italics

St. MATTHEW. 14 Who arofe, and took | the child and his mother by night, and retired into Egypt: came into the land of and he was there until the 22 But hearing death of Herod: 15 That it might be fulfilled which the Lord fpoke by the prophet, faying: Out of Egypt bave I called my fon. 16 Then Herod perceiving lilee. that he was deluded by the wifemen, was exceeding angry; and fending killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years Nazarite. old and under, according to the time which he had dili-CHAP. III. gently inquired of the wife-

17 Then was fulfilled that which was spoken by Jeremias the prophet, faying :

18 4 voice in Rama was beard, lamentation and great mourning: Rachel bewaiting ber children, and avoiled not be comforted, because they are not.

dead, behold an Angel of the Lord appeared in sleep to Jofeph in Egypt,

20 Saying: Arife, and take the child and his mother, and go into the land of Ifrael. For they are dead that fought the life of the child.

the child and his most

chelaus reigned in the room of Herod h he was afraid to go the and being warned in tired into the quarters of

23 And coming hedel in a city called Nazareth : it might be fulfilled which was faid by the proplet That he shall be called a

A N D in those days espreaching in the defint of

2 And faying: (a) Dopenance : for the kingdom d heaven is at hand.

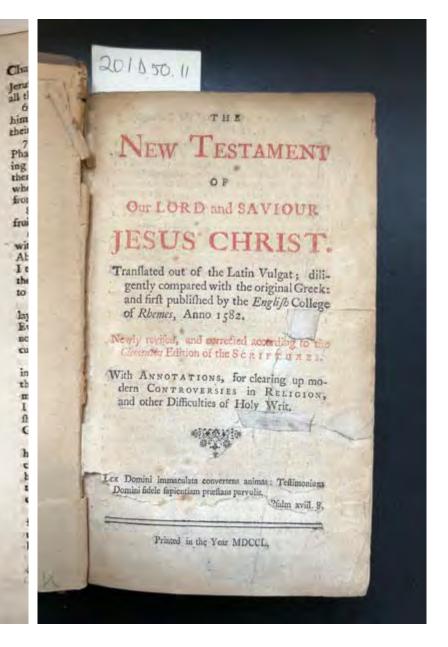
3 For this is he that was spoken of by Isaias the prophet, faying : A voice of est crying in the defart, prepare ye the way of the Lord, make Araight bis paths.

4 And the fame John had his garment of camels hair. and a leathern girdle about his loins; and his mest we locusts and wild honey.

5 Then went out to him

Which word according to the ofe of the feriptures, and the of life, but also pamilling part fine by fashing and specific pentential exercise.

Jerulakan



But quotation marks by 1812

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St. MATTHEW.

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CEAR, III.

and behold the star which they mias the prophet, saying :

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rejoiced with exceeding great
joy.

11 And going into the house,
they found the child with Mary
lis mother, and falling down
they adored him: and opening
their treasures, they offered
him gifts, gold, frankincense,
and myrrh.

12 And belog werned in
sleep, that they should not return to Herod, they went back
another way into their own
country.

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21 Sayi

Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother and lay into Egypt, and he there will come to pass that Herod will seek the child to destroy him.

14 And he arme, and tack the child and his mother by and he was there until the The preaching of John: Christ death of Flerod.

15 That the word might be fulfilled which the Lord spoke by the prophet saying: "Out I John the Eaptiar preaching Egypt have I called my ing in the desert of Juden.

7 Then Herod privately call- 16 Then Herod perceiving them diligently the time of the wise men, was exceedingly star's appearing to them:

8. And sending them into the male-children that were Bethlehem, said: Go, and in Bethlehem, and in all the search diligently after the borders thereof, from two child; and when you have years old and under, accorfound him, bring me word adding to the time which he gain, that I also may come and had-diligently enquired of the wise men. wise men.

9 And when they had heard 17 Then was fulfilled that the king, they went their way; which was spoken by Jere-

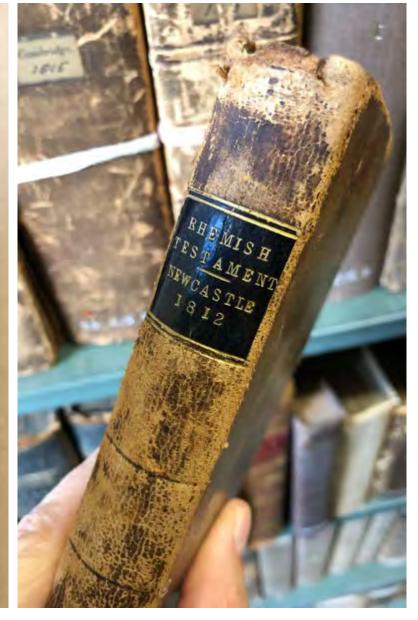
had seen in the east, went be- 18 " A voice in Rama was fore them, until it came and " heard, lamentation and great stood over where the child was.

10 And seeing the star they not be comforted, because

13 And after they were de-parted, behold an Angel of the toom of Herod his father, he

be called a " Nazarene,"

CHAP. III.



What damage do quotation marks do?

- Give readers an anachronistic view of quotation
- Tell you the evangelists are liars
- Create inconsistencies
- Force you to decide where speeches end in John 1, John 3, and Galatians 2.

Table 10.1 Treatment of speeches in various English translations

Translation	Baptist's speech	Jesus's speech	Baptist's speech	Paul's speech
LEB	John 1:15	John 3:10-15	John 3:27-30	Gal 2:14
NET	John 1:15	John 3:10-15	John 3:27-30	Gal 2:14
RSV	John 1:15	John 3:10-15	John 3:27-30	Gal 2:14
NIV (2011)	John 1:15	John 3:10-15	John 3:27-30	Gal 2:14-21
CSB	John 1:15	John 3:10-21	John 3:27-30	Gal 2:14
ESV	John 1:15	John 3:10-21	John 3:27-30	Gal 2:14
NRSV	John 1:15	John 3:10-21	John 3:27-30	Gal 2:14
NLT	John 1:15	John 3:10-21	John 3:27-36	Gal 2:14–16
YLT	John 1:15	John 3:10-21	John 3:27-36	Gal 2:14–16
NASB	John 1:15	John 3:10-21	John 3:27-36	Gal 2:14-21
NKJV	John 1:15	John 3:10-21	John 3:27-36	Gal 2:14-21

Williams, P. J. (2021). "Chapter 10 Problems with the Explicit Marking of Quotations in Translations and Scholarly Editions of the New Testament". In Studies on the Intersection of Text, Paratext, and Reception. Leiden, The Netherlands: Brill. doi: https://doi.org/10.1163/9789004446465_011

Where does Jesus's Speech in John 3 end?

- P66: Ekthesis 1:6, 24, 28, 43; 2:11, 23; 3:22; 4:1
- P75: Ekthesis 1:6, 35, 43; 3:1, 22
- Vaticanus (B): 3:2, 7 end lines
 - 3:3, 4, 5, 6, 8, 9 end with mid-line spaces
 - 3:9 mid-line space before Jesus's speech begins
 - 3:10-21 no breaks
 - 3:21 ends with mid-line space
 - Paragraphoi: 3:1, 3, 4, 5, 6, 7, 9, 12, 22 → no break at 3:15
- Other manuscript evidence more complex

Mission drift

- Optional quotation marks \rightarrow compulsory quotation marks
- Optional question marks \rightarrow compulsory question marks
- Optional capitals \rightarrow compulsory capitals

How extra graphic marks infect other languages

Matthew 2 in Abau (Papua New Guinea)

Uwr ey kaie ko hom Jisas se ma le ira hom non

¹ Enekwei Herot hiy king ma lwak hokwe, seyr Jisas se om Betlehem, Judia ko mon ma liwak ko meyki mon hokwe, sawk uwr nonkway yaprue non, ey ma kaie ko hom le, Jerusalem mon. Homkwe senkin omormesopok, ² "Ney iwon Juda mo king se me, hyekwe perey mon liwak so? Payhokuaw, hromkwe napuar, hye ma liwak enekwei se ma mesair kow hokwe, ey-kaie mon po lira hain. Hromkwe sehe kiy-e, hyo uru se nakie e." ^{*}

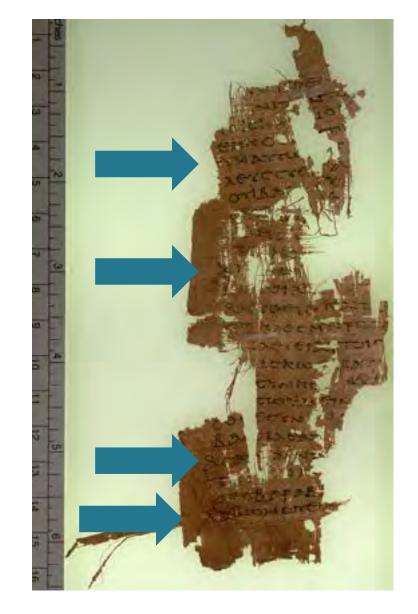
³Herot hiy ok seme lonuayk menkin, hiy o, uwrsa poya-poya Jerusalem ko o, hom sa uron kraiar seme nan sorpasor kawk. ⁴Sa king Herot hiykwe pris karmay lowpwarowp o, Juda mo sow ke hiymon-sorasor uwr o, hme me-huonok okrar. Hiykwe sa hme senkin mesopok, "Ama, uwr Krais ok ma me se kokwe, yier perey mon liwak ey so?" ⁵Homkwe sa hye senkin ma-sahre mekow, "Hiykwe taun Betlehem, kipay Judia ko mon lousne ey. Paraw kokwe hromo profet prueyn hiykwe God so ok har mokwe mo senkin mey iawon hain, "'Uwrsa Betlehem ko om, hmo om, Judia mo kipay mon ma lwak hokwe, om lowpwarowp Judia ko mo ouon mon lwak pey. Payhokuaw, hmo ney-nona prueyn hiykwe seirpey-ar nuw-wak ey. Hiykwe hano uwrsa Israel ko me hiy-wayr mno ihey ey.' " *Mai 5:2*



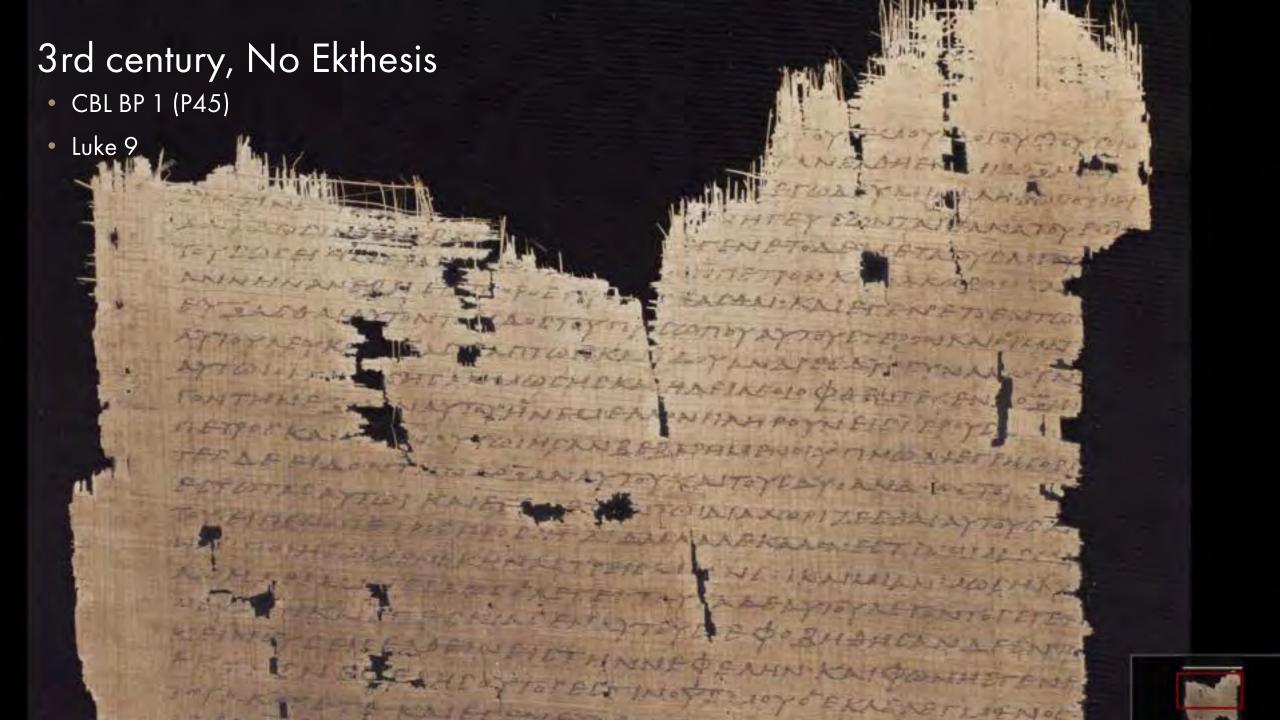


Second Century Ekthesis

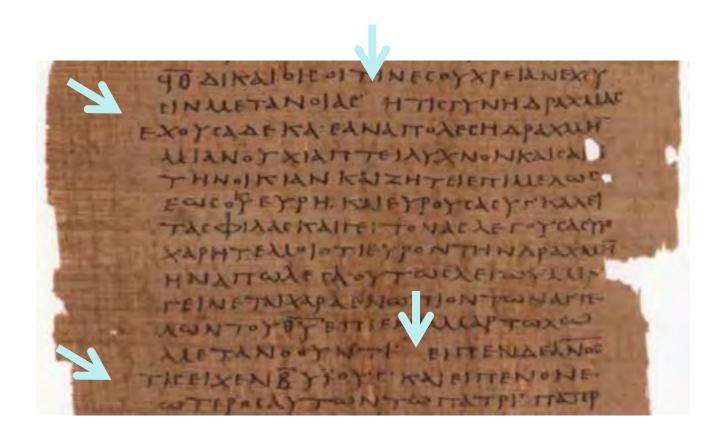
- POxy 3523 (Oxford, C2), P⁹⁰
- Ekthesis marking division before John 18:37, 37b, 40; 19:1



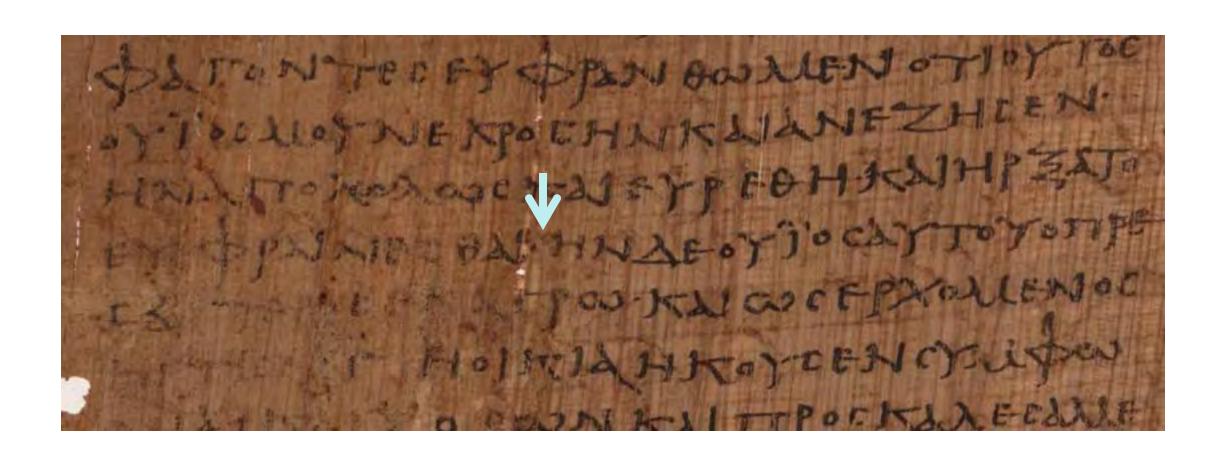
Thanks to the Egyptian Exploration Society for permission to reproduce.

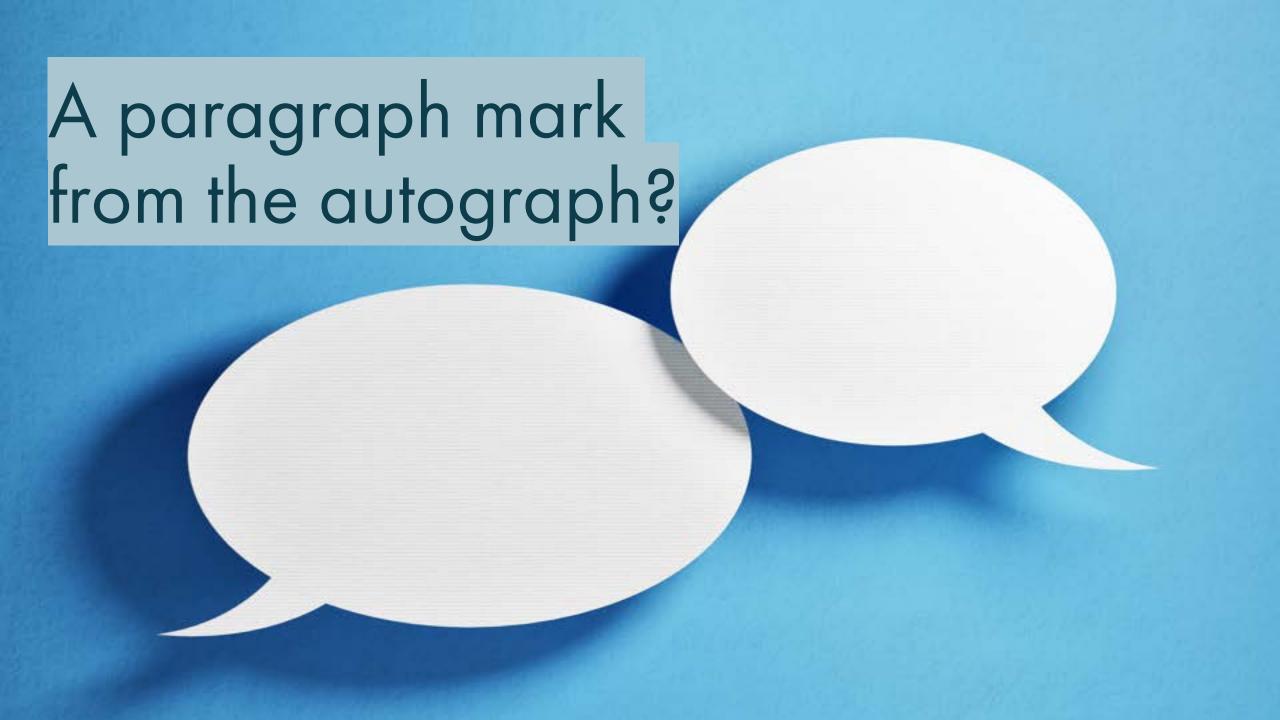


Papyrus 75 (3rd century)



No paragraph mark for older brother





Where does the parable of the sower begin? (Mark 4:3)

Listen. Behold the sower went out to sow

άκούετε. <mark>ἰδοὺ</mark> ἐξῆλθεν ὁ σπείρων σπεῖραι

Two Greek words to learn

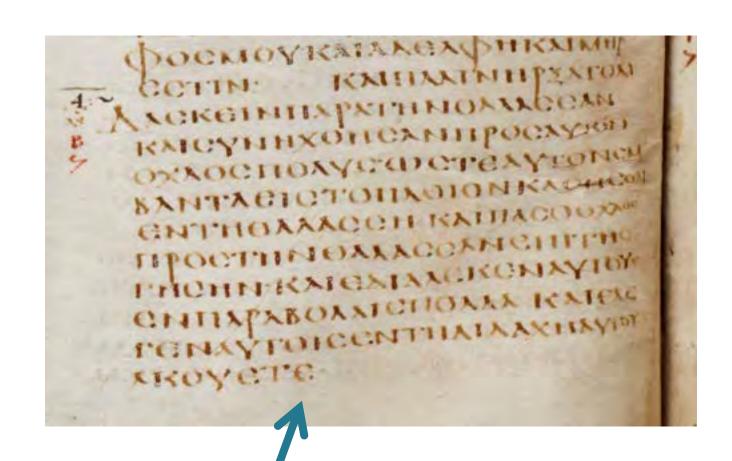
- AKOYETE akouete
 - "listen"
 - like "ACOUstic"
- **I∆OY** idou
 - "behold"
 - like "vIDeo"

HATKH

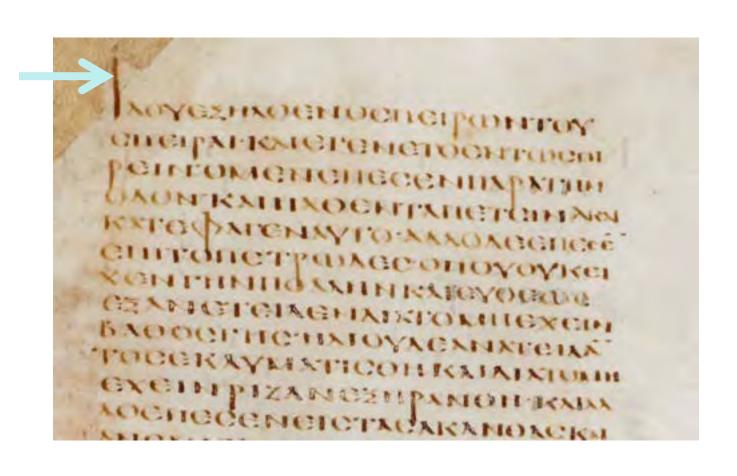
фимистстиос YYNRYYCOHMH CHEICTOTTNATON **FIOHOYKEXIAD** CINEICTONNICO NYYYYENOXOC ECTAINIONIOYA MAPTHMATOCO TIEVELONLINYY KAOAPTONEXEL KE-KAIEPXETAIHMH AYTOYKAIOIAXEX CLYNLECYLLECLI

KA THCHCANKAIENI A AACKENAYTOYIN YYENLYAROYAL KAIEXELEMATION ENTHALAKHATH YKOLELE IYOLESHYBEHOUII PUNCHEIPAIKA ELENELOENLOHI PEINOMENEME KATHAGENTATIO NAKAIKATEDAF

Codex Alexandrinus (5th century)



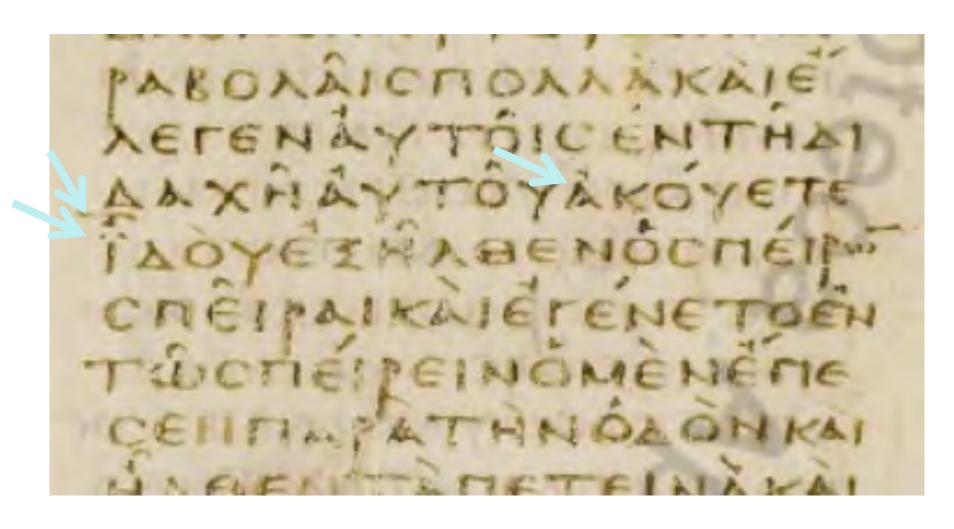
Codex Alexandrinus (5th century)



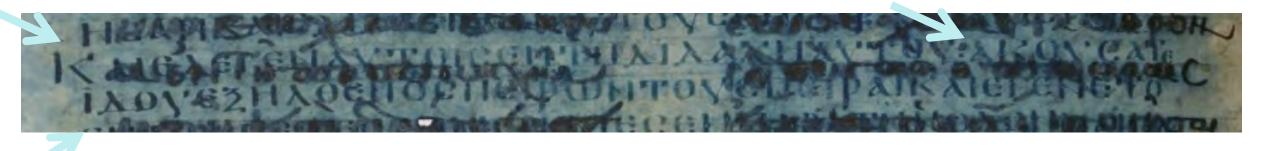
Codex Bezae (5th century)

TIEPANTHEOANACCHEHN KAIEDIAACKENAYTOYE - ENTIAPABOXAICTIOXXAIC KAIEXELENAYTOIC ENTHALAXHAYTOY AKOYETE LAOY EZ HABENOCH ELPUNKATEN TUETTETPAL OMENEHECENTIAPATHNOZON KAIHABANTATIETETNATOPOYTANDY KAIKATEGATANAYTO KAIAAAAGHECANGHELTANTTENDAH KAIGTIOY KEIXENTHN IGAANIN KAIEYOYCEZANECTEMEN ALATOMHEXEIN BAROCT HISTON KAIGTEANETED FROM HACOCE TOWN THE CHEAN

Codex Vaticanus (4th century)

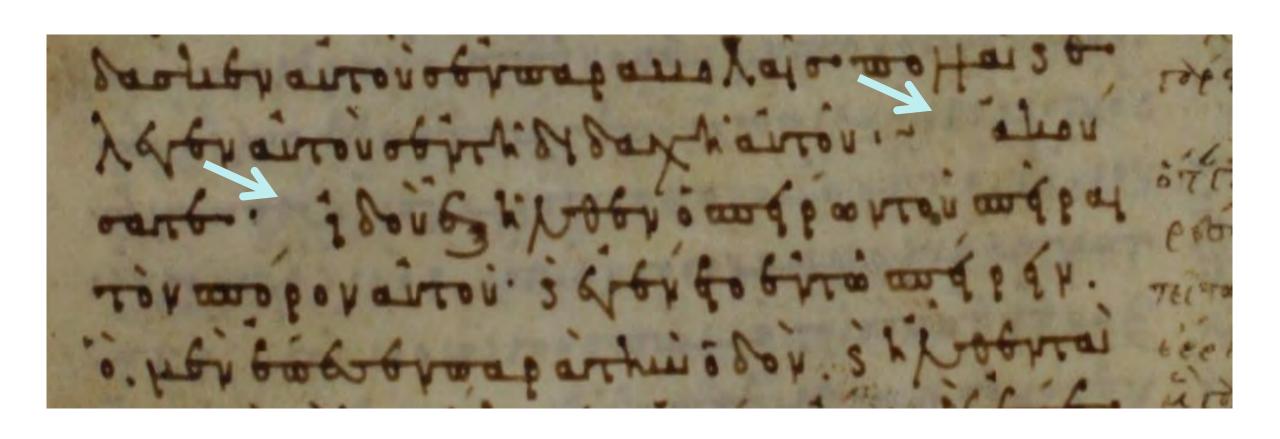


Codex Ephraemi Rescriptus (C5)



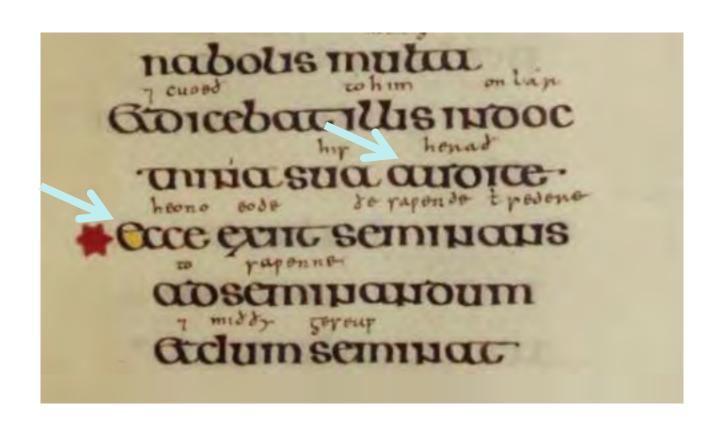
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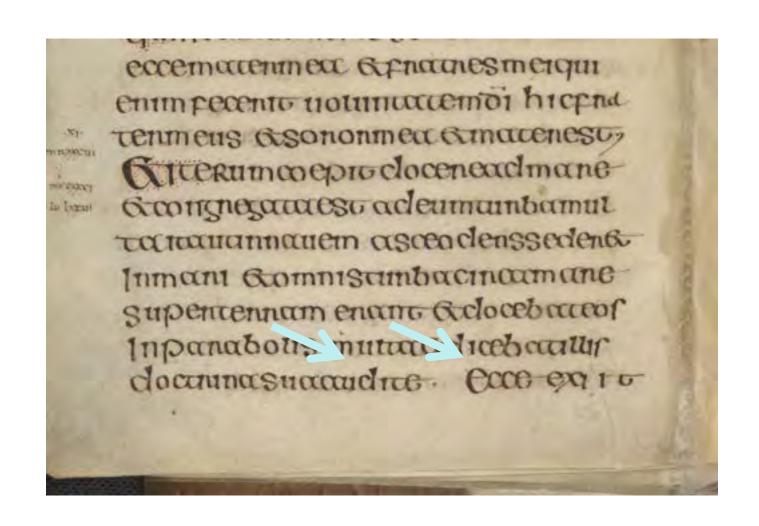


GA 1424 (C9)

Lindisfarne gospels



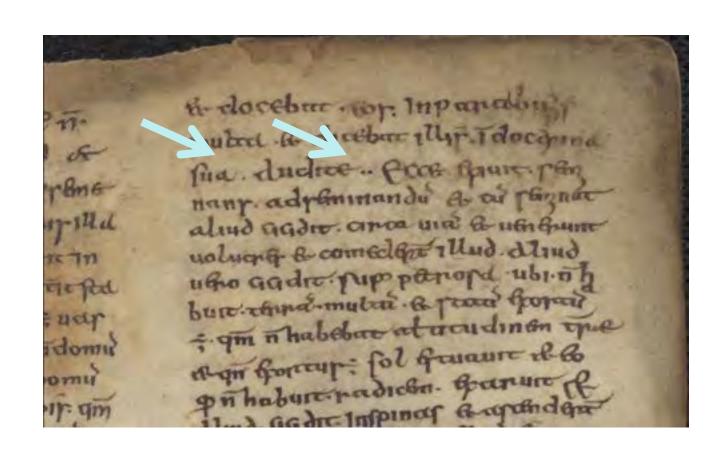
Book of Durrow, Mark 4:3 (c7)



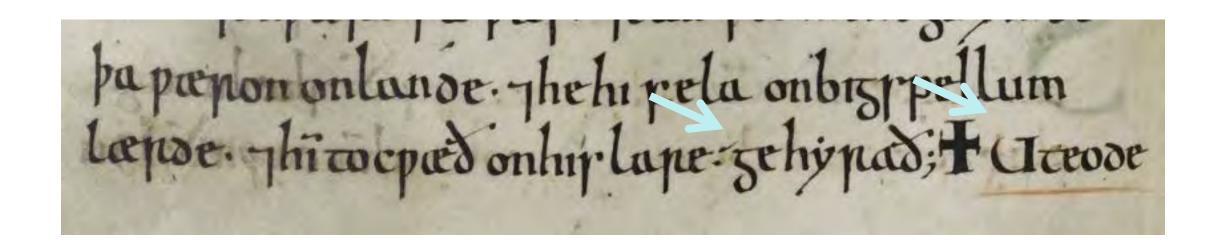
Book of Kells, Mark 4:3, ca. AD 800

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The missing Fossil: Book of Dimma, Mark 4:3 (C8)



The Bath Old English Gospels, Fol. 50r, Corpus Christi College, MS 140 (c11)





ασελφη και μητηρ εστιν.

Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλεῖστος ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῆ θαλάσση, καὶ πᾶς ὁ ὅχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. 2 καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ καὶ ἔλεγεν αὐτοῖς ἐν τῆ διδαχῆ αὐτοῦ· 3 ἀκούετε. 'Ιδοὺ ἐξῆλθεν ὁ σπείρων σπεῖραι· 4 καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό. 5 καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς. 6 καὶ ότε ανέτειλεν ὁ ήλιος, ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν έξηράνθη. 7 καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν. 8 καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα καὶ ἔφερεν ἐν τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν έκατόν. ⁹ καὶ ἔλεγεν· ὃς ἔχει ὧτα ἀκούειν ἀκουέτω.

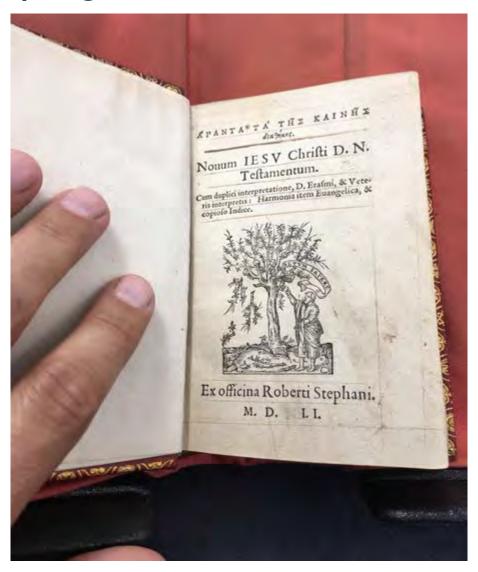
¹⁰ Καὶ ὅτε ἐνένετο κατὰ μόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν



Robert Stephanus, New Testament, 1551



Stephanus, title page



Numbered verses and verse paragraphs



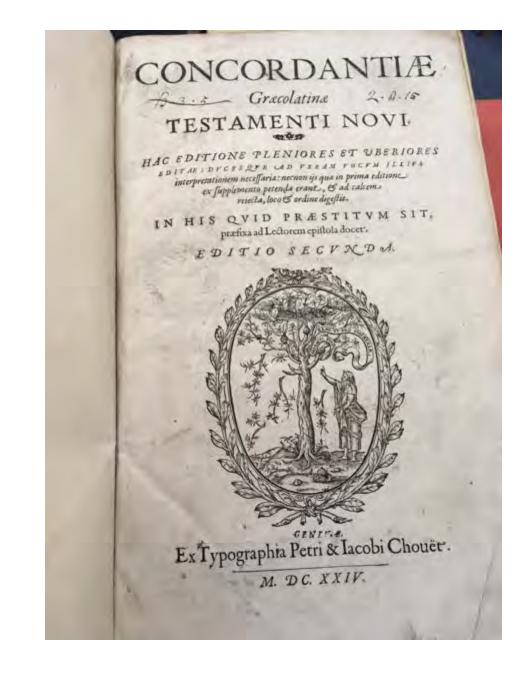
Verse paragraphs



Preface to Stephanus, 1551

parte confulentes, eas minutiori charactere ft. gnauimus, vt internosci possint. Potro vete. rem verlionem negligendam non existmam: id. que tribus potifilmum de caufis . prunum, qua eam multis in locis, vetuftifimi exemplaris Gra ci loco este videbam . deinde, quod ea ita memo. riz hominum inhælit, vt vix eueili pollit polite. mò, quòd alte. cu altera conferendo, poilit qui vel mediocriter Gran doctus, facilius vim Gra. corum verborum anequi. Quod autem per quof dam, vt vocant, verficulos opus diffinximus, i vetustissima Græca Latinaque ipsius Nouites menti exemplaria fecuti, fecimus co autem libe tius ea fumus imitati, quod hac ratione vtraqu translatio posset omnino eregione Graco cor textui respondere. Ad calcem præterea, Harmo niam Euangelicam & indicem adiccimus. Hil igitur interim fruere, Lector, vt illarum annota tionum, quas affiduo curfu perfequimur, defic rium lenius feras. Vale.

How were the verses made?



Robert Stephanus's son Henry



HENRICVS STEPHANVS

LECTORI.

TYM STIFH, patentemmeum, literanim bont. rum bono natum teftati funt multi, ac teftantur quoridie quamplurimi: & omnibus tacentibus, resipfaid clamer, Sed tam multa in faceas pariter literas (fine Hebr, fine Green, fine Latino, fine Gallico mandatas fermoni & profatas, praffirst, ve fiquis operam ab eo in vnas nauatam cum ea quam in alteras nauaute conferar, de veris melius meritum dicere oporteat, in dubio fortalle relicturus lie: quum alioqui

pulla dubitatio de hoc relinquatur, quin de facris melius meteri cupiueric. Vlumum autem quod ineas, vel potius in earum lectores, contulit beneheium, minus aliis non fuiffe qui indicant, non infagaci effe indicio videntur. Id cuius houcuficam mentionem facio beneficium, illud est, quod quum Testamenti noui libri in Tmemata, quæ Capita vulgo vocantur, duiti eilent, iple horum Tmematum vnumquodque in Tmemaria diunit, vel potius fubdiutit : qua, appel. latione ab aliis magis quam ab iplo probata, Verliculi vocata fuerunt. Nam ipli vel Græca illa voce Tmematia, vel Latina quæ illi respondet, Sectiunculas, no. minare magis placebat. Illam enim veterem Commatum in oratione appella. tionem (Ciceroni Inciforum) ad alium restringi vsum videbat. Verum, vt his paucis de nomine contentus sim, at de re ipsaplura dicam; initium à duobus sumam, quorum vtrum magis mirari debeas, dubitabis. Vnum est, quod Luteria Lu. gdunum petens, hane, qua de agitur, Capitis cuiulque catacopen confecit, & quidem magnam eius, inter equitandum, partem; alterum, quod illum paulo ante de hac cogitantem, plerique omnes incogitantem elle aiebant, perinde ach in re prorfus inutili futura, ideóque non tantum nullam laudem consequetura, sed in derifum etiam ventura, ponere tempus atque operam vellet. At ecce, contra corum damnatricem instituti patris mei opinionem, inuentum illud simul in lucem, fimul in omnium gratiam venit : fimulque in tautam autoritatem , vt quali exautorarentur aliæ Testamenti noui sue Graca, sine Latinæ, sine Gallica, sine Germanicæ, siue in alia vernacula lingua editiones, quæ inuentum id sequutæ

Vtautemaliud ex alio venire illim mentem solebat, quum & hevretico pranon effent. ditus ingenio esset, & magna pars cogitationim eius non alio intenta foret quam ad excogitandum quidpiam quod facrofancti voluminis lectoribus vtiliratem afferret. Concordantiarum Græcarum, vel potius Græcolatinarum, o-

Henry's story

in Tmemata, quæ Capita vulgo vocantur, diuiti effent, ipfe horum Tmematum vnumquodque in Tmematia diussit, vel potius subdiuisit : qua, appel. latione ab aliis magis quam ab ipto probata, Verficuli vocata fuerunt. Nam ipti vel Græca illa voce Tmematia, vel Latina quæ illi respondet, Sectiunculas, nominare magis placebat. Illam enim veterem Commatum in oratione appellationem(Ciceroni Ineiforum) ad alium restringi vsum videbat. Verum, vt his pancis de nomine contentus sim, at de re ipsaplura dicam: vium à duobus sumam, quorum vtrum magis mirari debeas, dubitabis. Vnum est, quod Lutetia Lugdunum petens, hanc, qua de agitur, Capitis cuiusque catacopen confecit, & quidem magnam eius, inter equitandum, partem: alterum, quod illum paulo ante de hac cogitantem, plerique omnes incogitantem esse aiebant, perinde acsi in re prorfus inutili futura, ideóque non tantum nullam laudem consequetura, sed in derifum etiam ventura, ponere rempus atque operam vellet. At ecce, contra corum damnatricem instituti patris mei opinionem, inuentum illud simul in lu-cem, simul in emnium gratiam venit: simulque in tantam autoritatem, vt quali exautorarentur alix Testamenti nout sue Græck, sine Latina, sine Gallice, sine Germanicæ, siue in alia vernacula lingua editiones, quæ inuentum id sequatæ non effent. His mentem folebat, quum & hevretico pra-

Erasmus to More

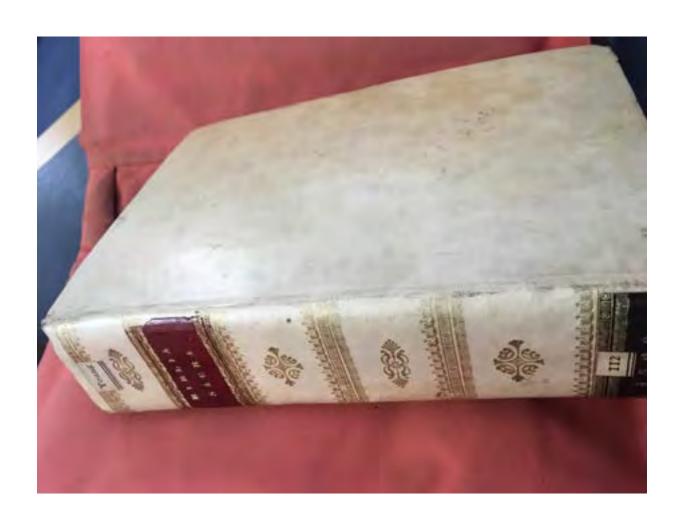
PRÆFATIO
ERASMVS ROTERODAMVS
THOMÆ MORO,
S V O S. D.

Svperioris vs diebus cum me ex Italia in Angliam reciperem, ne totum hoc tempus, quo equo fuit infidendum, approus & illiteratis fabulis tereretur, malui mecum aliquoties vel de communibus studiis nostris aliquid agitare: vel amicorum, quos hic ut doctissimos, ita & suavissimos reliqueram, recordatione frui. Inter hos tu mihi,

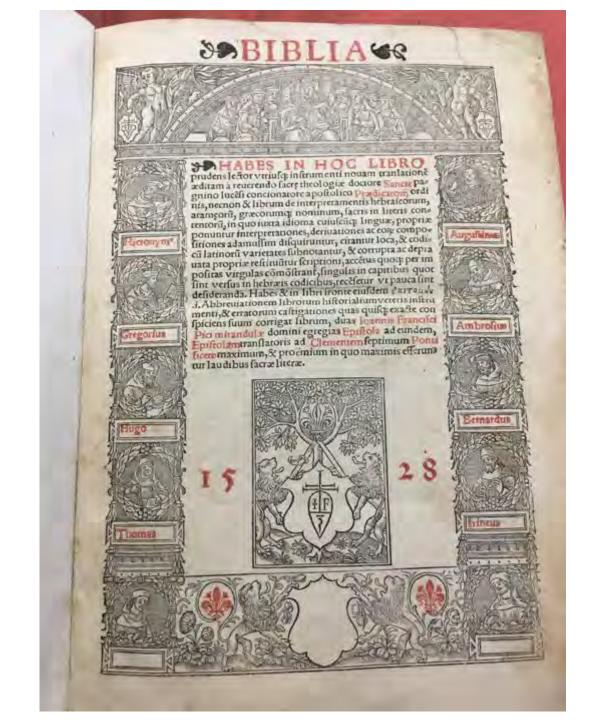
Erasmus Letter to Morillonus (no. 33)

NVM DES. ERASMI Itag quo tædium inter equitandum fallerem, abstinens à colloquio partium, carmen hoc absolui, notas interim in charta fuper fellam, ne quid excideret, dum, ut fit, no ua cogitatio ueterem propellit. E notulis describebam, quod erat natum, ubi uentum est in diuersorium. Habes carmen equestre, uel potius alpestre, quod tamen docii negant prorfus infelix, utcunq natum eft. Scripfi diuer sis temporibus epitaphia non pauca, rogatus ab amicis, quæ non refert numerasse. Sed annis aliquot antequam Carmina adirem Italia, exercendæ Græcitatis causa, quando non uersa erat preceptorum copia, uerteram Hecubam Euripidis, tum agens Louanii. Ad id audendum prouocarat F.Phi

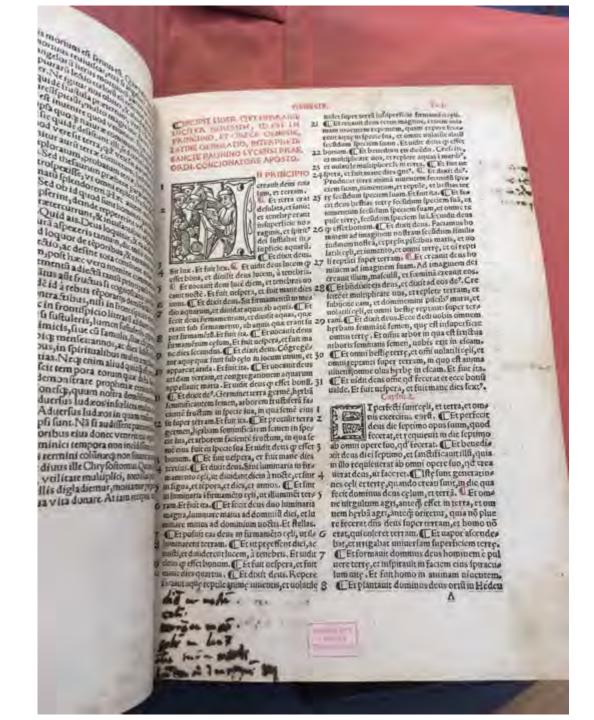
Yet earlier numbered verses



Pagninus, Latin Bible, 1528



Pagninus: Genesis 1



Pagninus: Matthew 1

that generas

tron leifigh

genit lichie gennit lahaa cob. (Claha cob aute ges murlchudah

& fres cius. dihafit genuit Péres, & Zérach è Ta CPrresant genuit Chefron. (Chef an at genut Aratu. C Aram auté genuie Binnadib. C Hammadab at genuir Nach . C Nachfon aut gennit Salmon. C Sal in sit genuit Bohaz & Bohaz aut gemut Bobed C Hobed aut gemuit Ifat, C Ifat at gour Danid rege. (Danid at rex genuit felomobex ca que facrat Vritah. (Selos of mobit genuit Rechabha. CRechabha afit Meit Abaith Abaith at genit Afa. C Afa 16 fernat Jeholsphath (Lichofaphath as ge Hour Ichora Clebora aut gennit Huzzirah Hozznáhát genuit Iotha. [lothá at ge Den Achaz C Achaz ante gennit Chizchis will. Chirchnahautem gennit Menaffeh. 4 Menafichafit gennit Amon. C Amonau Hiegener Jofijah. [Jofiab at gennit Jecho Bach, & frares cias m trafmigratioe Babel. 14 C Pofferaufmigratione uero Babel Icchos Binih genait Scalthiel. (Scalthiel at genait 16 Zerababel. C Zerababel it gennit Abthud U C Abilmid it Pepuit Elir chim . C Elrachim Bar semit Hazor (Har or at genuit Sadoc 6 19 L Sadoc afit genuit Achim. (Achim aut m gmuse Eldwid. ([Elibud at genute Elhazar. Ethanir aut genuit Marthan. ([Marthan A stegemen labar ob. T. labacob aut groute Il lafeph, myū Miriam, ex qua genie eft lefuah 14 quie tor Maffuch Ci.Chrift .) 4 Ocsigitar Toursubeach Abraham nig ad Danid gita 7 16 Benquemorded, et à Dd afgad trafmigra

VANGE 19 MATTHAEVM IN SO C. Desponders of the more being of the partial properties of the partial partial properties of the partial partial properties of the partial part a) mirrore ch. (thee shreft ajo cugitarer, see 44ce angel din fommes apparais illi dicens.

45 (L tofeph fill Danid perimers affamere Mi ramuemena Cloumveanatheffe fpil fan 40 forth. (Parier ste f.lift, & uneabie nome cius leftiali spiner fatali fastes popusii fuit à Daniel, film 47, periscow. [] Hoc afterord facts eff, or iples ret, qd diffa foern a dnop ppheradicente.

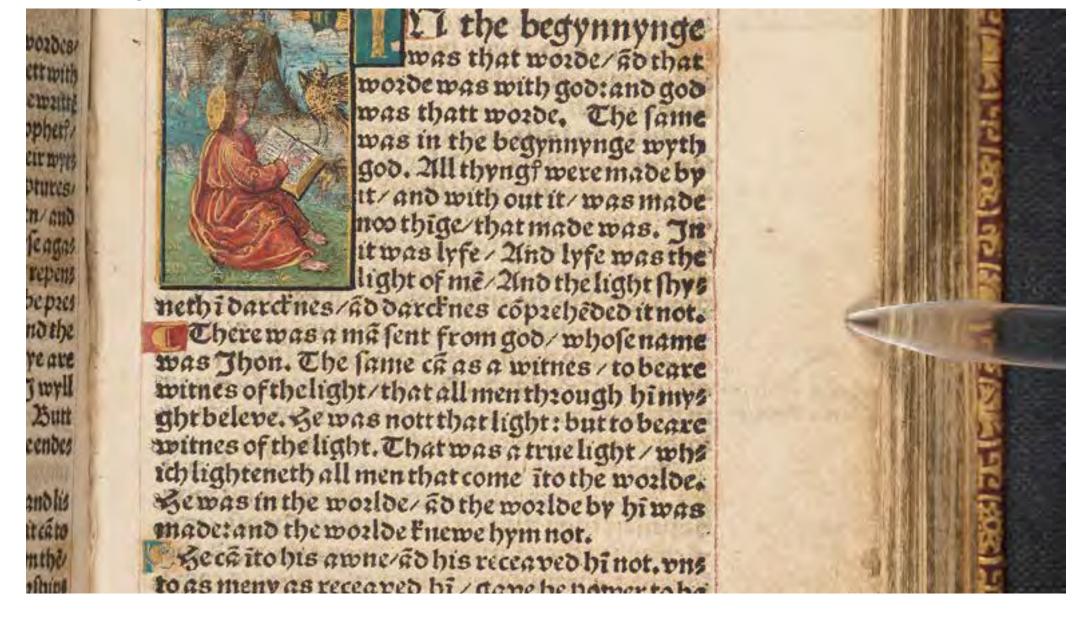
CAbraham 48 CEccenargo internhabebet, Separter bitt & nocabilt nomen cillimmaniel, qd e iter Elfehie at 49 preratanobifen de? Emitat" affe lofeph

a fomno fecit ficurm indanir fibi mgcl?dnt, Maffüplicuxore fai, Rus cognomic ca, dos nes pepir film fan primogenith, et nocaut nomen cins Ichiah.

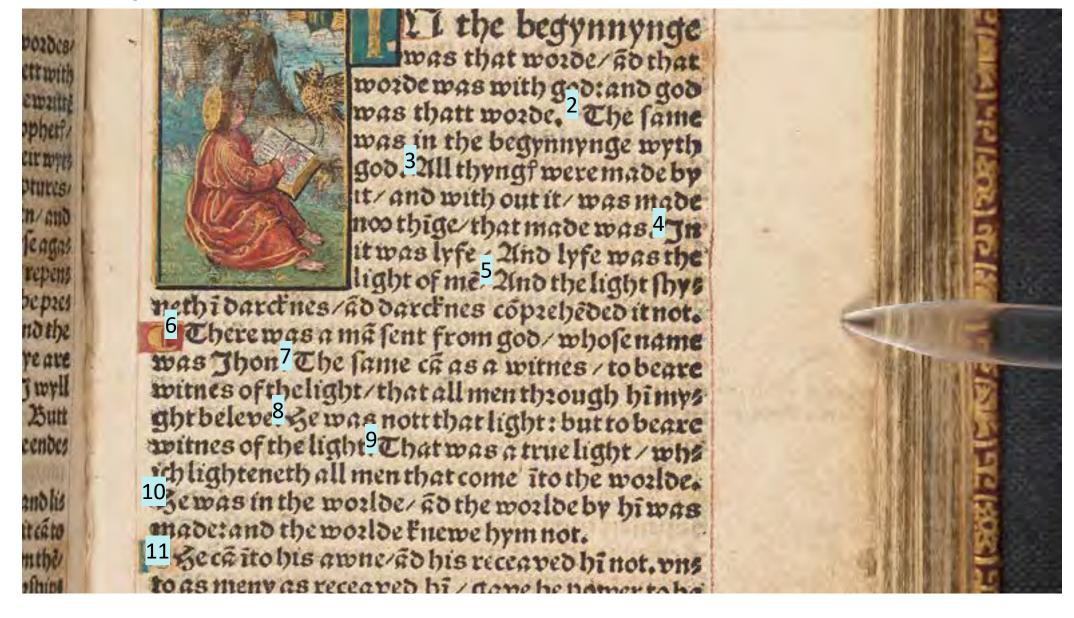
Capitulam 2 M Vam aftenat eet feffiah Beth lechem lehudáh i dieb" Heros disregis, ecce magi ab oriente adnenerur lerufalaim dicetes: Visi eft quar'eft rex lehndæns ro!Vidim'eftitlir ftellå in orië

te, & uenim'ur adoremusen. Co audiffet afit Herodesrex turbat'e, & rota lerufalaim chillo Ecch cogregaffet oes pricipes facers dotti, & feribas populi , perchitatus eft cos nbi Chrift'nafoeret. Illiar dixertiter: lu beth lechem Ichudih. Sie enim feriptu eft p. pphe tam. Er tu Bethlechem terra Ichadah, us quaifminia es irer daces lehudah. Extecm mihiegredief dux, greget popula meu Ifri. L Inc Herodes cla chuocaffer magos , dili gerer cognouit ab illis rep?, quo appuit ftel la Et cu miliffer cosi Bernleche, dixir. Profe & diligerer cognofcite de puerdo !Vbiues ro incheritis, renuciate mihi, at & ego pfes Ausadore illi. [Illi atcu andifferrege, pfc Et füt, & ecce fella qua uiderut i oricte, pce debat cos, donce progreffa ftaret fapra locit abierat puerul?. ([Cfr aut uidiffent ftella, gaufi für gandio magno ualde, & igreffi do mu, incuerur puerulu cu Miriam mre ci?, & pftrati adorauerutilli, er en aperuiffet the fauros fuos obrulerut ci munera, auru, thus, & myrrha , Er oraculo admoniti in fomnis, ne rediredirent ad Herodem, per alia nia res uerlifant in regione fram. (Digreffis aut illis, ecce angelus din apparet i fonis lofeph

William Tyndale Bible



William Tyndale Bible



HUNOTEINEHICNAM TOTAYTACHTEYER MANGIELTETONOIRO TOYBATTOCHOYOUR CMITOPLOY EMNHESH CANGINAGHTALAYTOT CTIECTIMILLITAMME HOMOGHADCTOYOUST CONMATACOATETANI AREKTIBHCAHOYNOI TOYMKIDIKAICINIANAY, TUTTCHMETONAGIKHY FIDHLINGT! TAYTAN EIC ATTERPIONICKAL TETTICH AYTOLCAYCATE CONMACHTOY TORKE THICKNIMETALCETER AYTON EINLHOYHOL TOYALIOTTECCEPARON TAKATESETECHNITIKO -OMIRBHONADCOYTOG KAICYEHTPICINHUE PAICELEASTONE KEINOCKEEKETEHITEH TOYNAOY TOYCOMATO AYTOYOTECYMHEETH EKHEKPIDHEMNHOOME TOYOTYAIAT ROAMIC TOYTOGAGEGIERATOR CTCYCANTHITACHE HUNDEMONEITENCIC WEACHNENTOICIEFO CONTHOLCENTIONACIA THEOTTHHOLXOIGH CT STELNEICTCONORS AYTOYBEWPOYNTED AY TOY TACHHEIAAC HOIST ANTOCHSTEDY TICTEVENLYTONAYTH LIZERA WITTER LINDERO

CHCHILFITDYANDED HOYAYTOCTATETHE CKERTIANENTWANGE - nus innasanarquine HUHATETATETAKUH NIKOVHMOCONDRIVEL TO AFKONTONIOYAA MNDALLOGHYBEHULA AYTONHYKTOCKATER AYTUTAKEEDIAANEN DTIAHOGYENHAYBAC MARCKAROCOYACICIAL AYNATAITAYTATACH HEIRHOLEHLACYHORIE CAUMHADOCH TAYING KHERTIDHICKALEINEH AYTO AMMINAMMINGTON COLEANMITICLEHRING HATANYAYONUNG ACINT'HHEKCIAEIAHTY DYO KETETHPOCAYTUN HUKOMHOCHOICAY HATAIANO PORTOCTURBE опикатеганали мику HATAICICTHUROIAIAN THEMHTFOCKYTDYARY TEFONEICOADEINKAIR THORNAM VUCKTIONO TOAMHNAMHNAETUEN. CANDITICIENHOUS AN FOCKALFINE YMATEDO CYAYNATAICICEAGEIN CICTHHEACIACIANTDY OY TOFFFENHHMENON DETHECAJKOCCAJALON KALLOTELCHEHMENON CKTOYTHEY MATTOCHED MACCTIN MHERYMACH Pricingueory TENNITHHINIAN PROM

AYTOYAKDYETCAAAA OYROTAKEHOBEHETS TALKAPHOVYHALUIDY PORCETHINACOTERS HIMPIENDEEKTOYING MATOC KHEKIGHILL KOAHMORKATETHERNY TWHWCAYNATAITAYTA LENECOAI ALIEKTION TO HALDINE MAY TUDEY PIDALKADERAGETOY ICPASTAKATTANTAOYIU HID CREIC ANNHAUMN VELTOCOLO. LOQUENT AAADYMENKAIDEDIAK HENMATTY POYMERS THUMAN TYPIANH MUN OYALHEARETERFYN MILETATILIONSMINKY OYMETE YETE FRIEND ANDITION PANIADICTEYCCTURAL BYAUTCAHARGEHEGHE TOROYFANDREIMBON . TOY DYTANDY KATAFAF OF FOCTOY AND PURIDY. HAIR ADIDOMENT PERC - CUCHITONOCOUNERTS ELUMPATHON - TOPI NATED TON TON DAN OPOUTOTTNATABONICTY BHERRYTHEREZUH EHONION DYCTALCIAPH PATHICENCOCHENCHOLIC DETET PROPERTY NO INTO MANO MOLEHHERMECHINE HACORICTS Y WHEREAY TORMHADDAHTAIANA EXHIBET NATIONION. DYFERMITE TELLENDE

Codex Vaticanus (c4), John 3:1–8



P75, Luke 15

